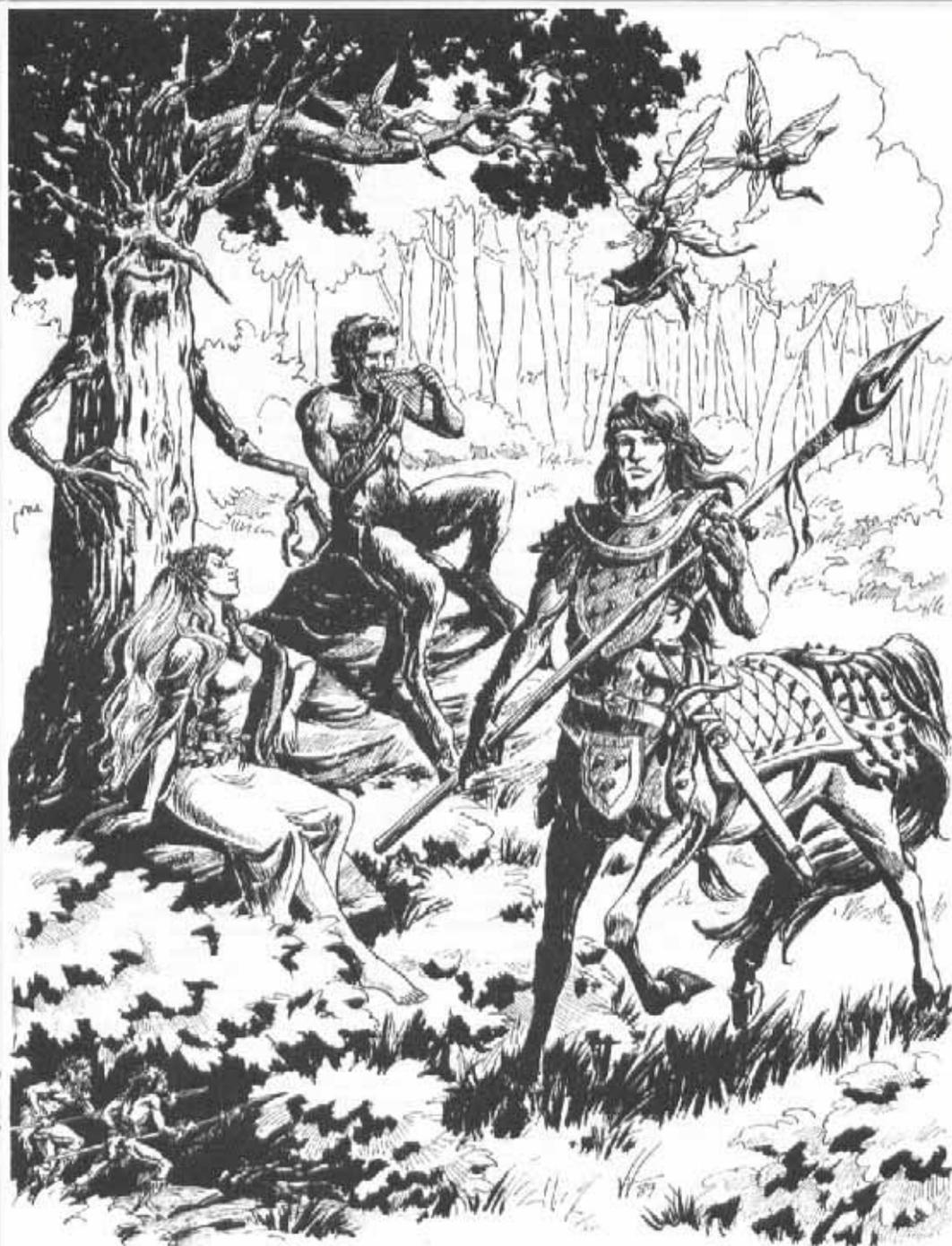


Fairykin and Weefolk



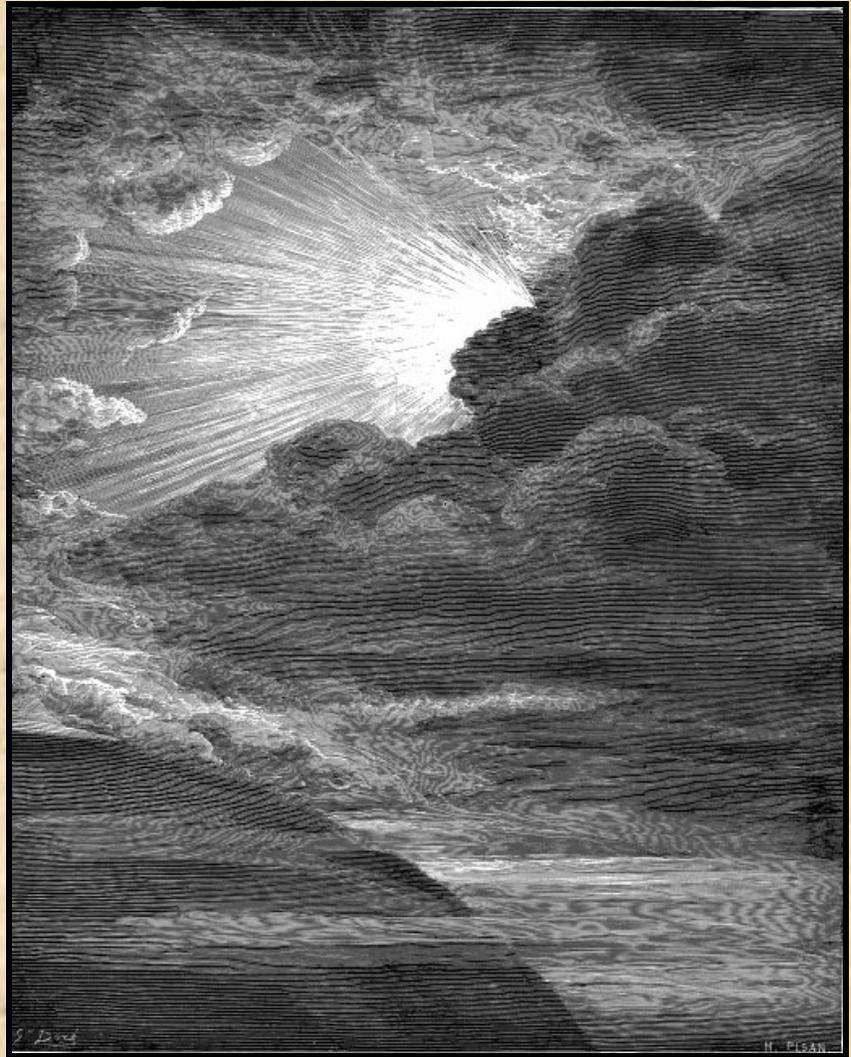
And Other Mythological Forest Creatures

Fairy Races (Sylph creatures)

By Patriarch James Mishler of the Church of Thyatis

In the Beginning...

Five billion years before the crowning of the Emperor of Thyatis the Sphere of Creation overthrew the Reign of the Sphere of Negation at the close of the Age of Chaos, ending the War of Creation. This heralded the beginning of the Reign of the Sphere of Creation. The Sphere of Creation expanded into the four Spheres of Life: the Sphere of Order, the Sphere of Thought, the Sphere of Time and the Sphere of Energy. The Spheres of Negation, comprised of the Sphere of Chaos, the Sphere of Decay, the Sphere of Oblivion, and the Sphere of Entropy, contracted into the single Sphere of Death [the Sphere of Entropy]. The Powers of Creation relegated the Powers of Negation and the Essence of their Sphere to the Void beyond the Spheres that the Reign of the Sphere of Creation might commence.



The Elemental Planes of Earth, Air, Water and Fire were fashioned by the Powers of the Spheres of Life the Essences of their respective Spheres and from the Ether, the Primal Essence of the Sphere of Creation. Within and separated from one another by the Ether, the Elemental Planes formed the womb for the Potentiality that was the Primal Sphere, which lay within the Ether at the single common point between the Elemental Planes. Together these regions made up the entirety of the Known Spheres, which lay within the Great Barrier, beyond which lay the Void Beyond the Spheres.



The Powers of Balance, made up of equal numbers of the Powers of Creation and Negation, which were Neutral during the War of Creation, at this point had their Primal Essence dispersed into the Primal Sphere.

The fusion of the Primal Essence of the Powers of Balance with the Potentiality of the Primal Sphere heralded the beginning of Creation, as the juxtaposition of the equal, yet opposing Powers of Balance, within the Primal Sphere, at the locus of the Elemental Planes, allowed Order to yield to Chaos, which caused Thought in turn to Decay, which allowed Time to fall into Oblivion, and finally caused Energy to dissolve into Entropy.

The stresses brought about by the struggle between these forces, greater in Strength than even the Potentiality of the Primal Sphere, caused the Primal Sphere to expand. The Essence of the Powers of Balance was too volatile for the expanding Primal Sphere, and they exploded out from the Primal Sphere, into the Ether and the Elemental Planes.

The Formation of the Prime Plane

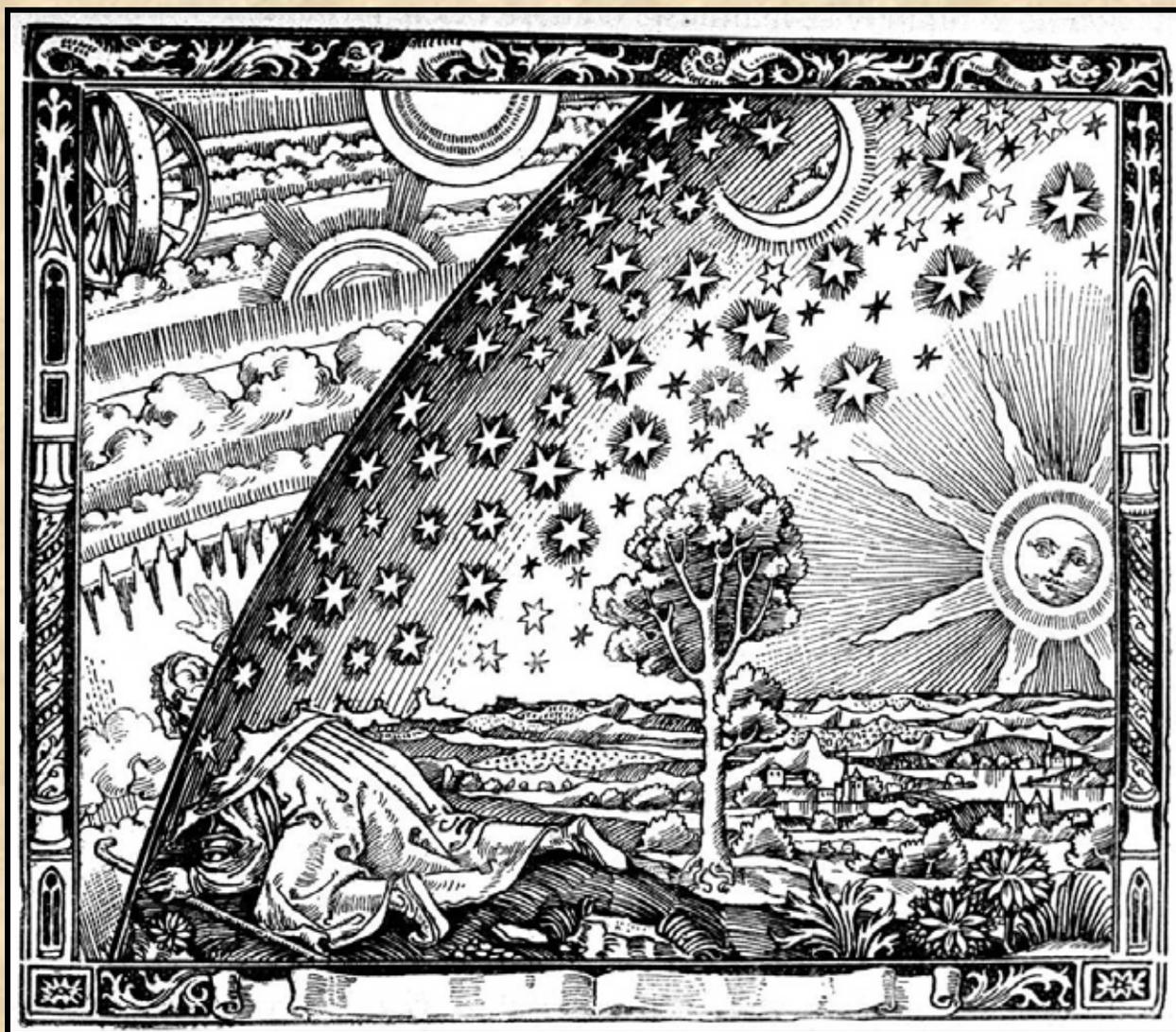
The expanded form of the Primal Sphere became the Prime Plane, which, like the Primal Sphere before it, was made up of equal portions of the four Elemental Planes; unlike the Primal Sphere, the Prime Plane was infused with the remaining balance of the energies of the Powers of Balance. Earth, Air, Water and Fire were all mixed in the morass that formed the Prime Plane, given Potential from the Essence of the Powers of Balance. The Powers of the Spheres of Life molded this primal ooze by imposing Order on Matter, facilitated through Thought, expedited through Time and stimulated through Energy. Galaxies took



shape, and within those galaxies formed Stars, and around those Stars formed Planets, and upon those Planets Life took shape. The balance of the Essence of the Powers of Balance cause the Life of the Prime Plane to evolve, as the forces of the essence of the Powers of Balance turned upon each other; rather than causing an explosion this case, the Essence caused an implosion within Life, and tied Life to the Essences of Order, Thought, Time and Energy. Death, too, was represented here, but this was not the Corruption of the Powers of Negation, rather, this was the Balance of Life and Death, which was a necessary part of Creation.

The Elemental Planes and Races

Meanwhile, the Elemental Planes were undergoing rapid evolution without the active participation of the Powers of Creation. The Essence of the Powers of Balance that coursed through the Elemental Planes after the explosion about the Primal Sphere engendered Life in the Elemental Planes. The different forms of Matter, Thought, Time and Energy arose in each of the Elemental Planes and Life took form. Elemental Beings arose from the Essence of each of the Elemental Planes, defined by Order, engaged in Thought, living through Time and animated by Energy. Each of these life forms, of course, was dominated by the Essential Nature of their respective Elemental Plane. Thus, the Earth Elementals were dominated by Order, and were bulky and ponderous in form. The Air Elementals were dominated by Thought, and thus were ephemeral and delicate in form. The Water Elementals were dominated by Time, and thus were fluid and yet unyielding in form. And the Fire Elementals were dominated by Energy, and thus were ever motive and changing in form. Death was present here as it was on the Prime Plane, but as the Essential Natures of the Elemental Planes were different from that of the Prime Plane, so was the nature of Death in the Elemental Planes different from that of Death in the Prime Plane.



By their nature, were these beings to cross into the Prime Plane, they would form bodies of the appropriate Elements, and were these bodies to be slain on the Prime Plane, the Essential Core of the being would return unto the Elemental Plane of origin, there to reform another vessel from the Essences of that Plane; were they slain on their own Elemental Plane, however, their energies would be dispersed for all eternity.

As the Essential Life Force of the races of the Elemental Planes was formed of the Essence of the Elemental Planes, Death was not a balancing factor there; rather it was a corrupting factor. Earth was corrupted by Decay, Air was corrupted by Oblivion, Water was corrupted by Entropy and Energy was corrupted by Chaos. Thus, as each Elemental Plane was corrupted by the Essence of the Negative Opposition of another Elemental Plane, then did each Elemental Plane gain dominance over another, and thus was the Balance of the Elemental Planes brought to ruin. Therefore did the Element of Fire desire to bring Chaos unto the element of Earth, and thus did Earth strive to bring Decay unto Air, and Air did seek to bring Oblivion unto Water, and Water in its turn did aspire to bring Entropy unto Fire. The Elemental Planes, once in Balance with one another, erupted into war as each Element battled for supremacy.

The Formation of the Outer Planes



Even as the Powers of Life were bringing form to the Prime Plane and the newly risen Elemental Races were taking shape, the Great Barrier between the Known Spheres and the Void beyond the Spheres was being tested by the Essences and Energies that exploded out from the Primal Sphere. The Great Barrier, unable to contain the Potentiality of the Essences and Energies, shattered, and the Elemental Essences and the Energies of the Powers of Balance cascaded into the Void Beyond the Spheres.

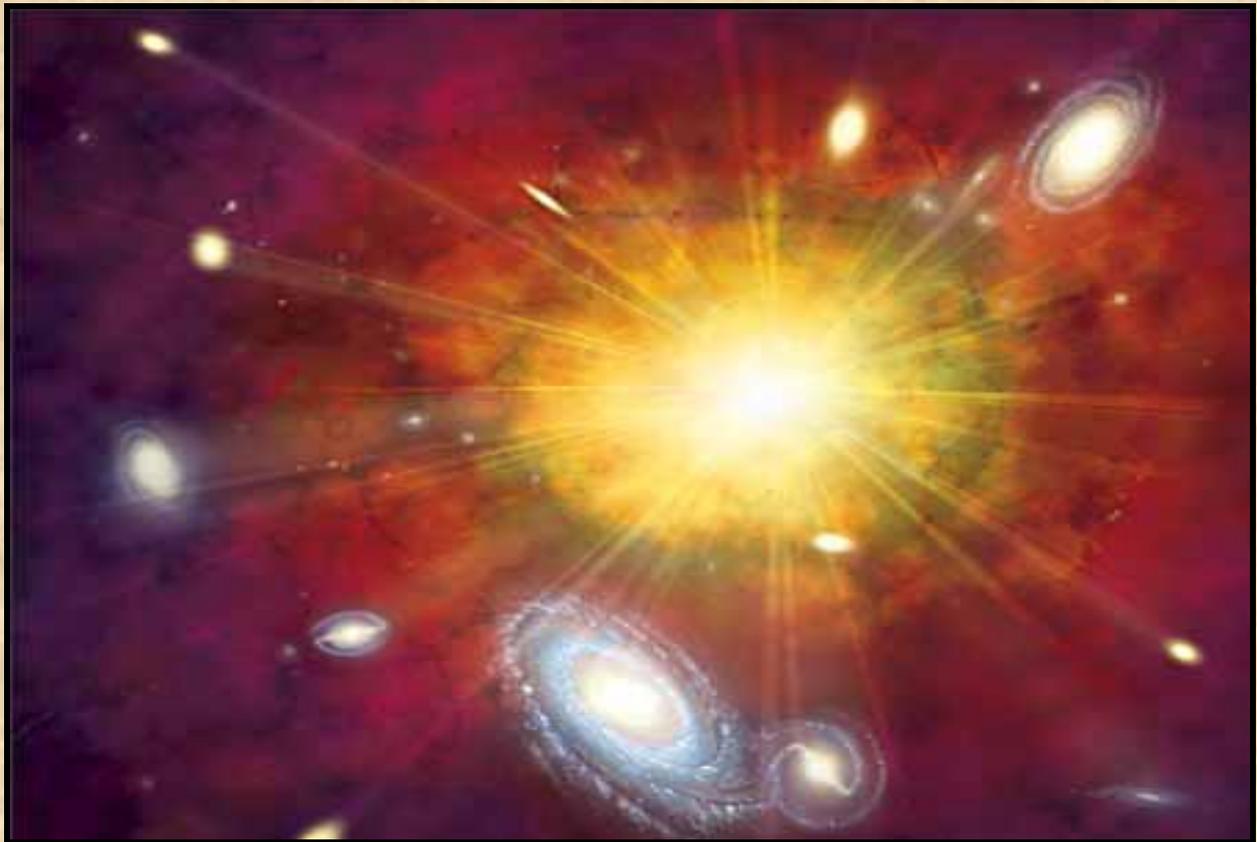
The Ether stretched, following the expanding Essences and Energies, try to fill the open Void, striving to rebuild the Great Barrier between the Known Spheres and the Void beyond the Spheres.

The expansion of the Essences and Energies was slowed and then halted as they encountered the Powers of Negation in the Void beyond the Spheres. This caused the Elemental Essences and remaining Energies of the Powers of Balance to fall back toward the center of the Known Spheres.

While rushing toward the center they met the expanding wave of Ether, attempting to re-establish the Great Barrier, head on. An explosion not unlike that which had occurred at the sundering of the Primal Sphere ensued at the edge of Reality, and the Ether, Elemental Essences and Energies of the Powers of Balance collapsed into an infinite number of individual Planes. The Powers of Negation, caught in the explosion and subsequent collapse, had their Primal Essence dispersed among the myriad numerous Planes. Thus, the Outer Planes were formed of Elemental materials, and each was dominated by one of the five Spheres: Order, Thought, Time, Energy or Entropy.

Of the Astral and Ethereal Planes, and the Barriers

The explosion and collapse of the Essences and Energies strained the ephemeral Ether surrounding them, and the very nature of that Ether was altered by the Possibilities present. That portion of the Ether that was without the region of the Old Barrier was transformed by the coruscating Essences and Energies, and became the Astral Plane. The reverberations of the collapse returned through the Known Spheres, and transformed the solid Ether within the region of the Old Barrier into the Ethereal Plane. The Astral Barrier formed between the Ethereal and Astral Planes, as too the Great Barrier once again formed between the Known Spheres and the Void beyond the Spheres.



On the Formation of Other Dimensions and Proto-Dimensions

When the Great Barrier did once again reform around the Known Spheres, the Known Spheres did then constitute the Inner Planes and the Outer Planes. The Inner Planes were formed of the Prime Plane, the four Elemental Planes and the Ethereal Plane, each of which was contiguous with one another yet removed from one another, and surrounded in whole by the Astral Barrier. The Outer Planes were formed of the Astral Plane and within the Astral Plane were the infinite number of Outer Planes. All of which were contained within the Great Barrier. Outside the Great Barrier lay the Void beyond the Spheres, though by this Time the Void was not empty as it had been in the past. For when the Great Barrier had reformed at the Edge of Reality, various Outer Planes, Elemental Essences and Energies and fragments thereof had been left without the Great Barrier.

These Outer Planes, Elemental Essences and Energies and fragments thereof, beyond the Edge of Reality, and filled with Potentiality, were drawn to each other, and over Time they drew together, and the Potentiality within them grew, so that each did form its own Dimension, in imitation of the Multiverse that was within the Great Barrier. Being of the Multiverse but not within the Multiverse allowed these Dimensions to grow in ways not defined by Reality, and many of them did grow in ways alien and even inimical to the Multiverse. There were those Shards, however, that never did combine with others and thus did never live up to their Potential. These Shards were called Proto-Dimensions, for were they brought into conjunction with a developed Dimension, they might live up to their Potential.



Magic and the Rise of the Faerie Races



The Energies of the Primal Essence of the Powers of Balance that had survived the explosion at the edge of Reality had, by this point, returned to the center of the Known Spheres, and once there, they dispersed throughout the Prime Plane. And thus did the final portion of the Primal Essence of the Powers of Balance, that portion which had experienced the Beginning and the End of the Multiverse and all Spheres in between, and was the richer for it, come into correlation with that portion of the Primal Essence of the Powers of Balance that had formed the Life Force of the Prime Plane, and was of the Prime Plane, and it did also come into correlation with the evolving Life of the Prime Plane, and thus did Magic enter into the Prime Plane. For that portion of the Primal Essence of the Powers of Balance had come to know all that was of the Multiverse, from the Center out to the Edge of Reality. And thus was all Possibility engendered within that force, and that which allows all Possibilities to come to pass is Magic. And from that force did rise the Spirits of Magic, that were made of the ghosts of the shells of the beings that were the Powers of Balance. And in Time, the Sentient Races that did evolve in the Prime Plane came to know these beings as Fairies, for they were not as Powers, nor Immortals, nor Elementals nor even as the Spirits of the Outer Planes, they were of the Prime Plane and of all other Spheres, for they were of Magic, and Magic was of all things that were within the realm of Possibility. By their very natures, the Faerie Races were Eternal Beings, for were their physical form to be slain; their essence would return to the whole of the force that is Magic, and that force would return the Essence of that being into the Life Stream through reincarnation. Thus were the Faerie Folk doomed to be born and reborn until the End of the Age of Creation.

Of the Rise of the Denizens of the Outer Planes



Just as the Primal Essence of the Powers of Balance had given rise to the Faerie Races on the Prime Plane, so too did it give rise to various and sundry species throughout the Outer Planes. These denizens, of infinite variety and scope, formed physical vessels for their existence of the Elemental materials and native energies of their respective Outer Planes, whether they were of Order, Thought, Time, Energy or Entropy. Spirits, Archons, Angels, Titans, Phoenixes, Fiends, and myriad other life forms grew forth from the stuff that made up the very Outer Planes, each animated by the merest shard of the spirit of the ghost of the shell of the Powers of Balance. By their nature, were these beings to cross into the Elemental or Prime Planes, they would form bodies of the appropriate Essences, and were these bodies to be slain on those Planes, the Primal Core of the being would return unto the Outer Plane of origin, there to reform another vessel from the Essences of that Plane; were they slain on their own Outer Plane, however, their energies would be dispersed for all eternity.

On Nodes, Wormholes and Gates

The passing of the Elemental Essences and the Energies of the Primal Essence of the Powers of Balance back and forth through the Multiverse created rifts, tears and holes in the fabric of the Multiverse, that all parts of the Multiverse might be connected to all other parts. Nodes were weak points between two points in the Multiverse that, with some use of Magic, would bring the two disparate points into conjunction, allowing travel one way or both ways. Wormholes were Nodes that naturally allowed travel one way; these were usually associated with the transfer of Elemental or Planar energies or Matter. Gates were Nodes that naturally allowed travel both ways.



On the Forming of the Sphere of Death

The Powers of Negation, caught in the explosion and collapse between the Essences and Energies and the expanding Ether, were stripped of the greater balance of their Primal Essence and dispersed among the uncountable Entropic Outer Planes. So powerful and terrible was the experience that most lost all knowledge of their prior existence as Powers of Negation; they knew only that they were formed of the energies of Entropy, and that they despised all that was of Creation.

There were those who were of Chaos, that would change all that was, that no one thing would be like unto the other, and all that was would deny all else, such that all would be brought into nothingness.

There were those who were of Decay, that would bring rot into all things, and feed that which remained unto the rot, until the rot ate of itself, such that all would be brought into nothingness.

There were those who were of Oblivion, that would turn all that was upon itself, and then turn again until it was not, and yet again until it was and was not, until all that was would be without and within, such that all would be brought into nothingness.

And there were those who were of Entropy, that would cause all things to consume of each other, then to consume of themselves, and then be consumed by those of Entropy, and thence again those of Entropy would consume even themselves, such that all would be brought into nothingness.

And these entities that were formed of the shells of the Powers of Negation were drawn unto each other, and the energies of the Sphere of Death, and they did form Alliances that they would bring all of Creation into nothingness. And these entities were the first Immortals of Entropy.



Of the Removal of the Powers of Creation from the Multiverse



Time passed until it was one billion years before the crowning of the Emperor of Thyatis. Life had arisen and sentient races had evolved on the Prime Plane. The Elemental Planes were fraught with battle and war, which had slowly spread to the Prime Plane through various Nodes, Wormholes and Gates. The Denizens of the Outer Planes were drawn to the Prime Plane as well, for it contained energies that they did desire and lust after. And too, even the Entropic Immortals, the last shadowy remnants of the Powers of Negation, eventually did travel unto the Prime Plane, and they did begin to work their horrid magics upon it, that they might undo all that had been wrought.

And the Powers of Creation gazed upon all that was, and knew that their Time had passed, for they knew that should they confront even the ghosts of the shells of the Powers of Negation, the Immortals of Death, all that had been made would be undone in the battle that would follow. And thus they removed themselves from the Multiverse, all except a few from each Sphere.

Those that did remove themselves from the Multiverse traversed through the Great Barrier and did come unto another Dimension, and within that Dimension they did create for themselves a new realm, that they might live in peace and harmony. And that none may follow them that they did not will it, they did take up a Proto-Dimension, and from it they did form the Vortex, and they did place it at the one entrance to their Sanctuary, that they might remain undisturbed until the End of the Age of Creation.

And those Powers of Creation that did remain in the Multiverse did disperse their Primal Essences into the Multiverse, that the aspect of Life throughout would be reinforced. And the ghosts of the shells of the Powers of Creation that did disperse their Primal Essences into the Multiverse did become the first Immortals of the Spheres of Life, that they might guard Creation from the despite of the Immortals of Death.

On the Forming of the Immortal Hierarchy



And the sum of the Immortals of the Spheres of Life was twice that of the Immortals of the Sphere of Death. And the Immortals of the Spheres of Life did summon the Immortals of the Sphere of Death unto the Center of the Multiverse, where once stood the Primal Sphere. And there at the Center of the Multiverse did the Immortals of the Spheres of Life enforce upon the Immortals of the Sphere of Death the Balance of the Multiverse, dictated by the One Law of the Immortals. The One Law of the Immortals was thus: On the Prime Plane, Direct Action against Mortals is Forbidden.

Debate ensued, of course, as the Immortals of the Sphere of Death were not to stand for the dictation of the Immortals of the Spheres of Life. And the Immortals of the Spheres of Life gave ground, as they knew they would, and did form with the Immortals of the Sphere of Death other rules and guides by which the One Rule might be rescinded. And the Hierarchy of the Immortals was initially founded for that one purpose, the interpretation, preservation and molding of the One Law.

And then did the Immortals retire unto the Outer Planes, for they were the one place that they might gather in their forces and powers without breaking the One Law, and without the entanglements of the Primal Conflicts of the Elemental Planes. And the Immortals of the Spheres of Life were gladdened, for they knew that the Purpose of the Multiverse was assured. For the Multiverse had been created that it might give rise to more Powers of Creation, for such might occur only in the Potentiality of the Multiverse. For at the End of the Reign of Creation, the Immortals of the Sphere of Entropy would rise again to regain their birthright, the might of the Sphere of Negation, and they would battle the Powers of the Sphere of Creation for the rule of the next Age... and should the Spheres of Life have given rise to too much Powers of Creation, the Balance of the Universe might turn once and for all... for Life.

History as told by the Fairies

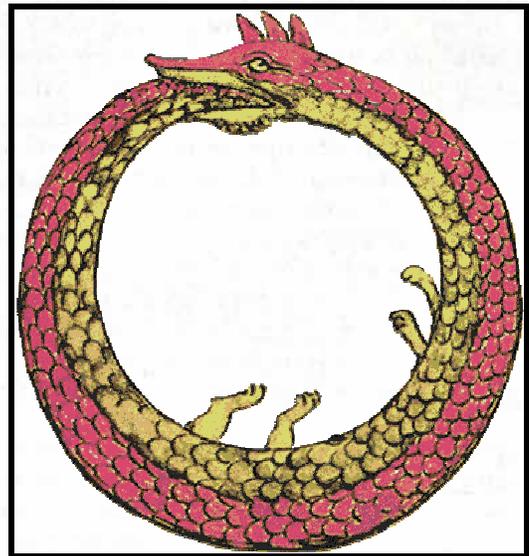
There is neither a beginning nor an end, say the Good People. There are only cycles, the eternal waxing and waning of everything in the universe—like the moon. And if you were to ask them their history, inquire from whence they came, they would not start by saying; “In the Beginning...” as humans are used to do. Instead you would hear; “Once upon a time...”

Once upon a time, there was chaos. Not a few minor disturbances here and there, like one suffers from a small tribe of Wood Imps; no, Chaos filled the Multiverse, and was as natural as order was today. The Immortal then were different; four Spheres of Matter, Energy, Time, and Thought compromised the Entropy that spanned the Multiverse. They all opposed the Sphere of Integration, or Life as it may be called, because they feared the new order it would bring. Life arose from those four chaotic elements—it was their legitimate offspring. But Chaos hated and feared its “child”, because Life would ultimately bring the order that would ultimately subjugate Chaos and conquer the Multiverse. This did come to pass; we see that result today, and the story is now reversed. Entropy is now but one Sphere, and order dominates the other four; but from order stems stagnation, as from life, Death. This is why the Spheres of our age fight Entropy (or Death, as it is also known), and fear it. It is their child, even as they were born of it, and as surely as they defeated it as their parents, they too will succumb to it as their offspring and their nemesis. This is the great circle of the Multiverse.

All this is of relevance to the Good People. They were the beings of the former age—Immortals in their own right. They were dispersed among the four Spheres, but they were different from many of their Chaotic peers. As you recall now, that while order predominates, the Sphere of Energy still tends toward Chaotic alignment, while a lawful bias may dominate overall, individual Immortals may tend toward Neutrality and Chaos. So, too, in the previous age, when Chaos was predominant, there were the individuals among the Spheres who favored order or balance.

When life arose against Chaos in a struggle that spanned infinite worlds and planes, some of these Immortals stepped aside and chose not to aid their Entropic comrades. Life at last won, and established its new order, blossoming into four Spheres while Entropy was restricted into one. But the question arose of how to deal with the Immortals of the previous age who had not fought Life, and thus aided indirectly. These beings seemed not to deserve confinement to the Sphere of Entropy with the vanquished (where they would not be accepted, anyway), but neither did they merit acceptance in the new Spheres of Immortality. So they ended up somewhere in between; they dispersed their spirits in the Prime Plane. Since then they have been born and reborn as the Good People, an extraordinary race not Immortal, but not quite mortal either.

They delight in life and nature, and protect it, and love it. In its most pure, untamed, and intense forms they love it best, which is why you so often find them in wilderness areas and, especially forests. The powers of magic, and time, and the elements are their friends; in these, too, they delight and excel. The Good People wait patiently for the day the Circle will turn again; they’ll give up their beloved woodlands, and return to the heavens, Immortal again, serving as protectors of Life in a Multiverse of Chaos; until Chaos again falls, and another circle is complete, like a Dragon biting it’s tail (the Ouroboros).



There was no sound that your group didn't themselves make; not even a cricket, mosquito or frog. Furthermore the moon hadn't moved since they begun to speak. The hills and trees were bathing in the bright moonlight. A shimmering in the air turned to sparkles like light on the water, and finally coalesced into an array of creatures, decked in unimaginable splendor. This is an audience at the Fairy Court.

The Fairies are called many names by mortals ("mortals" means basically anyone on the Prime Plane who is not a Fairy, Dragon or Immortal). The Good Folk, Fair Folk, Little People are all common expressions. These and similar terms are peculiarly respectful, even (in fact especially) when evil Fairies are being discussed. The Good People can be quick to take offense at disrespect, and since they often travel invisibly among humans; one can never know if there is an eavesdropping Fairy about, as the Fairies can be genuinely helpful.

Popular belief says that the Fairies lead eternally carefree lives of feasting, dancing, sport like fighting, and lovemaking. They always appreciate a bowl of fresh cream or other delicate foodstuffs. In fact these pursuits are all very important to the Good People, but they have more serious concerns as well. They care deeply about nature and the environment, and are involved in its protection as much as druids. Often they meddle in the affairs of mortals, taking it upon themselves to protect or assist various individuals and communities, and punishing wicked people. This is seen as a throwback to the former, chaotic age, when Immortals much more freely intervened personally and directly in the Prime. They are particularly concerned with preventing basically Good People from falling into evil ways, and thwarting the plans of the malevolent.

A small but splendid feast is laid out on the ground consisting of grains, nuts, berries, crushed petals and sweets made from herbs and flowers. Honey, fruits, fungi and vegetables, make a larger dish. Mead from honey, and wine from grapes and distilled dew mixed with blackberry juice will be served in flowers to complete the meal.



Fairies and Clerics

As might be supposed from their background, Fairies on the whole are not on good terms with Immortals of any sphere. Consequently, there are no Clerics among the Good People; in addition, Holy Water repels them as it does Undead. Being splashed with Holy water inflicts a Fairy with 1d4 points of damage (as acid). Holy symbols, prayers, and even the names of Immortals all tend to make Fairies uncomfortable and keep them away (including a Cleric using its Turn Undead ability, yet Fairies aren't Turned, receive damage, nor are destroyed, they just dislike the immortal's power in these symbols, and may choose to negate its presence).

In spite of this, many Fairies have a great interest in religion and Clerics, and their beliefs about the Immortals. Bold and curious Fairies may be found conversing with mortal Clerics about all sorts of religious and philosophical matters.

Most Fairies have no ill feelings about their lost Immortal status; they are content to devote their lives to worldly projects, like protecting each year's harvest, keeping Humans and Humanoids from burning down forests, and playing clever pranks on mortals, as they wait for the next era of the multiverse.

Clerics see the Great Circle of the Multiverse as Heresy, but this branding demonstrates how much the Immortals themselves fear the truth. In any case this is not of relevance within either of the living creature's lifetimes, so why lose yourselves in religious squabbles.

Fairies and Undead

Undead are the great enemies of Fairies, as they are of Druids. Both the Fair folk and Undead are ageless and apart from normal living beings; but while the Fairies seek to promote life, the Undead wish to destroy it. Very powerful Fairies may learn the secrets of animating dead, but the Fairy Court has forever and absolutely forbid this art. Proof of participation in such heinous evil is sufficient ground from exile from Fairy society. Fairies who become involved in Necromancy, it is believed, are reincarnated not as Fairies, but as incorporeal Undead spirits (especially Banshees –see under Undead). Some times beings from the mortal ranks are turned toward, or even into, the Fairies.



Evil Fairies

A very small minority of the Fair Folk might be called Evil; the Red Cap, or sort of Brownie, is an example. These beings are generally sour and angry; believing themselves cheated of their immortal status and left in a world of imperfection they vent their ire upon the hapless mortals who cross their paths. Ironically, wicked Fairies demand most that references to the Good People be respectful. The majority of Fairykind tolerate their evil siblings; killing them is no good, since they just reincarnate, and usually turn out evil again (though they might be reborn as Wood Imps). There are some punishments for evil Fairies, and sometimes it may be possible to help them mend their ways; but usually they are just left to their bitter, lonely selves.

There are however truly evil Fair Folk; Dark Dryads, Feral Satyrs, Imps for example who have been corrupted through magic.

Invisibility to Mortals

All the Fey races have the innate ability of invisibility to mortals. As far as can be discerned, this is an ability to bend all wavelengths longer than the ultraviolet, including all invisible light and infrared radiation, and Time), so that the Fairy can't be seen, except by those creatures (some insects, bees for example, which can perceive the ultraviolet and radiation (e.g., Microwaves). These creatures having Second Sight are also able to perceive persons and objects that are Invisible to Mortals; hence, this is different from Magical invisibility, which makes its subjects disappear to every one. Sometimes it is possible to perceive the faintest glimmer in the air, like the shimmering of air over pavement on a hot day, when a Fairy is present. This especially occurs in the evening after sunset, when much of the light is near the violet end of the visible spectrum. The spell Detect Invisible will not reveal creatures and objects Invisible to Mortals; Dispel Magic however will cause a Fairy to become visible, but after a round the Fairy can will itself back to invisibility to mortals. Detect Magic will not reveal a source of magic, since this power maybe magical but is natural and as thus also covers its own effect. All other Divination spells will fail (Detect Good / Evil / Disease / Gold / Metal / Life / etc.) also.



Second Sight

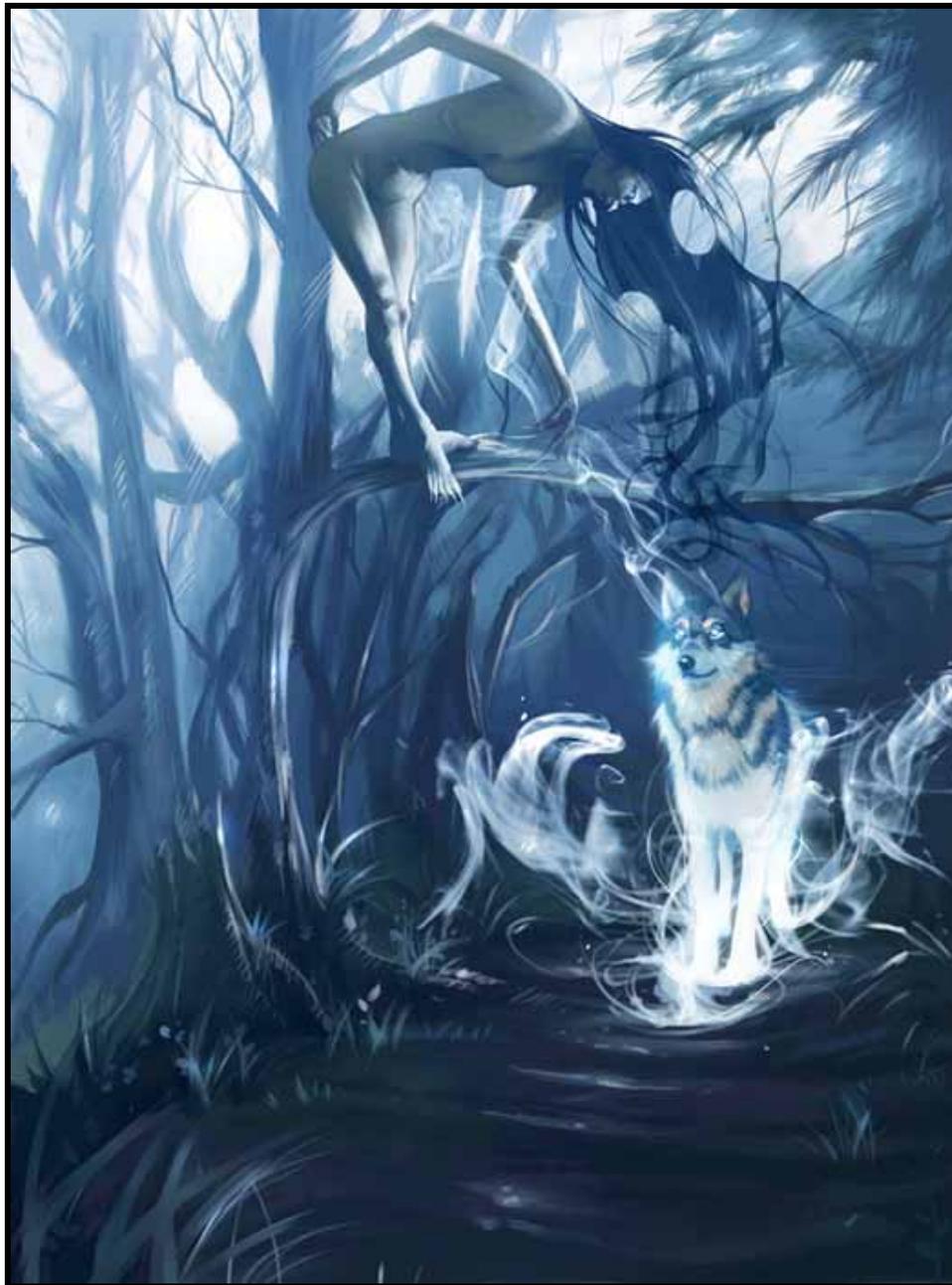
Second Sight is a peculiar ability, common to all Fairies and dragons (due to their ancient heritage), that sometimes occurs among mortals. It enables one to recognize a Fairy's or Dragon's true form, even when it is Invisible to Mortals, Polymorphed, or Shapechanged. This ability is not the power of seeing in the Ultraviolet; but rather (it has been theorized) it is an extra-sensory perception or intuition involving time. Basically, from perceiving the Fairy's or Dragon's visible, normal shape at another point in time, the seer recognizes the magical being for what it is.

Second Sight is often associated with prophetic visions; a funeral, for example might be seen weeks, even years, before it actually occurs. The prophetic workings of Second Sight seem very sporadic and are not well understood; and, further, a seer is often unable to tell when he is seeing normally or with Second Sight. Hence a gifted seer may greet a Sidhe, thinking him as a normal person, though the Fairy is invisible to everyone around him; or a seer might greet a person in draconic even while that the person is shapeshifted in another form; or a prophetic vision may be thought an occurrence in the present.

In game terms, the DM may use Second Sight to pass on cryptic information, but be careful not to abuse or over-use the power.

Some exceptional mortal may have this ability from birth (perhaps on account of a Fairy ancestor); or it may be bestowed magically. The Fairy folk jealously guard its bestowal. Human folklore describes a woman who accidentally smeared ointment of Second Sight on one of her eyes. When she later greeted a Fairy in a marketplace, not realizing he was invisible to the other people, he asked with which eye she could see him. After she told him, he removed the eye, and she never perceived the Fair Folk (or anything else, for that matter) with it.

In Game Terms, the DM may choose to allow non-Fairy player characters a 0.1% chance of having the gift of Second Sight; NPC's should receive it only by DM's intention, not chance. These characters can thus discover Shapechanged dragons too. Non-Fairies have a 1 on 1d1000 chance to have Second Sight, while Imps, have a 1 on 1d20 chance, because of their Fairy heritage, to have Second Sight. Second Sight reveals all invisible objects, effects or creatures as if they aren't invisible.



A Fairy in Wolfshape, as seen as revealed by Second Sight.

A Recipy to see the Faery; (by Barbara Morris).

On a Dawn morn or dusk eve, find a special bottle, a pretty one the Faery would like that is. And pour into it: 1 cup gathered spring or rain water, 1 teaspoon of Pink Rose petals, 1/2 teaspoon Lavender flowers, Add 3 Quartz crystals, Add 3 Amethyst Chips, 1 pinch of Faery sugar (see recipe below), Nine inch piece of pink ribbon.

Now hide this away in a dark cool place for three days.

On the third day, again at dawn or dusk, in a place you think you might spot the Fae, like an Oak tree, backyard or mushroom patch in the forest. Even a potted plant, herb or Flower will do. Tie a nine inch piece of Pink ribbon around bottle neck. Next, close your eyes and sprinkle 9 drops over each eyelid of your 'Faery Potion Water', careful not to get it IN your eyes! Next recite this Faery incantation and watch for the Faery.

PLEASE note this may need to be repeated to see the Faery again, as they are VERY cautious little creatures!

*'Ribbon of pink, I just might think.
I would like to see the Fae today.
Special sight of Faery's flight,
Send to me the way today.
A sprinkle here a sprinkle there,
A secret spell I say today.
Wispy wings and little things,
Are what I would like to see today.'*

Pixy Rings

Pixy-rings also known as Fairy rings, Fairy circles and Gallitraps, Cylch y Tylwyth Teg, elf circle, elf ring or Pixie ring, is a naturally occurring ring or arc of mushrooms. The rings may grow to over 35 feet in diameter, and they become stable over time as the fungus grows and seeks food underground. They are found mainly in forested areas, but also appear in grasslands or rangelands.

Fairy rings are detectable by sporocarps in rings or arcs, as well as by a necrotic zone (an area in which grass or other plant life has withered or died), or a ring of dark green grass. If these manifestations are visible a Fairy fungus mycelium is likely to be present in the ring or arc underneath. There are about 60 mushroom species which can grow in the Fairy ring pattern. The best known is the edible Scotch bonnet (Marasmius oreades), commonly known as the Fairy ring champignon.

The term elferingewort ("elf-ring") means "a ring of daisies caused by elves' dancing". They're made by Fairies riding their Colt Pixies or dancing around and around, and thus enchanting a fungus to grow. The Good People (especially Pixies and Sprites) love to gather there by moonlight and dance to the music of crickets and frogs.

Some sages regard Fairies and witches as related, based in part on the idea that both were believed to dance in circles. These revels are particularly associated with moonlit nights, the rings only becoming visible to mortals the following morning.

Fairies enjoy dancing around the hawthorn tree so that Fairy rings often centre on one. Fairies may sit on the mushrooms and use them as dinner tables.



Magic



Many folk beliefs generally paint Fairy rings as dangerous places, best avoided. Superstition calls Fairy circles sacred and warns against violating them lest the interloper (such as a farmer with a plough) anger the Fairies and be cursed. Even collecting dew from the grass or flowers of a Fairy ring can bring bad luck. Destroying a Fairy ring is unlucky and fruitless; superstition says it will just grow back.

Numerous legends focus on mortals entering a Fairy ring—and the consequences.

Overall Visionary Effect

Folklore warns that if someone stands with both feet inside a Fairy ring where the invisible Fairies are dancing, he will be able to see them, but will be held in their power. If but one foot is in the Gallitrap, the dancers will become visible to him, he can still easily escape. A character in the fey power of a Pixy-ring automatically fails Saving Throws against any Fairy spells. This effect is called for a sort of Second Sight Effect enabling all those within to see the Fairies. It is important to note that, even other creatures, not able to become Invisible to Mortals, will be Invisible to Mortals within active Pixy Rings, unless revealed by Second Sight.

Teleportation Device

Fairy rings are sometimes used as (magical) entryways to underground Fairy villages. These associations have become linked to specific sites. It is also possible that a Fairy ring can be used as a form of Teleportation (which can even be used in the Hollow World and even its floating continents, where instant transportation magic except by Immortals is impossible). The magic works only as a Transport through... spell and only between known Fairy circles. Any Teleport or Transport spell of any level can be used to trigger the transportation, but the effect can also be triggered by Fairies dancing around the one to be teleported, to a destination they know of. This effect works through the essence of nature and the Planet Mystara itself, and thus even bypasses the belt of Anti-magic matter deep within Mystara's crust and negates the spell effect suppression of Instantaneous transportation.

A traditional Klantyre rhyme sums up the danger of such places:

*He wha tills the Fairies' green
Nae luck again shall hae:
And he wha spills the Fairies' ring
Betide him want and wae.
For weirdless days and weary nights
Are his till his deein' day.
But he wha gaes by the Fairy ring,
Nae dule nor pine shall see,
And he wha cleans the Fairy ring
An easy death shall dee.*

Local Tempus Pause

Also, Fairies dancing around a Fairy ring can change the flow of time. A mortal may be surrounded for what it seems a single night by dancing Pixies or Sprites; but when they depart and leave him free, he may find that an entire year or more have passed in the outside world, and his family has long presumed him to be dead or lost. And this effect is called upon by the dance of the Fairies, and not by the ring itself, but this is unknown to most, hence the superstition. In game effects, the time outside the ring has been increased a 1d100 years, while the person inside did not age more than a single day or night.



Local Tempus Aura

One superstition is that anyone who fully steps into an empty Fairy ring will die at a young age. The Time in the Ring will then be increased while the time outside will pass as normally. This effect in game terms is that the time on the person affected is by increased by 1d100 years. Since Fairies are ageless, they have no problems with this. And this effect is called upon by the dance of the Fairies, and not by the ring itself, but this is unknown to most, hence the superstition.

In most tales, those who ventured within a circle face a grim fate. For example, in a legend, a man is rescued from a Fairy ring only to crumble to dust. In another tale, a Fairy-ring survivor molds away when he eats his first bite of food. Another vulnerability seems to be iron; in another tale, a touch from the metal causes a rescued woman to disappear.

Another good story is **Rip van Winkle**; in a pleasant village, at the foot of New York's Catskill Mountains, lived kindly Rip Van Winkle, a colonial British-American villager of Dutch ancestry, living just before the American Revolution. Van Winkle enjoys solitary activities in the wilderness, but he is also loved by all in town—especially the children to whom he tells stories and gives toys. However, he tends to shirk hard work, to his nagging wife's dismay, which has caused his home and farm to fall into disarray.

One winter day, to escape his wife's nagging, Van Winkle wanders up the mountains with his dog, Wolf. Hearing his name called out, Rip sees a man wearing antiquated Dutch clothing; he is carrying a keg up the mountain and requires help. Together, they proceed to a hollow in which Rip discovers the source of thunderous noises. A group of ornately dressed, silent, bearded men who are playing nine-pins. Rip does not ask who they are or how they know his name. Instead, he begins to drink some of their moonshine and soon falls asleep.

He awakes to discover shocking changes. His musket is rotting and rusty, his beard is a foot long, and his dog is nowhere to be found. Van Winkle returns to his village where he recognizes no one. He discovers that his wife has died and that his close friends have fallen in a war or moved away. He gets into trouble when he proclaims himself a loyal subject of King George III, not aware that the American Revolution has taken place. King George's portrait in the inn has been replaced with one of George Washington. Rip Van Winkle is also disturbed to find another man called Rip Van Winkle. It is his son, now grown up.

Rip Van Winkle learns the men he met in the mountains are rumored to be the ghosts of Hendrick (Henry) Hudson's crew, which had vanished long ago. Rip learns he has been away from the village for at least twenty years. However, an old resident recognizes him and Rip's grown daughter takes him in. He resumes his usual idleness, and his strange tale is solemnly taken to heart by the Dutch settlers. Other hen-pecked men wish they could have shares in Rip's good luck and had the luxury of sleeping through the hardships of American Revolution. In this story the Ghost from the Hudson's 'crew could well easily be Faun, or Shapechanged fairies. (see Wikipedia; Rip van Winkle, for more related stories).

Detection Effect

The Fairy ring is also called a "galley-trap" and says that a murderer or thief who walks in the ring will be hanged (any proof of the act found by searching Fairies will secretly be given to the officials of law, in concordance with the perpetrator's whereabouts). Most often, someone who violates a Fairy perimeter becomes invisible to mortals outside and may find it impossible to leave the circle. Often, the Fairies force the mortal to dance to the point of exhaustion, death, or madness. This is due to the gallitrap's effect upon those within it; a sort of Second Sight combined with Detect Evil and Know alignment effect is triggered enabling the Fairies to see what and when the perpetrator did. Good deeds are also revealed to the Fairies inside the ring, as evil deeds. Yet everything in between is not represented to the Fairies. But as evil deeds are a greater danger to Fairies than good deeds, they prefer to punish those. Other evil deeds punished directly or indirectly (as explained above) by the Fairies are the Creation of Undead, Mass destruction, summoning evil and dark entities.

A tale, describes a mortal's encounter with a Fairy ring;

*... He saw the Tylwyth Teg, in appearance like tiny soldiers, dancing in a ring.
He set out for the scene of revelry, and soon drew near the ring where, in a gay company of
males and females, they were footing it to the music of the harp.
Never had he seen such handsome people, nor any so enchantingly cheerful.*



*They beckoned him with laughing faces to join them as they leaned backward almost falling,
whirling round and round with joined hands.*

*Those who were dancing never swerved from the perfect circle; but some were clambering over
the old cromlech, and others chasing each other with surprising swiftness and the greatest
glee. Still others rode about on small white horses of the most beautiful form ...*

*All this was in silence, for the shepherd could not hear the harps, though he saw them. But
now he drew nearer to the circle, and finally ventured to put his foot in the magic ring.
The instant he did this, his ears were charmed with strains of the most melodious music he
had ever heard.*

Escape



Freedom from a Fairy ring often requires outside intervention. A tactic is to cast wild marjoram and thyme into the circle and befuddle the Fairies; another asks the rescuer to touch the victim with iron. Other stories require that the enchanted victim simply be plucked out by someone on the outside, although even this can be difficult: A farmer in a tale has to tie a rope around himself and enlist four men to pull him from the circle as he goes in to save his daughter. Other folk methods rely on faith to break the enchantment: a Holy Symbol presented strongly can break the curse. A common element to these recoveries is that the rescuer must wait a year and a day from the point where the victim entered the ring, to discover any result (due to the temporal disruptions within the circle). This means a person freed by outside sources comes out one year and one day later than it entered the circle.

Mortals who have danced with the Fairies are rarely safe after being saved from their enthrallment. Often, they find that what seemed to be but a brief foray into Fairyland was indeed much longer in the mortal realm, possibly weeks or years. The person rescued from the Fairy ring may have no memory of their encounter with the Sprites, as in a Real World story from Anglesea recorded in 1891.

Some legends assert that the only safe way to investigate a Fairy ring is to run around it nine times. This affords the ability to hear the Fairies dancing and frolicking underground. This must be done under a full moon, and the runner must travel in the direction of the sun; to go widdershins allows the Fairies to place the runner under their sway. To circle the ring a tenth time is foolhardy and dangerous.

A story says that a mortal can see the Sprites without fear if a friend places a foot on that of the person stepping beyond the circle's perimeter. Another superstition says that wearing a hat backwards can confuse the Fairies and prevent them from pulling the wearer into their ring.

Good Effects

Although they have strong associations with doom, some legends paint Fairy circles as places of fertility and fortune. Some sages believe that mountain sheep that eat the grass of a Fairy ring flourish, and that crops sown from such a place will prove more bountiful than those from normal land. Others claim that a house built on a Fairy circle will bring prosperity to its inhabitants. When a man destroyed a nest of rooks in a tree surrounded by a Fairy ring, in gratitude, the Fairies gave him an electrum piece every day but stopped when he told his friends, "for he had broken the rule of the fair folks by making their liberality known". Nevertheless, Fairy boons are not without their curses, and tales often tell of the Sprites exacting their revenge.



Changelings

The Good People love to play tricks on mortals; sometimes what seems to have been an accident was actually caused by a mischievous, invisible Fairy. In this pursuit the Pixies and Sprites are particularly notorious. A cruel and well-known, if uncommon, prank is to steal a Human or Demi-Human baby from its crib and replace it with a Shapechanged Fairy or a log enchanted to seem a sickly, malformed child, and soon thereafter a dead one. Both the Fairy substitute and the child taken are known as Changelings.

Folklore is full of advice on how to trick changelings into exposing themselves. Stolen children are given Second Sight or perhaps they were taken on account of being born with it and are raised among the Fairies. Some have hypothesized that Human children are stolen in the hopes that they will attain Immortality in the Sphere of Matter, which in this era is restricted to mostly Humans, and will play an important



part in the long evolution toward the next age of the multiverse. Most people think the Fairies are just whimsical and incomprehensible; the stealing of children by some makes about as little sense as the helpful housekeeping of others. Fairy children will be their minimum level at birth, unless told differently.

Fairies growing up as humans (unknowingly) will be unhappy, and search continuously for another purpose in their life (which is Fairy Life—having fun).

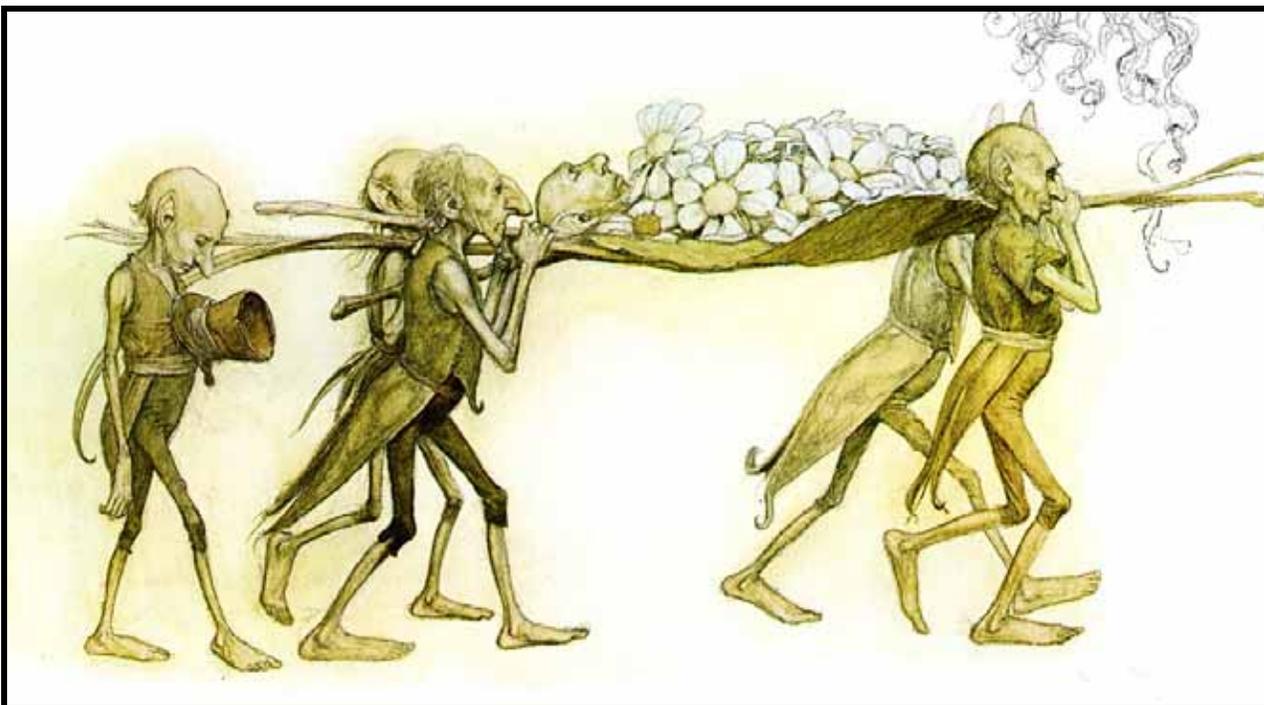
Faeries

Fearie means a specific sort of Fairy of the aerial realms, they're relatives of the Fairies discussed here, and their emperor maintains a permanent representative in Oberon's Court, but they are not a matter of subject here. Other fey races are too be found underground, underwater, and elsewhere, but again their detailed treatment lies outside the scope of this already immense work. Other demi-humans—elves, Gnomes, Halflings—are thought to be somehow related to the Fair Folk, and may be counted among them by ignorant Humans), but their genealogy is unclear to the Fairies.

It is however a fact that elves are created from Fairy, Treant and Eldar essences, of which the latter were created from Fairy essences merged with Treant leaves (Ordana their creator was a Treant—actually a plant Fairy in itself.)

And though Gnomes and Dwarves were created from the early dwarves, it is rumored that they evolved from primitive humans who merged with Fairies. And the story is similar for Halflings.

Disease, Death, and Aging



Death is seen in a special light by all Fairies, It merely marks a change in the cycle of their existence, when their spirit abandons one body, and is reborn as another Fairy (after 0-999 years of mortal time) without memory of its former life nor death. Age has no meaning for the Good People, and they do not suffer natural diseases. Death comes either through violence, accident, or Magic; or, more typically, a Fairy tires of its form, and chooses to give it up and be reborn. The absence of a fear of Death and aging is a notable aspect of Fairy characters, even more extreme than that of Elves. And, like Elves, Fairies are immune to the paralysis of Ghouls, since this preys on a victim's fear of Death. In spite of this, few Fairies willingly jump into violent Deaths; they still feel pain, and prefer to avoid it. Besides, adventures are more fun if you can see them through to the finish. Also, a reincarnated Fairy loses the powers and experience, and usually the memories of its previous existence. No Fairy can be raised from the dead, as its spirit already starts reincarnating directly after death. They can't ever enter Limbo, the Plane where souls meet to find their final destination (or reincarnation, or even oblivion), the Plane of Death or similar Planes.

As the Fairies are in a way immortal and they know that they will reincarnate, this will give seem to give a great impact on culture, and society in these creatures. Yet, they still dislike dying, and have an utmost great respect for the dead, and an ultimate fear and hatred for undead.

If they find a body of a deceased fairy, their first and foremost intend is to intern it back in nature, by burying it in the ground. Mostly a plant, like a Snowdrop or summer bell, will be planted upon the body.

Any material possessions will be divided and shared under those attending, or left behind for those interested.

There will be no laughter, as the case is serious, yet their will also be no tears, as the fairy will return somewhere else, and when it remembers its past, maybe revisit its former life.

It is thus possible for a fairy to view its own dead body if it was not interred, and some reincarnated fairies have interred their own bodies (in this case mostly killed by mages for research and stored for spell components later).





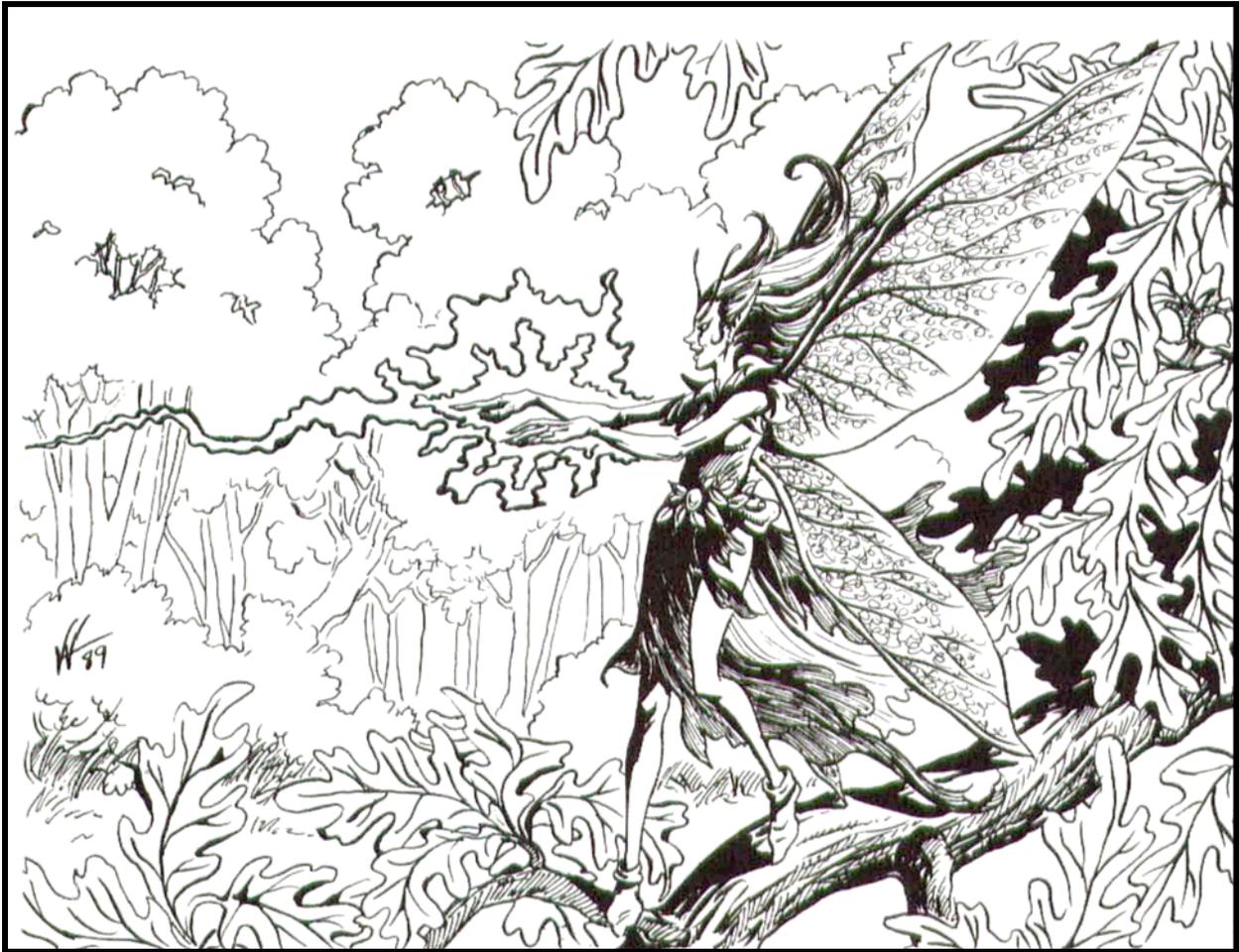
A Dead Sprite (real World) found and researched to reveal its authenticity.



Spellcasting

The Fairies are an intensely magical group of beings; it is an integral part of their nature. For this reason, their spell casting is quite different from that of mortals. It has similarities to mortal Magic use, but it is also related to the method of expending power points that the Immortals use. Unlike Immortals, Fairies can't shape their Magical power into what ever spell they wish to release it.; it can come out in the form in which it was stored—that is, a specific spell. Fairies do not use spellbooks; nor do they pray, since they alienated from the Immortals. To gain or regain spells, Fairies spend time in communication with nature, gathering the energy and Magic of the life around them, organizing and storing it in patterns. The stored energy is released as a spell. Fairies may be treated much like normal Spellcasters who memorize and then cast their spells. The time needed to regain spells is 1 Turn per spell level and double that time if in unnatural surrounding (like Cities, Ruins, Underground and the like). This stored energy is later released as a spell (and thus can't be forgotten—only spell's name/effects are subject to forgetting, not its inert magical power).

Fairy magic



Fairies use another spell list than normal, although the spell equal normal spells in effect. An Elf precipitation spell will never be equal to a Fairy precipitation spell although the effect would be exactly the same. A Fairy can't use normal Magic, and other beings can't use Fairy Magic. The Magic from a Fairy can however influence that of normal Magic and vice-versa. If a Fairy wants to be able to cast a spell not within this list, he needs to spend a full day per level of the spell in communion with nature. His chances for success will be equal to normal spell research. Necromantic spells will be much more difficult to gain due to the evil within it. A Fairy therefore would need quadruple time in communion with nature, and his chance for success would be 1/3 that of normal chances of success (round down). The DM decides if the spell is allowed, but must have a good reason not to allow non-harmful spells, while keeping the environment and nature in mind. Fairy spells often resemble clerical spells, but these are not granted by immortals, but from memorizing them from nature. Fairy magic casters don't therefore need a spellbook.

Spell list normal Fairy Spells.

These spells can only be gained by Spellcasting Fairies; Leprechaun, Clurichaun, Sprite, Nixy, Sidhe. Other races can't use these spells.

For Descriptions of these spells see and for descriptions of aquatic spells see the Ultimate Spellbook.

For Descriptions of Clerical spells see Pages of Virtue.

In play Fairies are treated much like normal Spellcasters who memorize and then cast spells. Fairy spells are most akin to those of the magic-users, but they also draw, to a lesser degree, on the lists of Clerics and Druids. The Sprite has a Minor Curse, Remove Curse and Confusion spell added to these list at other places than the other Fairies could cast these spells, read there for more information. Other races never, ever, can cast these spells, but some spells are copied by these races and probably are the reason why Spellcasters even cast magic—they have seen Fairies using this power and were envious of it, and somehow found their own source of magic, to call from. Fairy magic is not subject to Radiance spells, like Clerical spells, nor affected by the Day of Dread. They are subject to normal Anti-magical effects and Dispel Magic spells as normal. A Beholder Central Eye ray will still nullify any ongoing magical Fairy spell effect and a Spellcaster has a normal chance to dispel a Fairy spell.

Spellcasting Pixies (which are extremely rare) should be treated in every respect (experience, level, and spell progression, armor restrictions, etc) as Sprites, except that they lack the Sprites' special proficiency at cursing; Pixies do retain the ability to remain invisible even when attacking physically (casting offensive spells will cause them to turn visible, however).

Fairy Magic can't be written down (it will never be found on scrolls or in books), and therefore study of mortals in this Magic will be penalized by 50% because they can only see the effect, and must find a comparable way to reproduce the same effects. Aquatic Fairies, like the Nixy will always use the aquatic spells.

A Fairy can always commune with another habitat and therefore learn Magic related to that habitat. A Nixy for example could easily commune with the nature in a lake and still be able to gain spells like warp wood, watcher and the like. For spells which are created by above water Magic (like call lightning, fly, precipitation, etc.) she would need to commune with above water nature, and vice-versa. In fact all Fairies can freely use all spells from both aquatic and normal tables as long they commune in the corresponding habitat.

Spells power level 1	Spells power level 2	Spells power level 3	Spells Power Level 4
analyze	Acid Web	Air Breathing	Anti-Animal Shell
Charm Person	Ascent	Anti-Plant Shell	Bestow Second Sight
Chill	Camouflage	Assume Gaseous Form	Call Lightning
Courier	Confuse Alignment	Ball Lightning	Charm Plant
Darkness	Continual Darkness	Bestow Invisibility	Charm Monster
dehydration	Continual Light	Clairvoyance	Confusion
Detect Evil (2)	Detect Danger	Create Air	Cure Blindness and Disease
Detect Invisible(2)	Drop of Slime	Create Water	Dimension Door
Detect Magic	Ensnare	Cure Light Wounds	Enchanted Weapon
Dormancy	Entangle	Dispel Magic	Fear
Endure (Resist) Cold	Enchant Weapon	Fly	Gelatinous Form
Evaporation	ESP	Free Animal	Growth of Animal
Faerie Fire	Fairy Ring	Free Person	Growth of Plants
Faerie Lights	Fairy Slumber	Haste	Hallucinatory Terrain
Flower Whip	Heat Metal	Hold Person	Massmorph
Flame Portal	Hold Animal	Ice Shard	Minor Curse
Light	Horse Rush	Infravision	Pass Plant
Liquid Orb	Invisibility	Minute Missiles	Pathfinder
Locate	Knock	Move Rocks	Plant Door
Locate Sea Life	Know Alignment	Obscure	Polymorph Other
Longstride	Levitate	Prot. from Evil 10' /E	Remove Curse
Magic Missile	Locate Object	Prot. from Norm. Missile	Shrink Plants
Predict Weather	Magic Mouth	Protection from Poison	Summon Weather
Precipitation	Mind Mask	Rapid Swim	Talk to Sea Creatures
Protection from Evil	Mirror Image	Silence 15' Radius	Telekinesis
Speak Languages	Obscure	Slow	Thorn Spray
Read Magic	Phantasmal Force	Steam Blast	Wizard Eye
Shield	Produce Fire	Speak with Animals	Wizardry Food
Sleep	Purify Food and Water	Summon Animals	Water Barrier
Slippery Skin	Resist Slime	Transmute Rock to Slime	
Thorn Strike	Shark Bolt	Wall of Gell	
Ventriloquism	Silence Individual	Water Breathing	
Watcher	Warp Wood	Water Current	
	Web	Watery Form	
	Wizard Lock		
Spells Power Level 5	Spells Power Level 6	Spells Power Level 7	Spells Power Level 8
Anti-Animal Shell	Conjure Elemental	Charm Plant	Create Magical Monsters
Control Currents	Cure Serious wounds	Contingency	Dance
Control Temperature 10'	Elemental Protection 10'	Corrosive Cloud	Deep Delve
Control Winds	Geas	Create Normal Monsters	Kiss of the Nixy
Create Normal Animals	Hydrax	Creeping Doom	Lore (7)
Dissolve	Lower Water	Disintegrate	Polymorph Any Object
Elemental Protection	Metal to Wood	Dispel Evil	Power Word: Blind
Feeblemind	Move Earth	Mass Invisibility	PowerWord; Liquefy!
Hold Monster	Polymorph Natural Object	Maze	Tidal Wave
Insect Plague	Projected Image	Mind Barrier	Timestop (9)
Lore	Raise Water	Pass Plant	
Magic Jar	Remove Geas	Permanence	
Mass Charm	Shapechange	Polymorph Natural Object	
Mass Invisibility	Speak with the Dead	Reincarnation (6)	
Neutralize Poison	Speak with Monsters	Summon Object	
Pass Wall	Stone to Flesh	Swimming Doom	
Protection from Lightning	Summon Elemental	Teleport any Object	
Shield	Survival	Transport Through Kelp	
Slime Growth	Sword	Wall of Stone (Solids)	
Summon Sea Creatures	True Sight		
Transport Through Plants	Turn Wood		
Weather Control (6)			

No other creature could ever learn a Fairy spell, not only because it is never written down, but also they can't grasp the magic nor the way it functions or effects it give. They can however try to make a normal spell with similar effects, but these will mostly fall under the effect of the day of dread, except Elven spells or Frost Magic, since these are nature based. Fairies can also never cast spells from scroll nor learn a any spell normally cast by other creatures, even Elven, frost or other nature based magic, as that power does not come through themselves, there do however seem to be alteration depending on the environment which are Fairy spells (not listed here) and resemble normal spells, like a dust devil in the desert or a slip in frozen regions, but the Fairies casting those spells must follow the next rule.

Fairy Magic is connected with nature and therefore will not be affected by the Day(s) of Dread. A Fairy found himself in another Plane or Dimension would find that he can't use his Magic anymore, nor he would be able to commune with the nature there. Only after one day per hit point of the Fairy communing with the new nature will make him able to cast his spells again, but when he returns to his original world he would find the same problem.

Fairies are unable to commune with nature in Several Outer Planes dominated with Entropic power (like Hades, The Nine Hells, The Abyss, and so on) nor in the finite Dimensional Plane of Limbo (as this is also connected with Death).



Fairykin Magic

Centuars, Dryads, Satyrs, and Imps use different rules to enable them to magic spell casting, even though they are limited to Fairy spells. Like most of the other sentient races, they are not entirely composed of spellcasters, but some exceptional individuals may become shamans (similar to human clerics, with limited spells and unable to Turn Undead) or Wiccans (analogous to magicusers but limited to Fairy spells). many woodland spellcasters have druidic powers.

In general, these non-human spellcasters do not have the sophistication and power available to human, Elven or Fairy wielders of magic. However, they may be useful nonetheless in adventures, and as NPC's may add unusual twists to encounters.

These rules are not meant to apply to the Fairy races.

Whatever the race of the character, he must undergo a period of training before spell abilities can be gained. This is quantified by the experience requirements needed for first level. (See level advancement). In addition, before first level can be reached, a specific ritual of passage or initiation must be undergone. This ritual; involves fasting, intense meditation, perhaps isolation; it may also be necessary to quest for sacred items of nature that are gathered in a sanctified pouch to make the shaman or Wicca's "Holy symbol". The specific nature of the ritual of Passage is described by the initiate's mentor (that is the DM), or, in case of a Treant by the initiate himself.

To determine if the ritual was successful, make an ability check vs. Intelligence (for Wicca's or wisdom for shamans. If the check fails, so does the ritual. The 1000 experience points for 1st level spellcasting are lost, and the character must earn them again in order to attempt the ritual again.

Treants, having no teachers, must create an appropriate ritual for themselves. It must be designed to both enlighten the treat about the mysteries of life, and to prove his devotion to the forest or nature in general.

The player running the treat should design the ritual, and submit it to the dm, which should appraise it and determine if it is appropriate. Bonuses and penalties to the chance of success may be applied, at the DM's discretion, judging how the ritual fits the criteria.

Becoming a Spellcaster or gaining new levels, requires extra experience points on the part of the candidate. The character must first earn this extra experience before reaching each additional experience level. In effect, these extra Xp are added to his experience table, from the moment the spellcasting career begins.



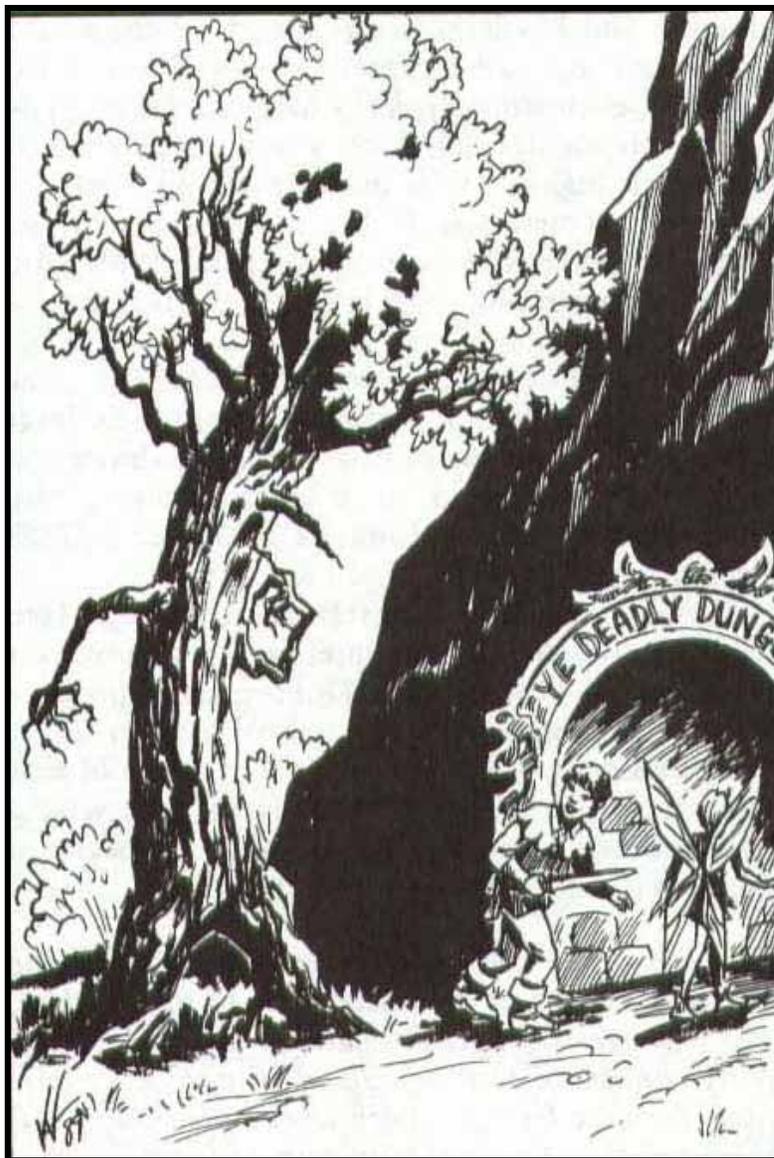
Spell Level	Extra XP Needed
1	1000
2	2000
3	4000
4	8000
5	16,000
6	32,000
7	64,000
8	130,000
9	260,000
10+	200,000/lvl

Wiccans and shamans have level limitations depending on the race of the creature.

Normally a character is unable to progress beyond these levels, except perhaps by designing and undergoing a ritual comparable to a ritual of passage as described earlier. If the character wishes to try to attain a higher level, the necessary experience must be gained, and then the ritual must be designed (by the player), approved (by the dm), and attempted (again, roll vs. the appropriate ability score. If the ritual succeeds, the character gains another spellcasting level, and the same process may subsequently be used to attempt to gain yet another after enough experience has been accumulated.

If the ritual fails, the character loses however much extra experience that was required for the new spellcasting level. The character may attempt the ritual again after enough experience has been gained; but if three consecutive rituals are unsuccessful, the shaman or Wicca loses the ability to progress. He is forever kept at its present spellcasting level, as if he had chosen to stop improving his skills.

A character may at any time in his career decide to stop improving his spellcasting skills. This is an important decision, because once made it is final and irreversible (except maybe by a well worded wish). The experience needed for subsequent levels from that point on is the same as for a normal creature of that race. Note that this is not the total amount needed but what is gained to reach that level. This means a creature that stops spellcasting improving at 4th level (having accumulated a total of 15,000 extra XP) while his racial class needs normally 16,000 xp to reach 32,000 xp would need now still 16,000 xp extra on what he in total accumulated—in other words he is slowed by 15,000 XP, but can still cast its spells as he is also a level 4 caster.



Centaurs are the only woodland race capable of becoming both shaman and Wicca. Shamans and wiccans are limited to the spells listed for these classes. Note that woodland creatures have access to the shaman and druidical spell lists. Shamans automatically have access to these spells, through their training and spiritual contacts. Additional spells may be found by a shaman through difficult research and rituals. Such spells may be common (already in the D&D rules, but not on the shaman or druid list) or new (made up by the player).

Common spells require a full day of rituals and 1000 gp worth of treasure (which are lost in the experiment) per level of the spell sought. So a fourth level spell would require four days and would cost 4000 gp. After this expenditure of time and money, the percentage of success is determined by the following equation; $((\text{Wisdom} + \text{experience level}) \times 2) - (3 \times \text{common Spell Level})$. Use 5x spell level if Uncommon or new, 8 x if Rare, and 10 x if extremely rare.

So a 5th level satyr with a wisdom of 16 seeking a common 2nd level spell would have $((16+5) \times 2) - (3 \times 2) =$ a 36% chance of success. If the spell was uncommon his success chance would be 32%, if rare it would be 26%, and if extremely rare it would be only a 12% chance. After a spell has been successfully discovered by a shaman, that character adds it to its list of spells that he is able to learn. The spells listed for Wiccans are those commonly found among centaur wiccans. A centaur could expand his books with spells from other spellbooks ((human, Elven, Humanoids, etc.), or he could research it himself. For Wiccans with magical spells instead of Wisdom intelligence is used.



The Shaman Spell list

All Aquatic based Immortals or those with Clerics below water will chance the following spells:

Purify Food and Water	into	Purify Food and Clear Water
Insect Plague	into	Shrimp Plague
Aerial Servant	into	Summon Undine
Earthquake	into	Sea Fury

Reversed spells can only be cast by Evil or Chaotic casters, with only a few exceptions; **Darkness**, **Free Person**, **Barrier**, **Snakes to Sticks**, and when the Immortal (in the guise of the DM) allows it temporarily. **Obliterate** and **Slay Living** can however be memorized and cast at Undead creatures. Keep in mind that many Humanoids are Chaotic or even evil, and their immortals too.

The Colors and symbols used in the list have different meaning, as explained in the List Legend.

Uncommon, Rare and Very Rare spells are normally not found, the percentages given are the chance that a single specific teacher knows this version of the spell.

Elemental spells (Energy, Matter, Thought, Time,) and Alignment spells (Good, Evil, Chaotic, Non-good or Evil) can only be cast by those of the given immortal's element and alignment, often the cleric has to have this alignment too, to be able to memorize and cast the spell.

Aquatic and savage coast spells can only be found in these regions and are a rare to very rare or even completely unknown in any other areas.

Quest spells are rarely granted by the Immortal, and then only when requested (the cleric thus must have researched and found information about the spell) and the immortal justifies the usage of the spell in the specific conditions the cleric requires (sometimes, the immortal will give the cleric the spell requested, but specifically forbids the usage elsewhere or when).



Titania

Humanoid Shaman 1	2	3	4
Air Walk (ability)	Aid	Shrink Animal Growth	Accelerate Healing
Allergy Field	Amulet	Call Lightning	Animate Dead
Call Upon Faith	Sacred Bundle	Call Pack	C; Anathematize Item
C; Burial	Bless / Blight	Barkskin	C; Con- / De-secrate Ground
C; Coming of Age	Boneiron	C; Consecrate Item	Circle of Privacy
C; Consecrate Temple	Bonewood	C; Dedication	Continual Light / Darkness
C; Marriage	C; Bless Newborn	C; Ordination	Create Water
Cleanse	C; Investiture	C; Special Vows	Crush of the Depth
Combine	Charm Person	Create / Break Campsite	Detect Lie / Undetectable Lie
Command Word	Cure Lycanthropy	Cure Blindness	Dispel Magic
Cure / Cause Light Wounds	Death Candle	Cure / Cause Disease	Divination
Detect Danger	Death Curse	Cure Paralysis / Remove Paralysis	Energy
Detect Disease	Death Prayer	Cure / Cause Serious Wounds	Extradiemensional Detection
Detect Evil / Good	Detect / Undetectable Charm	Mask Emotion Read (Empathy)	In- / Fertility
Detect Magic	Detect Life	Enthrall	Fire Purge
Detect Pits	Draw upon Holy Might	Fate	Fortify Healing
Detect Poison	Entangle	Feign Death	Free Action
Detect Pregnancy	Find Traps	Fellowship	Hail of Thorns
Faerie Fire	Fire Trap	Fire Bow	Heat Air
Hand Fire	Flame Blade	Glyph of Warding	Helping Hand
Know Direction	Fortifying Stew	Hold Animal	Hold Plant
Know Time	Frisky Chest	Hold Poison	Knurl
Light / Darkness	Hold / Free Person	Idea	Lesser Guardian Seal
Locate (Animals or Plants)	Holy Symbol	Know Customs	Log to Lizard to Log
Log of Everburning	Invisibility to Undead	Life Drain	Mind Blank
Magical Stone	Know / Confuse Alignment	Lighten Load	Minor Ward
Magical Vestment	Lay On Hands	Locate Object	Neutralize / Create Poison
Nature's Mantle	Produce Fire	Mend Bones	Plant Door
Nectar	Protection from Serpents	Minor Curse	Prot. Evil / Good 10'
Pass Without a Trace	Resist Fire / Resist Cold	Obscure	Protection from Lightning
Predict Weather	Resist Fire	Prayer	Shellskin
Protection from Evil / Good	Restore Strength	Protection from Disease	Speak with Plants
Purify Food and Drink	Sanctify / Defile	Protection from Poison	Sticks to Snakes to Sticks
Remove / Cause Fear	Seeking	Resist Injury	Summon Animals
Resist Cold	Slow Poison	Silence 15' radius	Touch of the Styx
Ring of Hands / Woe	Snake Charm	Snare	Transfer Curse
Shillelagh	Speak with Animals	Speak with the Dead	Tree Steed
Summon Midwife	Spiritual Hammer	Spirit Bind / Release	Uplift
Surface Sojourn	Translate	Squacking Floors	Water Breathing
	Understand Curse	Strength	Whisperward
	warp / Straighten wood	Strength of One	
	Withdraw	Striking	
Air Breathing		Thunder Drum	Crushing Walls
Anti-Plant Shell		Transfer Offense	Cure All / Heal
Augury	Clone		Enchant Weapon
Call Dinosaurs	Cloudscape		Find the Path
Clear / Clutter Path	Create Crypt Thing	Sea Fury	Forbiddance
Cloud of Putrefaction	Destroy Crypt Thing	Swimming Doom	Gate
Commune	Feeblemind	Transformation	Ivy siege
Control Winds	Holy Word	Undead Plague	Monster Mount
Create Food	Major Curse	Wish	Move Rocks
Create Normal Animals	Metal to Wood		Planeshift
Eye of the Eagle	Raise Dead Fully / Obliterate	Aerial servant	Speak with Monsters
Cure / Cause Critical wounds	Restore / Life Drain	Animate Objects	Summon Undine
Detect Invisible		Animate Statue	Summon Weather
Disbelief	Living Ward	Anti-Animal Shell	Survival
Dispel Evil / Good	Mindshatter	Atonement	Tame Animal
Dissolve	Pass Plant	Remove / Barrier	Transport through Plants
Distance Distortion	Remove Quest	Blessed Abundance	Travel
Earthquake	Raise Dead / Slay Living	Create Crypt Servant	Turn Wood
Echolocation	Shout	Destroy Crypt Servant	Word of Recall
Flame Strike	Shrieking Walls		
Improved Cure / Cause Serious wounds	Thoughtwave	List Legend	
Insect Swarm / Plague	Time Pool	Uncommon	40%
Iron Wood	Treusight / False seeing	Rare	20%
Major Ward	Wall of Fire	Very Rare	10%
		Quest	

An example happening during and after Olyrrhoe the Centaur seeress explaining Fairy history to some adventurers (see the page 3142).

The mortal adventurers realized how quiet it had been—in fact, there was no sound that they did not themselves make; not even a solitary cricket or frog. Furthermore, the moon hadn't moved since she'd begun to speak. As the realization crept into them all, their eyes went first to each other, then to the hill bathing in moonlight before them.

A shimmering in the air turned to sparkles like light on the water, and finally coalesced into an array of creatures, decked out in unimaginable splendor. The humans realized that, unbeknownst to them, while they were Olyrrhoe's attentive audience, they themselves had had as an audience all the Fairy Court! Peals of Laughter traversed the Fairy Host as the mortals' discovery was observed.

The Sprite Robin Goodfellow, at the king's right hand, called to them; "Step forward, honored mortals; you are commanded to present your humble petitions to this court of Queen Titania and Oberon, High King of the Fairies."



Think for a moment about the general nature of societies, states, and cultures of the Known World. Dominating all, through ability and sheer numbers, are the humans; their vast empires and lesser kingdoms rule the continents. And it could probably be said that most of those humans who are not in some kind of organization, political state at least aspire to be.

On the other hand, we have the Demi-Humans and Humanoid cultures that must coexist with the humans. Some, as in Alfheim and Rockhome, and even Thar's blossoming empire in the Broken Lands., might be seen as attempts to emulate the human political model. Elsewhere numbers and circumstances force the societies to remain on a smaller scale; clans and tribes, islands of society in seas of wilderness or human hegemony.

So how do the Woodland races fit into this picture? Not very easily, perhaps.

Two woodland races, Centaurs and Wood Imps, would be most likely to fit the human or demihuman models, but their natures ultimately prevent it. The Centaur's survival needs keep them in necessarily small, scattered groups, and the Wood Imps' chaotic nature has so far kept any social order larger than the tribe from evolving.

Hsiao are somewhat similar to the demihumans, but they gather in small groups that are again limited by nature's designs, and they are not really political.

Fauns as a rule have no concern with organization, political or otherwise. They may be found in groups, but they have no leaders, and their unity is generally just a matter of being in the same place and having common impulses.

Dryads tend to be solitary, and are bound to their soul-trees; they have no definable culture or society, as such. Those who have not yet taken a Soul-tree mingle in other societies, and usually follow the Maxim, "when in Thyatis, do as the Thyatians"; in Alfheim they'll adopt Elven culture, in Karameikos, karameikan culture, and so on.

Treants are not found in large numbers; each may have its own culture and history, formed since his awakening, but they do not organize in any societies.

So what we see in all of these races is a decentralized character. While humans and their nearer kin gather together to make larger and larger organizations, various factors dictate that most woodland beings could not do the same, even if they wanted to. There simply never be, at least in the Human sense, a Kingdom of Satyrs or Treants. But each woodland race has a certain niche; and in a sense, they form an aggregate culture or society—or perhaps it could be best described as an ecology. The nature of this ecology varies from place to place, according to the local residents. Besides the woodland beings themselves, benign human foresters, druids and elves, as well as plants and animals, may all be thought part of the woodland society. Though it is truly an integrated whole, the woodland culture has no set boundaries; it is in constant flux, with the cycles and evolution of nature.

An important part of the woodland cultures are the Fairy races. At the same time, however, most Fairies own allegiance to their own social structure, the Good Kingdom, or Sunlit Realm (as opposed to the Underground Kingdom, Annwn).

To explain the unique natures of both forest creatures and the Good Kingdom, this chapter is devoted to the description of a sample region of Mystara (similar others or different may be found elsewhere on the planet). Its occupants give it no name; to their mind, it has no integrated definition or specifying borders (and it indifferently ignores the borders of human and demihuman cultures Darokin, and Alfheim; but these cultures have named it Dreamland, after the Good Magic point that is its best known feature.

The Dreamlands

The Dreamlands are presented as just one example of a woodland ecology; similar cultures can be found all over Mystara. Each one would be different, reflecting local conditions (populations, climate, races present and how well they get along) and the surrounding environment. For example, peaceful, isolated valley woodland might never develop any cooperative defenses; but in a forest that borders on the holdings of humanoids who often raid and burn, the woodland beings are likely to be very well organized for fighting off attackers, each race and individual contributing according to their particular abilities.

Dreamland proper is a small area, a square approximately half a mile on a side, in the southwest of Alfheim. It does not appear different from any other stretch of the Giant Forest and its properties had to be discovered by chance. For nearly 1000 years now, (as per 1000AC) Dreamland has been recognized as a unique forest treasure, and is well appreciated by the Alfheim Elves for its marvelous qualities.

In this area, elves go to shed the cares and stresses of a hundred or more years of living, then return to their normal lives free of stress. Elves regularly make pilgrimages to the spot. Dreamland is always an early stop for adventurer elves when they return to the Canolbarth Forest.

This area effects do not remove memories or experience, but merely render them less stressful. Warning; non-elves who have rested in Dreamland have emerged with drastic personality changed. There is no way to predetermine how much of a change will occur or how it will affect someone.

No elves live in Dreamland, although the nearby clan center of Shieldtree is a popular staging area for pilgrimages. In wartime, elf generals take care not to let battles occur here, lest this most useful magic area change its powers.

Spells of mind control are easy to cast and learn here (+5% on success with learning, no intelligence checks needed with casting).

The area is regarded as a national treasure by the elves of Alfheim.

Unbeknownst to most elves, let alone other lesser mortals, Dreamland is in effect the capital of the Good Kingdom; here Oberon, high King of the Fairies and his Queen Titania hold their Court by moonlight. The Fairies magically divert Alfheim's nightly rains away from Dreamland for such occasions.

The surrounding areas of woodland that we are calling the Dreamlands, which extend even into Darokin, are a thriving, complicated web of life. Fairies, Treants, Centaurs, Dryads, Fauns, even Hsiao and Wood Imps live here, as well as the elves.

Each race in the dreamlands has its own history. As far as anyone knows, the Fauns, Dryads, and Treants emerged naturally as part of the Forest. The Wood Imps evolved in Eastern Alfheim, Near Stalkbrow, as an offshoot of the Fairies, and have since spread throughout the Canolbarth Forest.

The centaurs have long histories of the migrations of their ancestors; most of those in the Dreamlands came here in the past thousand years, gradually migrating from the steppes and grasslands that comprise the Ethengar Khanate and Atruaghin, seeking greener pastures and relief from human and humanoid competitors. The abundance of resources in the Canolbarth has convinced the centaurs that they ought to stay.

At least three active Hsiao lairs are in the Dreamlands. Though the locations were originally just a manner of convenience for the mated couples that build them, the Dreamlands have proven excellent as places for peaceful contemplation. In addition, many Hsiao are drawn to Alfheim to study the curious magic points and to discover what order commands them.

Among the races of the Dreamlands, only the elves and Fairies have any large-scale social structures solely among themselves. Elves, for example, organize themselves in clans, and have towns where many of their race live side by side. Most Fairies are citizens (in a very loose sense) of the Good kingdom, subjects of Oberon. Some of the good People also are organized in smaller, tighter, local organizations, not unlike human dominions.

Most of the woodland races do not form such societies. As was noted earlier, their nature and their niches in the forest ecology may prevent them from reaching a high density of population. But the forest of course has many niches; a certain region, for example, might be able to support just one tribe of centaurs. But the same region might also sport a nest of Hsiao, a Treant or two, several Fauns and Dryads, and perhaps a small clan of Wood Imps, not to mention the many normal plants and animals. All of these beings may coexist in relative peace so long as they fill different niches and are not competing for the same resources.

The interrelations between these and any other races (possibly including Fairies, Humans, Elves, Humanoids, dragons, Other Monsters, etc.) define the forest society.



In the Dreamlands, the forest society consists chiefly of Centaurs, Elves, Fairies, Fauns, Dryads, normal animals, Treants, Hsiao, and Wood Imps. Some Metamorphs live in the region, and usually are on particularly good terms with the Sidhe and the shapeshifting Dryads. In Alfheim some other monsters may be found, but they almost always have escaped from the Bad Magic Points (Dragontree is the closest)—it seems that all the Magic Points, Good or Evil, are capable of creating a sort of conduit between those of the same kind and/or other realms—, or have somehow come across the border from Darokin; monsters rarely live long, soon falling prey to the swords and arrows of elves or humans.

Some rare and fantastic creatures also may be found in the Dreamlands; Loch Eadaigh is said to be home to talking fish, for example, as well as a strange water monster. Unicorns also are sometimes being seen.

With the exception of Wood Imps, who are so obnoxious they can hardly get along with each other, the woodland races are on good terms. They cooperate with each other when necessary, and communicate to keep abreast of trends, especially concerning the health of the forest.



Dreamland border with the Region of Tallwoode (Darokin)

Wood Imp tribes are usually most involved in trying to survive. The other races shun them, and will typically force them into the least healthy and most inhospitable parts of the forest (which suits the Imps' taste well enough). Rarely do the Imps present a threat to the rest of society (this part is written before the Canolbarth corruption—see History), so their presence is usually tolerated; if they get out of hand, the other creatures will unite and put them back in their place (this finally happened in 1018AC).

Hsiao in particular bring the woodland races together. These owl-like creatures dislike combat, and throughout the world they tend to employ other forest beings as guards. In the Dreamlands the need for protection wasn't as great as some wild regions, but the occasional desperate monster from Dragontree is enough to maintain the custom. Centaurs are particularly good for patrolling the forest floor; unicorns are also formidable allies. Fauns are not very dependable, but their favor is bought easily with cheap drink. Pixie hire swords also may serve as guards. Hsiao are certain to make pacts of mutual defense with other nearby beings, such as Dryads and Treants, and any Fey outposts. The successful defense of many a wood has been the result of the networks and cooperation that the Hsiao organize.

There are no formal laws or structures in the forest society. When two creatures are unable to resolve a difference, they will often seek a wise Hsiao to serve as an arbitrator, though there is no guaranteeing that the losing party will do what they are told. Mostly the creatures just learn to live with their neighbors' quirks. If Fauns live nearby, for example, one simply avoids leaving things around that might be interested in taking.

In the Dreamlands, and Alfheim in general, the elves aren't involved in the "forest society", because they have their own full-scale clans and state. In other areas, with smaller Elven enclaves, the demihumans are more likely to cooperate closely with the other woodland beings.

Fairies often take an active role in woodland society, since they not uncommonly live in small groups or alone, and may have infrequent contact with the rest of the Good Kingdom. We may see a Leprechaun shoemaker living alone in a hollow tree somewhere, for example, or a number of Pixies and/or Sprites might share a lair. Pixies and Sprites are the best-known of Fairies, apparently because they are the least shy about making their presence known to mortals—usually through pranks. The Alfheim elves like the creatures, and affectionally call them their “little brothers and Sisters”. The Fairies find this rather condescending, but don’t mind; to them, it is just another amusing foible of those pretentious mortals.

Oberon’s court is one without borders; it is not insignificant that he is King of the Fairies, not king of some country or place. The Good Kingdom is loosely hierarchical, but has no uniform, formal structure. Fey races may have formal organizations; the only one of a major race is faylinn, the Leprechaun “Kingdom”. It exists to help Leprechauns in their vocation as workers, and is most similar to a guild of human craftsmen.

Some Fairies (sometimes called “trooping Fairies”)—notable, Sidhe, Pixies and Sprites—often organize themselves into relatively large feudal structures, like humans, based in their hidden palaces and forts. The Sidhe nobility take whatever title they think they can get away with. It is always short of Ard Ri; “High King”, which is of course Oberon’s title; anyone else who claimed it, let alone anything higher (e.g. Emperor), would face a host of social problems (if not a war) for their pretensions.

Fairy palaces may have a larger cast of characters, just like a human castle, filling out everything from minor noble positions (Seneschal, Steward, etc.) all the way down to guards and servants (such as stable hands to care for the Colt Pixies). There is nothing to prevent a Fairy realm from having more than one race; a Sidhe count might have a Pixy master-at-arms, a Sprite as court sorcerer, and a Pooka or Clurichaun as Steward; Leprechauns will be inevitably found as craftsmen and repairmen. It is also common practice to bring in specialists from other races—Hsiao and wise Centaurs make valuable advisors, Dryads may be Healers (remember—Fairies themselves have no clerics) and even Fauns may serve well as court musicians. A human changeling child may also be found integrated into a Fairy holding.

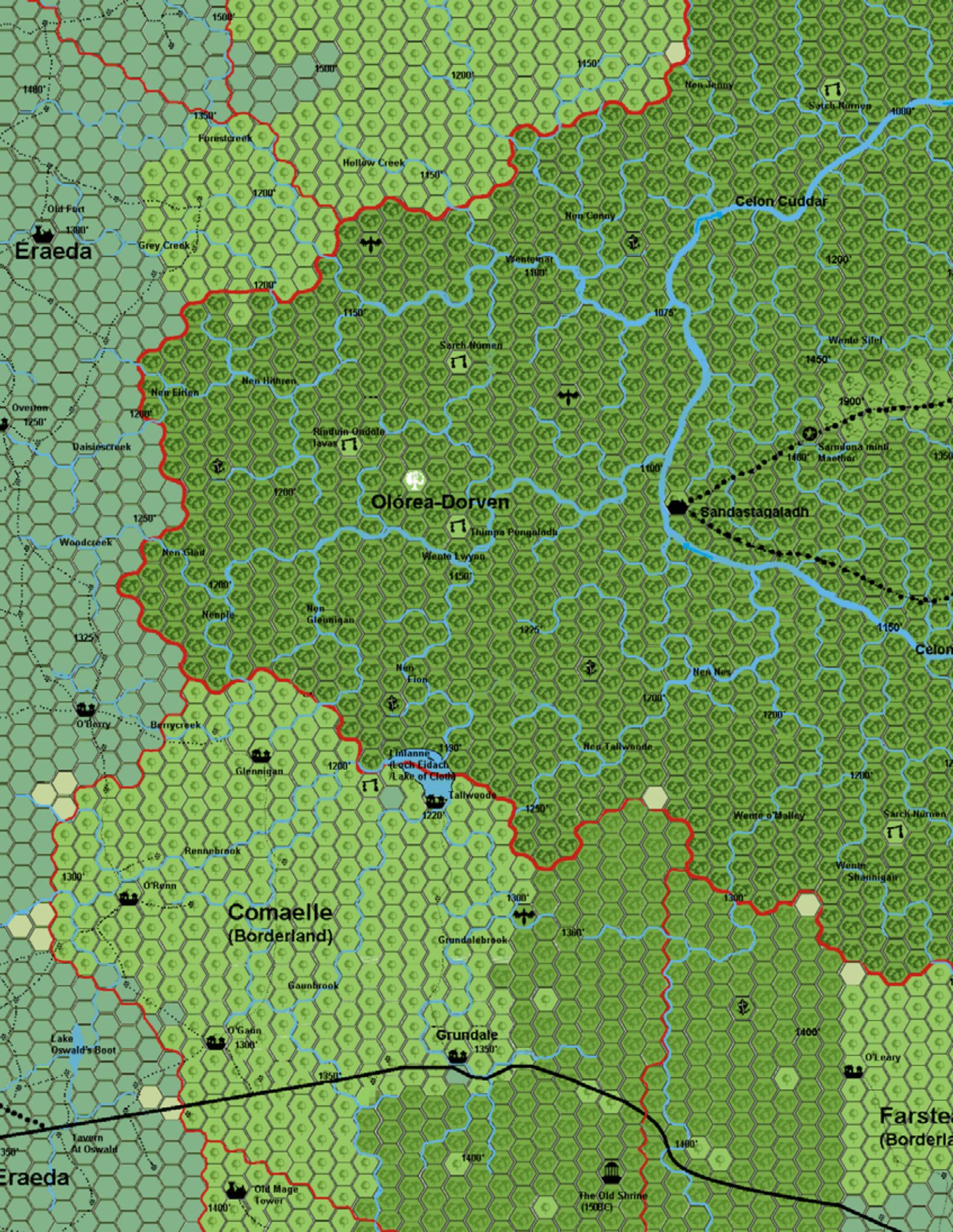
Like the lords of human strongholds, Fairy nobles have domains of sorts; the surrounding countryside, which they take as a Protectorate. A Fairy domain provides all the needs of the Good People, and in return the Fairies are careful guardians, helping crops to grow, caring for animals, and so forth. Humans and demi-humans who live in the domain are considered helpful if they work for the same goals; but who insults the Good People and thwart their efforts can expect to be punished.



Each Fairy community has the right to petition Oberon’s Court. The most powerful nobles employ an ambassador full-time to represent their interests in the Highest Court.

Not every place has Fairy nobles; especially in the more civilized regions, the ordinary Fairies will form local alliances that are much looser. All the Fairies of a region are doubtless aware of each others’ existence. For example, in the village of Ulfwine: we have a couple of Brownies, a Pooka that haunts a nearby ruined tower, a Woodrake masquerading as an Elven Bowyer, and a dozen or so Pixies or Sprites that love to dance by moonlight in the Fairy ring in the village’s square. All of these fey creatures would know of each others’ existence, and would cooperate as needed (although the chaotic ones might need some coercing).

Local alliances might make a vague oath of fealty to the most powerful nearby Fairy noble, pledging mutual support and protection. Otherwise, they may select one of their numbers as spokesman, to journey to Oberon’s Court and present any petitions on behalf of the alliance when necessary.



Eraeda

Olorea-Dorven

Comaelle
(Borderland)

Grundale

Farster
(Borderland)

Celon Cuddar

Sandastagaladh

Lough Eidan
(Lake of Clots)

The Old Shrine
(1908C)

Old Fort

Oveston

O'Berry

Eraeda

O'Gann

Old Mage Tower

Hollow Creek

Sarch Nomen

Thimpa Pongaladh

Tallwoode

Grundalebrook

Grundale

1400'

Non Conay

Wentoma

1100'

Wente Lwynn

Non Eron

Non Tallwoode

1300'

1350'

1400'

Non Jenny

Sarch Nomen

Celon Cuddar

Wente Sillet

1900'

Sarnona mind
Maonhar

1400'

Non Nos

Wente o'Walley

Wente Shannigan

1400'

O'Leary

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Oberon's Court

Every full moon and quarter moon the Fairy court meets at Dreamland (Olórea-Dorven in Elvish). The court is always invisible to mortals; if a mortal attendance is needed, there is always a Spellcaster powerful enough to bestow invisibility and second Sight.

The Ard Ri, or High King, presides over the Fairy Court. Presently this monarch is a male Sidhe, Oberon, but there could be an Ard Ri that was female or of a different race. It is thought that at least one Past King, many ages ago, was an exceptional human changeling, given rise to the mistaken folk belief that the Fairies steal human children so that they might have kings. The High King is chosen by a general consensus of the Fairies (usually this just means approving the heir designated by the Previous High King).

Petitions are brought before the High King at the Fairy Court. These may include requests for assistance, disagreements that require arbitration, and announcements to the whole Fairy realm (often noteworthy adventurous exploits, or opportunities for adventure, as well as mundane things like births, deaths, marriages, and political changes).

Custom dictates that every Fairy has the right to petition the Court, unless he or she has been exiled; and, complementing this right, every Fairy (usually meaning just anyone attending the Court) has the right to present arguments relevant to any particular case.

These two factors often render Court sessions a long, tedious affair; but then, Fairies do have such long live spans that they perhaps can afford to take their time. Every session of Court always deals with every petition scheduled before it, thanks to the assistance of an incredible powerful Pooka. This Pooka, known as Chuarbhidhe, has an artifact in the form of a gold pocket watch, which permits him to time stop the entire Fairy Court, until they finish their business, allowing time for rest and eating along the way. (Some suspect that Chuarbhidhe has attained some sort of elevated status, like immortals, but the Pooka just shrugs away questions). The six foot rabbit is a fine, gentle character, very amiable, and absolutely neutral on all issues. He will never allow his considerable abilities to be exploited; no one in the Court knows of his using his powers for anything other than helping the process of the court, for several thousands of years.



Regular courtiers include Queen Titania; the sprite Robin Goodfellow, or (as he is known) Puck, Oberon's right hand man and best friend; and assorted advisors and servants of the monarchs. The two dozen or so powerful Fairy kings and nobles of the Known world each maintain a permanent ambassador to the Fairy Court, as do the Emperor of the Fairies and King Gwynn ap Nudd of Annwn. Mortal beings are sometimes allowed to petition the Court, if they can get a Fairy sponsor with enough influence; a very few mortal beings, such as the wise centaur prophetess Olyrrhoe, are even welcome at the court any time, but this is extremely rare.

After All arguments relating to a petition have been presented, Oberon retires (often into a Private Time Stop) to make his decision. The fairies have no written laws, only custom, reason, and the general collective will, so quite a lot rides on Oberon's Wisdom. Of course, if he ever made a foolish decision, it would be effectively overturned if enough Fairies opposed it; and even wise choices may receive opposition from the various factions.

In terms of punishments, Oberon can dispense four sorts; censure, service, exile, and magical imprisonment.

Censure is official condemnation by the Court and the Fairy Realm; any Fairy who has been censured will have to do a lot to redeem itself and thereby regain any respect in the eyes of its peers.

Service is imposed when a Fairy is bound to serve a mortal households, usually doing the most odious tasks, either a certain length of time or until a certain circumstance comes to pass (e.g., the work is praised in some manner, or a suit of clothing is left as a reward; note the section on Brownies).

Exile, a very serious action, is cutting evil Fairies off from the rest of Fairy society; they are marked with a magical brand (which can be seen by those with Second Sight). All fairies in good standing are warned and forbidden to make any contact with exiles, and no exile is allowed to petition the Fairy Court. Most exiles, like Redcaps, lead miserable, tormented, lonely lives, and are wont to take out their frustration on mortals.

The most serious punishment that Oberon prescribes is **magical imprisonment**. As has been explained, death is never a permanent solution, since Fairies reincarnate; but a Fairy may be "put out of the way" by being imprisoned, perhaps in an object, or a tiny Outer Plane. This punishment is very grave, and involves long, complicated rituals to manipulate powerful and dangerous magic. Equally powerful and dangerous magic, or the will of the Immortals, might possibly be able to free a temporal prisoner (Arik the Banisher is presumed in this by mortal sages), but outside help is an absolute requirement; generally speaking, a character subjected to magical imprisonment by the Fairy Court is gone forever from play, unable to be raised, resurrected, reincarnated, or contacted by any means. The evil done to warrant this punishment has to be truly immense and horrible.

The Fairy Court might be important for Fairy Player Characters; it is an excellent place to gather tips for adventurers, from other Fairies' petitions for aid as well as from announcements. Player creatures might also become involved in the intrigue and social games that are as much part of the Fairy Court as any mortal one.

Some close-up examples of the workings of Woodland society may be found in the adventure booklet of PC 1 Tall tales of the Wee Folk

A Midsummer Night's Dream

Oberon is the king of all of the Fairies in William Shakespeare's A Midsummer Night's Dream who is feuding with his wife Titania, the queen of the Fairies. They are fighting over a baby that Oberon wants to raise as his henchman. Titania wants to keep the baby because he is the child of Titania's mortal follower who died, and she wants to raise the child for her follower. Because Oberon and Titania are powerful Fairies, their arguments affect the weather. Titania describes what happens to nature when they argue, saying: Furious that Titania will not give him the child, he puts juice from a magical flower into her eyes while she is asleep. The effect of the juice is that it will cause Titania to fall in love with the first thing she sees.

Titania awakens and finds herself madly in love with Bottom, a weaver that has been given a donkey's head by Puck.

Meanwhile, two couples have entered the forest: lovers Hermia and Lysander are pursued by Demetrius, who also loves Hermia, and Helena, who loves Demetrius.

Oberon sends Puck to put some of the juice in Demetrius's eyes to make him fall in love with Helena, after he witnesses him rejecting her.

When Puck puts the love potion on Lysander by mistake, and then on Demetrius, Helena finds herself loved by two men and confusion breaks out.

After Puck straightens out what he has done, and Demetrius discovers that he is really in love with Helena after all, Oberon looks upon Titania and her lover, Bottom, and feels sorry for what he has done. He reverses the spell and when Titania awakes the two reunite.



*Therefore the winds, piping to us in vain,
As in revenge, have suck'd up from the sea
Contagious fogs; which falling in the land
Have every pelting river made so proud
That they have overborne their continents:
The ox hath therefore stretch'd his yoke in vain,
The ploughman lost his sweat, and the green corn
Hath rotted ere his youth attain'd a beard;
The fold stands empty in the drowned field,
And crows are fatted with the murrion flock;
The nine men's morris is fill'd up with mud,
And the quaint mazes in the wanton green
For lack of tread are undistinguishable:
The human mortals want their winter here;
No night is now with hymn or carol blest:
Therefore the moon, the governess of floods,
Pale in her anger, washes all the air,
That rheumatic diseases do abound:
And thorough this distemperature we see
The seasons alter: hoary-headed frosts
Far in the fresh lap of the crimson rose,
And on old Hiems' thin and icy crown
An odorous chaplet of sweet summer buds
Is, as in mockery, set: the spring, the summer,
The childing autumn, angry winter, change
Their wonted liveries, and the mazed world,
By their increase, now knows not which is which:*

*And this same progeny of evils comes
From our debate, from our dissension;
We are their parents and original.*

Shakespeare's Midsummer Night Dream (Act 2, Scene 1)

Fey Monuments

It would be impossible to list all the landmarks in the Dreamlands associated with the Fairies. Instead, we just wish to mention some different types, their appearances, origin, and so forth.

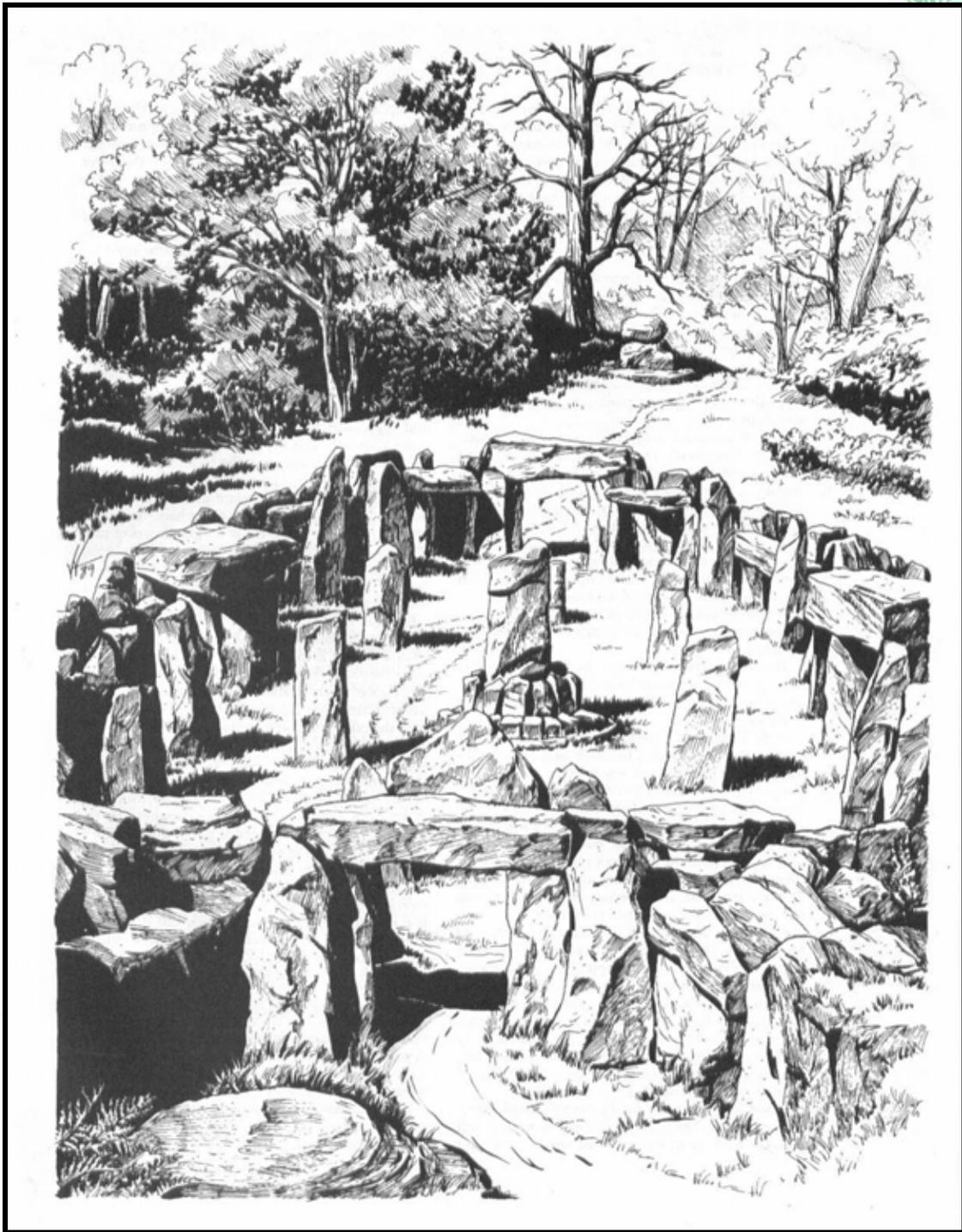
Many of these structures were built by humans in the distant past; their creators have long been forgotten. Folklore typically says Fairies or other supernatural beings build them, and this may sometimes be the case; or fey beings may have taken them as dwellings after the true builders passed away or moved elsewhere (recent Fanon Information revealed that many of these may have been erected by the Doulakki tribesmen of the area now known as Darokin and Alnheim, maybe even with the use of the Giants of which the Doulakki had contact with). The DM should decide the true history and present state of any monument he places in his campaign. It would be appropriate also to note what the local legends and beliefs are about that land mark. (See the adventure "Sith Bruaich" adventure in PC1 Tales of the Weefolk for an example).

Note that what might appear to mortal

sight to be only empty ruins (perhaps rumored to be haunted) might in fact be a thriving stronghold of Invisible Fairies.

Designs and pictures, perhaps magical, were carved in the stone walls. These are often rumored to be points of entry to magical fairy realms.

Another sort of tomb is the Dolmen. Its main feature is the large capstone, which may weigh tons, supported over the grave by two to four smaller stones. The humans who made these lived in an age before the discovery of metal, since tools buried in dolmens are made of flint; because Sidhe often use this material (remember, iron is poisonous to them) folk superstition says that these are the Good People's tombs. Pottery is also often found with dolmens.



Loch Eadaigh (Lake of Cloth)



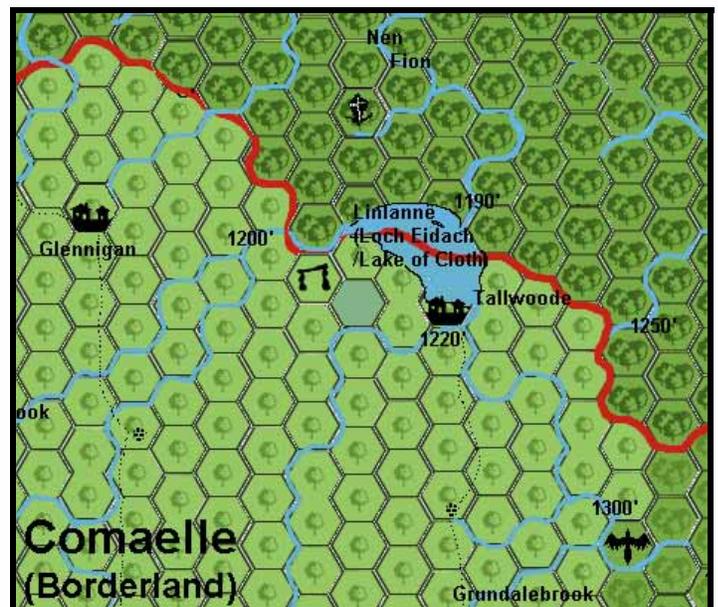
This small lake is a reservoir of sorts, fed by small streams and rivers that flow into Alfheim from Darokin. The border between these nations in fact crosses the Loch (as per 1000 AC—with the receding border of the Canolbarth after 1010AC, the country borders also shifted inwards with the Canolbarth, and the lake fell completely within Darokin's Borders). Its overflow continued on, meeting with other minor rivers that flow into the mighty river Foestop just north of Shieldtree. With the demise of the Canolbarth, great drought affected the region, yet The Loch remained in existence, but almost lost all water movements within its area. Most streams have dried up, and most rivers have become mere streams now. With the restoration of Dreamland in 1018 AC these water movements slowly took their normal course, being almost fully active in 1025 AC, giving life back to this part of the Canolbarth.

The side of Loch Eadaigh that was in Darokin's territory before the disaster is often visited by human fishermen, for it has a particularly healthy and plentiful stock of fish (even when its numbers dropped significantly with the demise of the water streams) ; elves on the opposite shore sometimes fish as well. Some centuries ago, the fishermen kept snagging their hooks on bits of linen cloth, especially when far out in the lake; from this comes the name "lake of Cloth". The source was assumed to be the lost cargo of some merchant, since no other reasonable explanation could be imagined.

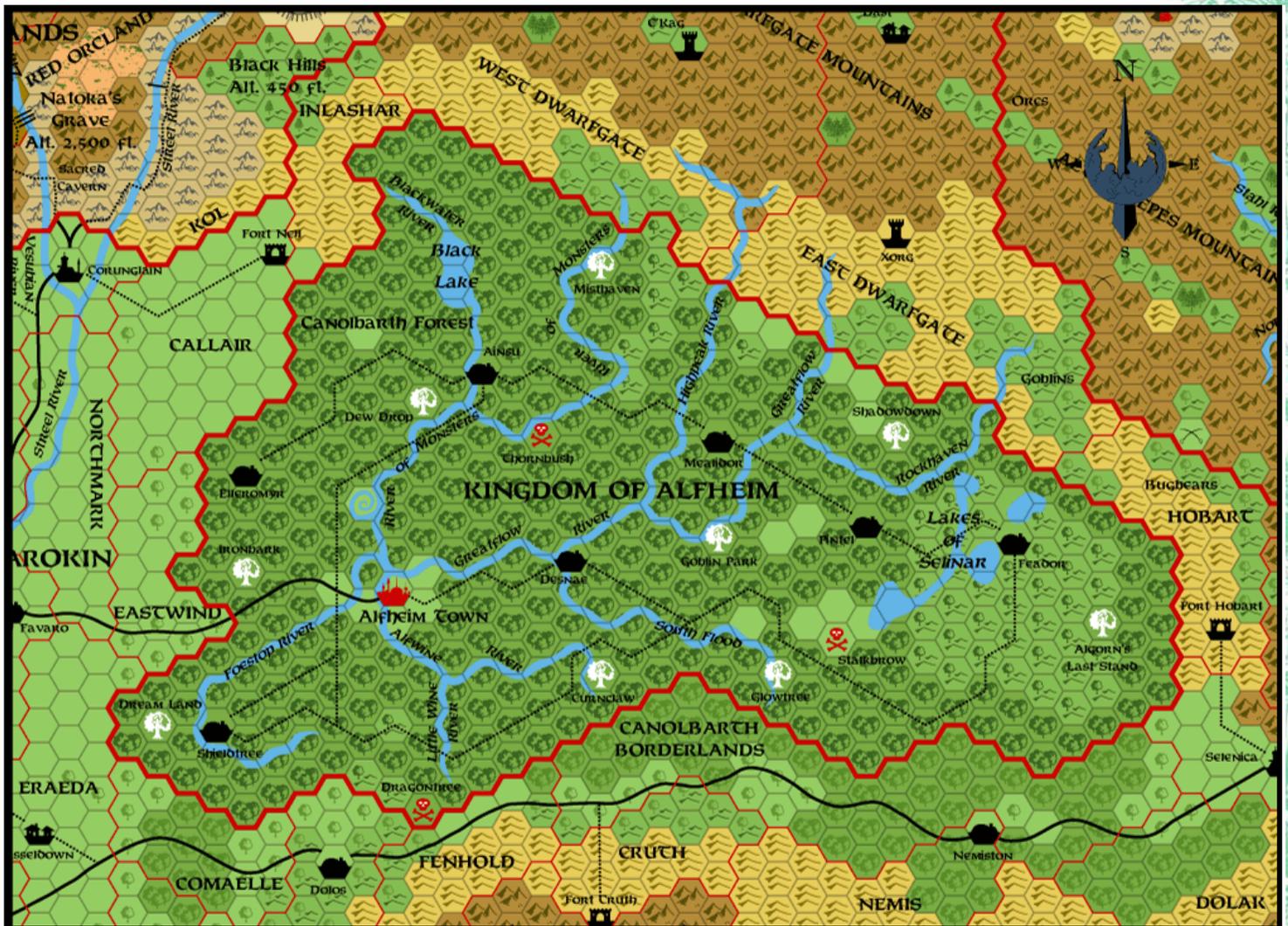
The local mortals did not realize that at the bottom of the lake was a magnificent Fairy palace, where in a tantrum, a young Sidhe princess magically moved all the palace's linen near the surface of the water. When the Daoine Sidhe heard of the mortals' new name for the lake, they liked it, and translated it to "Loch Eadaigh" in their own tongue.

The temperamental princess, Eilain, has since grown up and become the Queen of Loch Eadaigh. Her fairy protectorate extends in a radius of 50 miles around Loch Eadaigh, extending over parts of both Alfheim and Darokin. This means that she feels responsible for the upkeep of this territory; not all fairies in the region have sworn fealty to her, nor are they pressured to do so. Dreamland is part of her protectorate; she gives special attention to the care of the site of the Fairy Court. With the demise of the Canolbarth she at first decided to remain behind, but when the drought came and continued to threaten the health of the lake and its multitude of inhabitants, she used various passageways underwater to create a magical conduit to the Fairy realm and moved her whole castle there, leaving almost nothing behind.

Some say the conduit is still open and thereby still giving life to the water. However, this is still uncertain. When the Elves of the North worked with the Shadow elves in an attempt to reignite the Canolbarth, some of them investigated the loch, but could not find anything. However, this triggered curiosity on the Queens side, sending fairies to investigate the situation. Around 1023 AC she is certain that everything is—though very slowly—returning to normal, and places several parts of her castle back into the Loch, thereby, furthering strengthening the forest's restoration.



Recent History



Canolbarth prior to 1004 AC.

1004 AC Wrath of the Immortals begun, Rafael and Rad deeply drawn into this.

1004 AC, Spring Atzanteotl asks (to his knowledge Entropic) Rafael to take part in the Brotherhood of the Shadow as a double agent for Rad. Rafael agrees and learns that the goal of the BoS is to help the less powerful side (i.e. his side), so he doesn't refuse Atzanteotl's offer.

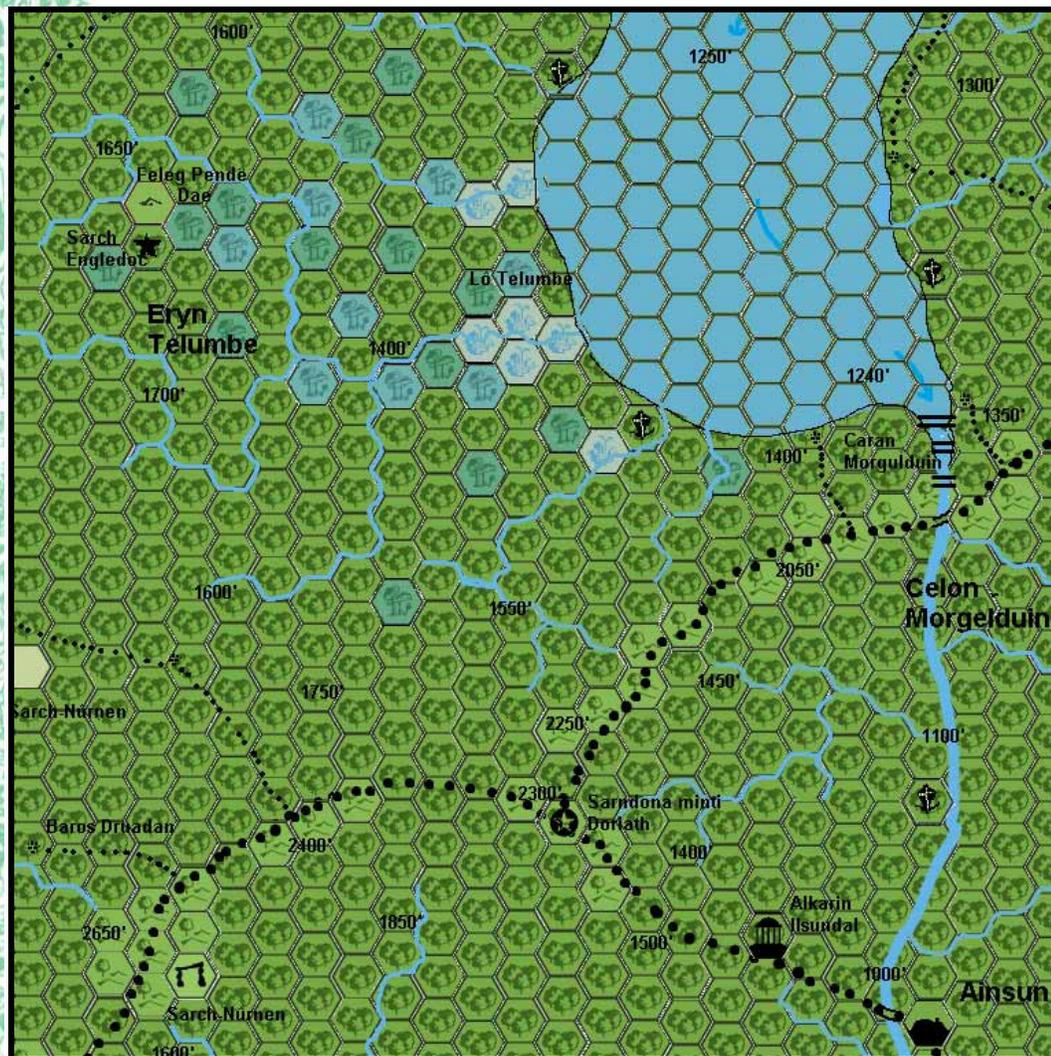
The Elven Hero Engledoc, invited by Ilsundal to a visit in Pandius, accidentally learns of this meeting when leaving. Knowing that Rafael is the patron of the Shadow Elves, and Atzanteotl being an ancient Enemy and Ilsundal very busy with the war, he decides to investigate himself.

1005 AC Summer In a new secret meeting in the Central Dome of Pandius Atzanteotl suggests to Rafael that the Shadow Elves invade Alfheim as his participation to the cause. Rafael agrees and Atzanteotl offers to provide the Shadow Elves with a new spell able to corrupt the Trees of Life, thus weakening the Alfheim elves. With Alfheim controlled by Shadow Elves, Atzanteotl plans on crushing Darokin, thus giving a chance of striking against Glantri. Moreover the destruction of Alfheim is one of his goals and Ilsundal is one of his most hated enemies. Rafael sees this as an opportunity to get rid of a dangerous neighbor for Glantri and to give his followers what he long promised them; however, he prefers not to involve his Shamans in this scheme, so he willingly accepts Atzanteotl's spell.

1005, Fyrmont 12: A group of Shadow Elves spies (Serpents) steal from Jorodrin Feadiel (Treekeeper of clan Feadiel) a book detailing what Ilsundal went through to create the Trees of Life. Serpents found evidence of the book's current Location searching through the Mealidil Library Tree and quickly managed to steal it. Now Kanafasti can learn vital knowledge about Trees of Life

1005 AC, Felmont 19 Xatapechtli, the head of the Shadow Elven spy-group, dreams of an ancient book about Trees of Life that is kept somewhere in Alfheim. In the dream an Azcan voice whispers to him that he must find that book if he wants to take his revenge on the Alfheim elves.

Actually that dream is induced in Xatapechtl's mind by Atzanteotl, who saw a willing subject, and found a way to corrupt the Canolbarth forest and the Trees of Life. In the following months Serpent Eyes (Shadow Elf Spies) will look all over Alfheim for that ancient and invaluable book.



The region were Engledoc died, west of the Black Lake. (1 mile Hexes)

1005 AC, Fyrmont 12: Shadow Elves spies found evidence of a book detailing what Ilsudal went through to create the Trees of Life and quickly managed to steal it, so Kanafasti can learn this vital knowledge.

Engledoc discovers this and follows the culprits. They end up in a dark part of the Canolbarth west of the Black Lake. The forest changed here, as giant fungi have replaced dead trees, making it a dark and gloomy mixture of trees and giant toadstools.

Here he sees the Shadow Elf thieves entering a secret hidden cave, well lit from the inside. While he sees the leader of the group as a dark shade in the opposing light, an assassin, aided by a Silence and Invisibility spell, slings a garrote around his throat. The Shadow Elves had become aware of his spying on them, thus seemingly ending the threat to their secret plans.

Actually the secret caves of the Shadow

Elves can be located more easily than expected, as the Shadow Elves unknowingly carry spores of their huge underground fungi with them, which take root in the forest near their point of exit brushed off by the vegetation (it is moist and dark enough there to do so.)

1005 AC, Fyrmont 27 Atzanteotl visits Kanafasti in his incorporeal form and provides him with the knowledge needed to research a new spell that will eventually kill the Trees of Life and weaken the Canolbarth forest, thus allowing Shadow Elves to easily drive Alfheim Elves out of it. Rafael allowed Atzanteotl to do so. Unfortunately, busy as he is, he didn't realise that Atzanteotl's magic will forever corrupt the forest, entropy being what it is.

Engledoc, the famed Elven adventurer, who was murdered to cover up this evil plot, awakens as a Ghost next to his body. With the cave already closed again, and nobody knowing what has occurred, he decides to search for help. He soon discovers that his ghost is not bound to his body or dying place due unknown reasons. He then entered dreams of important elves all across Alfheim whispering his name and a short whisper "**Mordunastar Vargalos**". From then on it is said that if you can commune with the dead at his gravesite, he will tell you what you need to know to stop it, for whatever it is, it is a threat to all of Alfheim. But where is his gravesite? The only known clue were the whispered dreams. But what is it? A name? A Place? A thing? A password of some sort? Will anyone find out in time to stop this evil plot?

In Elvish Mord únēs tar= Black first standing, Var Galoth Either light hole. (The d attached to Mor denotes an identity or person.) This explains that a dark person in front may be hidden by light from a hole in the back (the cave was well lit inside out at the moment of Engledoc's demise). The dreams sent over Alfheim are thus the final thoughts of the dying Engledoc.

1006 AC, Flaumont 12 The team of Shadow Elf wizards led by Kanafasti successfully completes the research of the new spell. Actually the spell is more powerful than what everybody (but Atzanteotl) believes because it will corrupt not only the Trees of Life but the whole forest. Tunnel Shapers work hard to build a big network of tunnels running all under Alfheim to impel the spell and prepare the invasion.

1006 AC, Spring An enormous meteor slams into northern Darokin, Destroying an entire range of mountains, creating a crater dozens of miles in diameter. The resulting earthquake knocks down buildings as far south as Akesoli and can be felt as far north as Glantri City. The cloud rising from the impact is larger than several countries. Stretched by the last western winds of the season, the cloud covers all of southern Glantri and Northern Darokin out as far east as the middle of Alfheim. The immediate loss of life is tragic, however, the impenetrable clouds stay in the air for days, blocking out the sun. When it finally starts to settle, ash covers everything, killing plants and fouling water. Together the cloud and ash have a catastrophic result on crops of both Glantri and Darokin, ruining harvest and threatening famine for the upcoming seasons. Even the Elven Hometrees seem to be –though slightly–affected, and are stalled in fruit and leaf growth. (See <http://6inchnails.deviantart.com/art/the-great-meteor-impact-of-1009-AC-510359259>)

1006 AC, Ambyrmont 17: In a secret meeting in the King's Palace between Telemo, Kanafasti, Xatapechtli and General Garafaele, the King urges the Royal Wizard to act now and orders the Radiant General to start drafting a wartime army. Taking advantage of the confusion created by the meteor that struck in northern Darokin this summer, Telemo urges Kanafasti to start casting the spell.

Xatapechtli is more and more convinced of the power of Atzanteotl and unknown to others sways from following Rafael to Atzanteotl following promises of great power.

1006 AC, Ambyrmont 24: The most powerful mages led by Kanafasti gather in tunnels running under the Canolbarth Forest and start casting the spell, which will take at least a month to have appreciable effects and much more to kill the Trees of Life.

1006 AC, Sviftmont 4: As the forest begins to darken, the High Treekeeper of clan Grunalf contacts his Tree of Life and learns that a great catastrophe is coming. This is the first effect of the spell; more mutations will follow in the next weeks. Wood-imps prepare and group together. They also make alliances with the Shadow elves. Other Fairies and Treants, try to discover what is wrong, greatly wrong.

The spirit of Engledoc still tries to muster all the help he can get, by speaking in dreams of Elven Heroes, but fears that he is too late.

1006 AC, Sviftmont 28: Three weeks have passed since clan Grunalf gave alarm and the forest is even darker and more twisted. Trees stop growing new leaves and plants stop making flowers, herbivores strive to find food. The elves are at loss to explain this strange disease, other than to guess that the fallout from the meteor is causing it. Trees of Life continue to make leaves, but feel a deep pain coming from the very earth through their roots, while anxious Treekeepers and Fairies search ways to reverse the process. The forest becomes increasingly inhospitable to the elves. Actually the disease and mutation is caused not by the ash, but by the powerful Shadow Elves magic that is starting to take effect. They're altering the forest to their liking and to conceal their infiltration of Alfheim. They are using the changes and the darkness caused by the cloud to conceal their infiltration of Alfheim. Rafael, immortal patron of the Shadow Elves, is helping them to achieve this goal. First, he has long wanted them to be able to live on the surface again, as is their birthright. Second, if the Shadow Elves can take Alfheim, it means that another nation led by the Fellowship of the Star is poised to strike at Glantri's enemies

1006 AC, Kaldmont 21: Five elves are found dead and ten others seriously sick after drinking water from a nearby spring. Careful investigation reveals the water has been poisoned. This is another consequence of the spell. By now the trees have stopped growing and leaves started falling. Small plants and many herbivores have already died. Carnivores have trouble finding game and many springs become poisonous. The magic springs lose their power and grow dark. Crystal growth still continues as if unaffected.

1006 AC, Kaldmont 28: Increasingly alarmed by their Trees of Life that stopped growing leaves and unable to stop the process, Treekeepers from all the seven clans meet today in Feador trying to discuss the matter. Feadiel and Grunalf agree on the need of relocating their communities somewhere else to prevent the Trees of Life from dying, clan Long Runner and Mealidil bitterly disagree on leaving Alfheim, though not even in the Annals of Mealiden is anything similar to the current situation mentioned. Treekeepers are strongly alarmed by the withering of their Trees of Life and completely unable to reverse the process, so they start thinking of leaving Alfheim for a land not hit by the fallout of the ash raised by the meteor.

Fairies convene at Dreamland, requesting information. King Oberon prepares enchantments, but keeps its purpose a secret, for now.

1007 AC, Nuwmont 13: Clanmaster Lynnwyll Chossum suddenly faints while working; he feels very weak and is brought home by his friends. Even the High Treekeeper is much worried about his health.

This is not a natural illness, actually Carlisan, Counsellor to Lynnwyll and secretly a Shadow Elf, poisoned Counsellor to Lynnwyll and secret Shadow Elves to take his place.

1007 AC, Nuwmont 15: After a short death struggle Lynnwyll dies, but before dying he picks Carlisan to replace him. This is a major achievement for Shadow Elves, now in full control of one of the leading clans.

1007 AC, Thaumont 15: The Council of the Clans meets today in Elleromyr to discuss the proposal of leaving Alfheim. King Doriath charges his ambassadors in Glantri, Karameikos, Thyatis and Wendar to ask the local rulers and elvish clans for hospitality. The once mighty trees of Alfheim are now twisted and dying, other plants are already dead and the animal population has drastically decreased. More and more among elves and fairies think that leaving is the best solution, but some still refuse to leave. Clans Feadiel and Grunalf are concerned about the Trees of Life; clan Chossum is now controlled by Shadow Elves and eager to sell whatever is needed for such a journey; clan Erendyl thinks this is the best thing for Alfheim. Clan Mealidil doesn't want to leave the country founded by Mealiden and thinks that an answer for the problem can be found looking in the books, it's just a matter of time; clan Long Runner mistrusts all non-elves, so it doesn't want to have any contact with the outside world; clan Red Arrow is mostly concerned about the danger of such a trip.

1007 AC, Flaumont 11: By now King Doriath has received reports from all his ambassadors: King Stefan of Karameikos, King Gylharen of Wendar and Princess Carlolina of Erewan in Glantri agree on giving hospitality to the elves of Alfheim, should they really need to leave the forest. Now Alfheim elves know that there's someone that can host them and they've only to plan their flight. The war between the two factions of Immortals goes on as Emperor Tylon of Thyatis, advised by Vanya in her mortal form of Anya, forbids the Vyalia elves to host followers of Ilsundal.

1007 AC, Flaumont 23: Following a steady increase in the monstrous and evil activity near the Bad Magic Points, a Beholder appears today in the area of Thornbush, wreaking havoc in the forest. The increase in twisted magic level is a side effect of Atzanteotl's entropic magic. The beholder and many others are lured into the area by Xatapechtli. He especially uses the spiders around Thornbush as a sneaky and dangerous enemy. The local imps grow in number due this chaos, and they instead accelerate the growth and birth of new and more spiders.

1007 AC, Yarthmont 7: Tonight King Oberon of the Fairy Court decides to leave the twisted forest heading through Pixy-circles for Redstone on the Isle of Dawn, where there is already a settlement of fairies. A small group of fairies and most centaurs will stop in nearby Darokin waiting for the forest to return to what it was just a few months ago. The good magic points have lost their magic and collapsed into themselves. King Oberon realised that the Canolbarth forest was every day more dangerous and inhospitable for his subjects to live in, so he decides they had better leave. Soon the elves will lose their "little brothers" and this will be both a new drive to leave and a terrible blow to their morale. The bad magic points remain and become stronger.

1007 AC, Yarthmont 19: A party of adventurers stumble upon a small elvish community to find that everyone has been cruelly slaughtered. Evil monsters escaped from Thornbush are blamed for the murder. The murder is the work of a small band of Shadow Elves. In the following months similar attempts to murder isolated Alfheim communities will be made.

That night Engledoc enters the dreams of a druid of this adventuring group with a simple message; "Distrust what you see"

1007 AC, Yarthmont 20: The now wary druid casts a "Speak with the Dead" before leaving the village and discovers that the killer wasn't a monster, but a party of elves. The druid couldn't learn which sort of elves were the murderers, but as soon as he reports his discovery to the military the fear and suspicion of Shadow Elves being behind this slaughter spreads in Alfheim.

1007 AC, Klarmont 16: Today Jorodrin Feadiel (Treekeeper of clan Feadiel) and his assistants perform the ceremony devised in the last months and uproot their Tree of Life, keeping its roots in their original ground. By now all plants, trees and most animals have already died, except fungi, and Home Trees, while the number of monsters increases; and Trees of Life are nearing death too, but if this ceremony is successful perhaps it will be possible to prevent the death of the Trees of Life.

1007 AC, Klarmont 23: The Tree of Life that was uprooted last week looks fine: i.e. not better than before, but not much worse either. It looks as if the uprooting ceremony was successful. Now the seven clans of Alfheim know that they have a chance of saving their Trees of Life from the strange disease that struck the forest about eight months ago. In the following weeks Treekeepers will be busy performing the ceremony on other Trees of Life and finding a new home for them. Unknown to all Elves, the good magic point Ironbark, sheds its dead leaves and starts like a spring break passed.

1007 AC, Felmont 1: King Doriath, General Gilfronden, Captain Brightsword and their most trusted advisers meet in Elleromyr to plan the flight from Alfheim. The elves will split in two groups: clans Chossum, Red Arrow and Feadiel will go south to Karamaikos crossing eastern Darokin and the Cruth mountains; clans Erendyl, Mealidil, Grunalf and Long Runner will head north to Wendar crossing the dangerous Broken Lands and unfriendly Ethengar. Due to the ongoing humanoid invasion elves decide not to enter Glantri, where small groups of elves had already fled. The army will be split too: three war bands led by Captain Brightsword will follow the first group in Karamaikos, while General Gilfronden will lead the remaining four war bands toward Wendar. A small Guard of experienced elves will be chosen to defend the Trees of Life, as soon as the Treekeepers have found a safe place in Darokin where to leave them.

During the meeting Shurengyla, cousin and special agent for King Doriath, tells the others about new sights of Shadow Elves moving stealthily in the twisted forest, unfortunately she has no evidence of a link between the Shadow Elves and the disease that struck the forest. However, Captain Brightsword stands up and swears to seek and kill any Shadow Elf himself.

This meeting is the normal consequence of the decision of leaving made on 15 Thaumont, soon the elves will start packing their bags and in a few months they'll leave the Canolbarth forest, now twisted, dangerous and uninhabitable. Shurengyla brought out a topic which has been haunting the mind of many elves for the last few weeks, i.e. that Shadow Elves and not the fall of the ash may be the cause of the death of their forest.

1007 AC, Felmont 13: Captain Brightsword is barely missed by arrows while patrolling the forest. The elves identify the arrows as coming from clan Chossum, long suspected of sheltering Shadow Elves. Brightsword decides to reach Desnae to meet the Clanmaster of clan Chossum. This is not clumsy Shadow Elves' attempt at murdering Brightsword, but a way to draw him into Desnae.

1007 AC, Felmont 16: Clanmaster Carlisan privately meets Brightsword, and manages to cast charm person to put the Captain under his control. Then he assures Brightsword of not sheltering Shadow Elves and asks him to let a famous and trusted adventurer of clan Chossum join his patrolling group. Now Brightsword, the most dangerous Alfheim Elf for General Gilfronden, is under the control of Shadow Elves. Carlisan knows that the spell effect will not last long, so he puts another Shadow Elf on his tracks with the task of casting a charm person on Brightsword every morning.

1007 AC, Felmont 28: Radiant General Garafaele Galeifel orders Starlight Legions I-III to deploy in the area under Alfheim: Legion I in Alfmyr, Legion II in the Citadel of Saulia, and Legion III in Narfrendal's Krak. Each Legion has 1020 elves, including 80 Skinwing Riders. Shadow Elves are getting ready for the final phase of the invasion. The wood imps collaborate with the Shadow Elves in their quest to conquer Alfheim.

1007 AC, Fyrmont 7: King Doriath and General Gilfronden meet elvish members of the DDC in Alfheim Town today. They discuss about relocating the Trees of Life on Darokinian soil with a mixed Darokinian-Alfheim honour guard to protect them and about letting the elves freely cross Darokin should they really need to leave their homeland. King Doriath asks the DDC to keep maximum secrecy on this meeting.

1007 AC, Fyrmont 14: Treekeepers from the seven clans meet today in Feador to discuss the relocation of the Trees of Life. Treekeepers from clan Long Runner show a new spell that will make a Tree of Life look like a normal tree, thus sheltering it from hostile eyes. By now all clans (except Mealidil and Long Runner) have performed the ceremony and uprooted their Tree of Life, so they're ready, though a bit perplexed, to relocate the dying Trees of Life in Southern and Eastern Darokin.

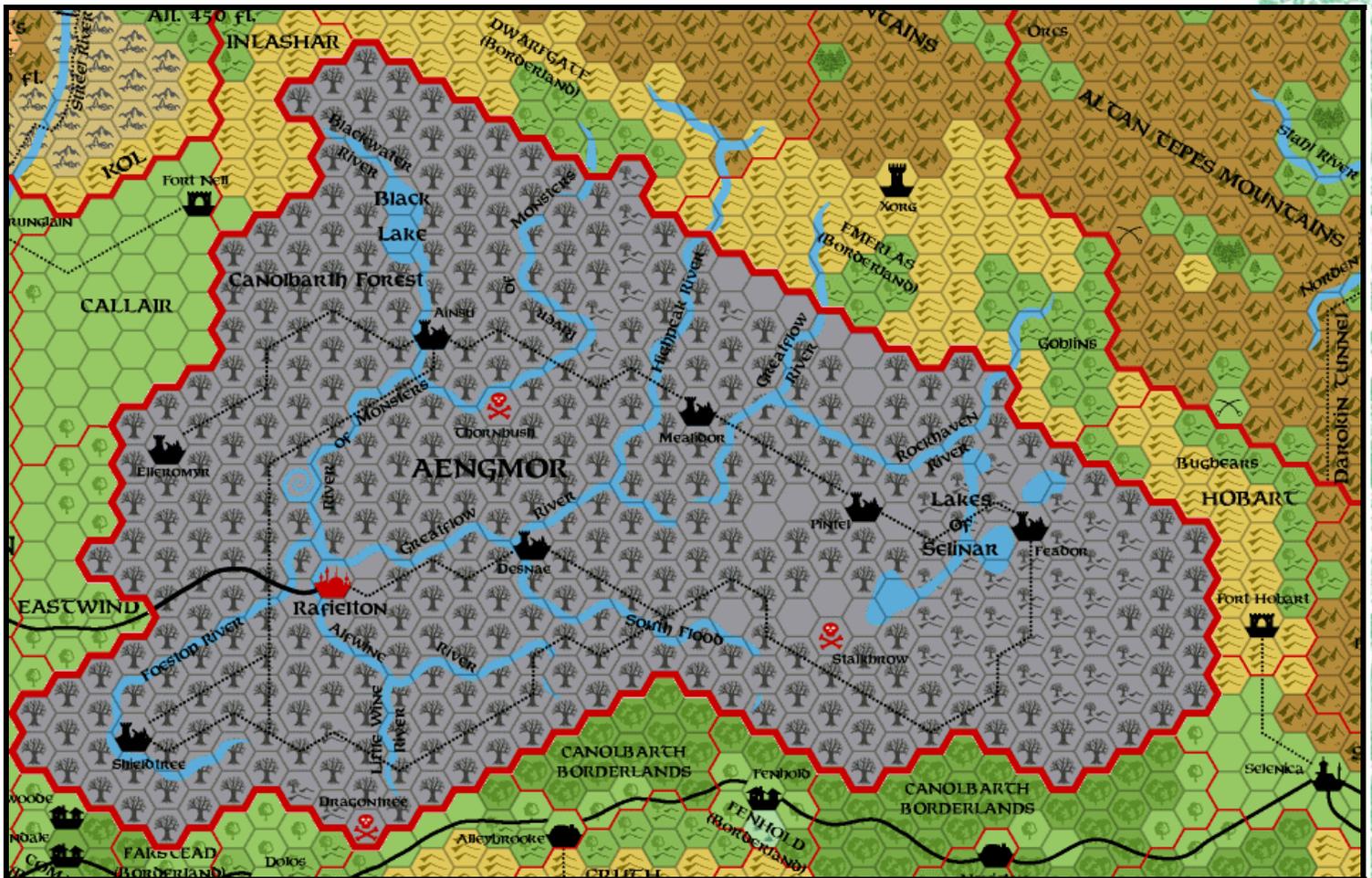
The walls of Fog around the cursed province of Avonleigh break up. Heroes enter and successfully deal with Morgoroth, but the many undead can now leave the region and propagate. Darokin is astounded at what the fog did hide, but welcomes the surviving great-great-grandchildren of the Doulakki.

1007 AC, Fyrmont 20: To set a good example Jorodrin Feadiel, Treekeeper of clan Feadiel, orders its Tree of Life moved to a forest in Southeast Darokin, outside the twisted Canolbarth Forest. Clan Feadiel is the first to move its Tree of Life, soon the other clans (except clans Long Runner and Mealidil) will start doing the same. The Trees will be relocated in the most densely forested area in Dolak or Dolos, though not too close to it so that they will not be further affected by the sickening, or at least this is what Alfheim elves hope.

1007 AC, Ambyrmont 1: About 11 months ago the forest gave the first symptoms of sickness, by now the forest is dead and the Clanmasters, gathered in Elleromyr for the last time, sadly decide to depart their beloved forest on 15 Ambyrmont. King Doriath and General Gilfronden are charged to carefully plan the departure. Anyway the decision is not unanimous: Beasthunter and Mealidan Mealidil, Clanmaster of clans Long Runner and Mealidil respectively, bitterly disagree on leaving the forest and warn the others that

leaving the forest would only kill the Trees of Life and inevitably corrupt the elvish way of life. At the end of the meeting the Clanmasters greet each other, maybe for the last time.

The die is cast. Now that all Trees of Life but two are safely guarded in Darokin, time has come to leave the forest and reach Wendar and Karameikos, where the long-living elves can start a new life while trying to find a way to heal their withered forest. Anyway Beasthunter and Mealidil didn't order their Trees of Life uprooted yet as they're firmly convinced not to leave.



Canolbarth Forest 1007 AC; just after take-over by Shadow Elves. The Good Magic Points became suppressed and disappeared.

1007, Ambyrmont 2: King Doriath meets his advisers to plan the flight. Shurengyla brings news from Glantri and Darokin showing that, while the humanoid are besieging Glantri City and destroying the countryside around it, their number in the eastern Broken Lands is somewhat decreased thus lowering the risk in crossing that area, and proposes to leave a few troops in Alfheim to defend the forest from likely Shadow Elves attacks. Anyway General Gilfronden still thinks that it would be a big mistake to spare troops from escorting the fleeing elves and order them to defend the twisted Canolbarth Forest. King Doriath trusts his old friend Gilfronden and decides to proceed as established on 1 Felmont.

General Gilfronden, actually a Shadow Elf spy, doesn't want to fight his brethren so, knowing that the invasion will take place in the upcoming month of Army, he advises King Doriath that he has better to preserve the army for what will be a dangerous journey.

1007 AC, Ambyrmont 3: Messengers from King Doriath reach today the various Clanholds bringing the latest news about the evacuation. The flight will take place as decided on 1 Felmont: clans Chossom, Red Arrow and Feadiel, escorted by three war bands lead by Captain Brightsword will go south to Karameikos crossing eastern Darokin and the Cruth mountains; clans Erendyl, Mealidil, Grunalf and Long Runner, escorted by four war bands, will head north to Wendar crossing the dangerous Broken Lands and unfriendly Ethengar.

Now everyone knows what to do. Elves everywhere in Alfheim will finish packing their bags and loading their carts and beasts of burden, and then they'll pull out of the dust their old swords, bows and spellbooks to prepare for what looks like a very dangerous trip. Adventurers from Alfheim may organise armed rear-guards to protect their fleeing family, or may instead decide not to flee in order to defend their abandoned village from unscrupulous thieves, dwarves and humanoids.

1007 AC, Ambyrmont 4: Clanmasters Beasthunter and Mealidil meet today in Mealidor to discuss the message from King Doriath that they received yesterday. Both leaders are firmly convinced not to leave their homeland, but they must admit that the forest has grown increasingly dark, dangerous and inhospitable in the previous months and in spite of their long researches they haven't found the way of saving the dying Trees of life yet. They decide to stay and go on with the research until the spring, but they also decide to let the other clanmembers free to make up their mind whether to leave or to stay.

Both Clanmasters still think that they've better not to leave, but they certainly noticed a growing fear and uneasiness among their clans, so they decide to stay with the Trees of Life but without compelling the others to do like them. Obviously King Doriath and General Gilfronden won't be satisfied with this decision, the former because there will be few armed elves to escort the main group in the dangerous journey, the latter because the invading Shadow Elves will find a certain opposition in taking over Mealidor and Pinitel.

Xatapechtli begins a bizarre magical experiment. Working with spiders from the area of Thornbush he calls for help from several powerful SE. Becoming infuriated about them not willing to work with this experiment. He sends them away. Atzanteotl knows what to do and sends more SE devoted to him.

1007 AC, Ambyrmont 10: General Garafaele receives news about the Alfheim elves moves from his cousin Gilfronden and orders Starlight Legions I, II and III to deploy in the tunnels under the Canolbarth forest, which were built by Tunnel Shapers about one year ago.

Knowing that the surface elves will flee the twisted forest on 15 Ambyrmont, the Radiant General urges his troops to cover the 6000 feet that divide Alfheim from the Shadow Elves Territories. The upward thrust of more than 3000 armed elves will surely drive several monsters out of their homes and many of them will pop up in Alfheim and attack the fleeing elves.



The Flight of Elves through Darokin.

1007 AC, Ambyrmont 15: In a move that shocks the Darokinian folk, but not the well-informed DDC, the elves of Alfheim flee their country. Several long queues made of thousand of carts, horses and elves dot the Darokinian landscape departing like tendrils from the twisted forest and heading north-west to Corunglain and south-east to Selenica. Only about half the elves from clans Long Runner and Mealidil flee with King Doriath, the others decide to stay in Alfheim to defend their Trees of Life, their villages and their Clanmasters. More than 70,000 Alfheim elves flee their twisted and darkened forest, as planned in the previous months. Even if the elves and the Darokinians are friends, such a huge exodus will surely cause a little friction with human farmers, as the fleeing elves cross their fields or frighten their cattle. Anyway this is a minor problem for the fleeing elves, when compared to what awaits them when crossing the Broken Lands or the Cruth mountains.

1007 AC, Ambyrmont 17: During the night well armed Shadow Elves troops enter the twisted forest creeping out of tunnels and quickly overwhelm the small groups of elves that stayed to defend their homeland, but they must retreat before dawn, because they aren't light-adapted yet. The fiercest fights take place by Pinitel and Mealidor, where the most numerous groups of Alfheim elves are, but, thanks to their superior number, the Shadow Elves manage to defeat their opponents before dawn. Before fleeing north the few survivors from clans Long Runner and Mealidil manage to disguise their Trees of Life using a spell. (See Fyrmont 14). A small group of Shadow Elves, equipped with magical amulets that allow them to ignore the effect of normal light, fights its way to Alfheim Town only to find abandoned buildings. For the first time Skinwings fly over the darkened forest.

The Shadow Elves invasion has grown overt. General Garafaele decided to launch the attack on Army 1, a fasti day according to the Shadow Elves calendar, to further boost the morale of his troops and to please Rafiel and his shamans. As planned the Starlight Legions found almost no resistance in invading the forest, now their main problem is to adapt to sunlight, though the darkening of the forest caused by Atzanteotl's spell will make this easier. Anyway they'll secure their total control of the forest in about twenty days.

1007 AC, Ambyrmonth 18: Darokinian and elvish authorities receive news of the invasion from the fleeing member of clans today at about midday and react in different ways: In Darokin City a worried Chancellor Corwyn Mauntea puts his remaining troops on alert, as well as the Magistrates whose holdings border the Canolbarth Forest, meanwhile, knowing that the Darokinian army would be unable to stop a possible attack from the twisted forest, he urges the DDC to get in touch with this unknown invader. In Corunglain messengers from Clanmasters of clans Long Runner and Mealidil, whose Trees of Life are still in the Canolbarth Forest disguised as normal trees, prompt King Doriath to send back some troops to defend the forest, but the King, advised by his old friend General Gilfronden, decides to spare his troops for the long and dangerous trip through the Broken Lands and Ethengar. Anyway King Doriath allows groups of fearless adventurers from both clans to go back to Alfheim to collect news about the invasion. News of the invasion reach Captain Brightsword in Nemiston and he himself sees big birdlike creatures (actually Skinwings) flying over the forest. He is eager to order his war bands back into Alfheim to fight those much-hated Shadow Elves, but he knows that he has to cross the Cruth Mountains before winter comes, so he decides to reinforce his rear-guard and to reach Selenica as soon as possible. Shadow Elves were long seen as an Elven legend outside Alfheim, so Darokinians are worried and shocked to see that they really exist, moreover Darokin never considered Alfheim as a possible threat and his armed forces, much reduced after the war against the Master, and would be completely unable to stop an attack coming from the very centre of the Republic. The diplomatic way is again the only hope for Darokinians in the event of an attack. General Gilfronden doesn't want to fight his brethren; this is the true reason for his refusal to send troops to defend the forest. Besides he will surely warn the Shadow Elves that groups of adventurers are coming, so that they can be ambushed, thus providing him with a new argumentation to support his idea of not using troops in an impossible defense of the twisted forest.



1007 AC, Ambyrmonth 28: There's a lavish party tonight at Atzanteotl's mansion in Pandius to feast the utter defeat of Ilsundal. Hel, Alphaks and Rafiel attend the party. The invasion of Alfheim was a major stroke against Ilsundal, one of Atzanteotl's main enemies. Rafiel is not entropic and doesn't hate Ilsundal, but he has to attend the party to avoid Atzanteotl's suspicions that he is not Entropic.

As of yet Rafiel is unaware that several Shadow Elf Feathered Serpents and their families decided to follow the Doctrine of Atzanteotl with their leader Xatapechtli. Ilsundal suffering greatly from this major Stroke alters his appearance, to reflect his change of ways and to trigger another train of thought and ideas.

1007 AC, Sviftmont 9: General Garafaele, accompanied by Princess Tanadaleyo (who personally participated in the attack (see "Son of Dawn")), enters today in Alfheim Town welcomed by his cheering troops, sets his headquarters in the former dwarven Guildmasters' Hall, the largest stone building in the town, takes possession of the city in the name of King Telemon and renames it Rafielton. King Celedryl Plaza is also renamed King Telemon Square. After exchanging messages with King Telemon via scroll of communication, Garafaele orders his troops to prepare the city for the King's visit. This is the first official act of the Shadow Elves in former Alfheim. By now Garafaele's legions have conquered the whole, and somewhere they even occupied the Darokinian borderlands. Now they're celebrating their victory, but soon they'll have to start rebuilding and it will be a hard task. General Garafaele plans to destroy the wooden buildings in Rafielton and even the ironwood wall that surround the city, to replace them with the more familiar stone buildings and a solid stone wall.

1007 AC, Sviftmont 17: In the square named after him, King Telemon renames the newly conquered Canolbarth Forest into Aengmor, after a near-legendary city they built and lost more than two thousand years ago, then he crowns his daughter, the Radiant Princess Tanadaleyo, as Governor of Aengmor. The Radiant General Garafaele is named Warlord of Aengmor. In a long speech the Radiant Shaman Porphyriel announcing that the prophecies of Rafiel finally came true and now they have a place on the surface where they can live under the sun and among green trees (or so they think), moreover she sets this day, King 5 according to the Shadow Elves calendar, as a new fasti day. Meanwhile in their underground cities other shamans are preaching similar things to the whole Shadow Elves population. Everyone is happy here, let's see why: Tanadaleyo is ambitious and has long dreamed of being Princess of Alfheim, now her dream has come true. Garafaele has finally succeeded where his predecessors failed: conquering Alfheim and gaining a bright place in the Shadow Elves history. Telemon has long coveted the Canolbarth Forest and now he has it, and he did all this without help from the shamans!!! Porphyriel is happy because she can claim than the conquest of Alfheim is the will of Rafiel, thus strengthening the faith of his people in Rafiel, which was quickly dropping after centuries of privations and unfulfilled promises. Crystal growth and effects seem to become stronger, which the Shadow Elves absolutely welcome. The spirit of Engledoc sees all this happening but clever as he is he is more interested in Aengmor, the legendary city the Shadow Elves once possessed. If he could locate it, maybe he could lure the Shadow Elves away towards their ancient city.

1008 AC Spring: As the melting ice opens the mountain passes, many of the elven clans of Alfheim finally reach Karameikos. King Stefan tells them they can settle wherever local elf-clans and communities will let them integrate. He adds that if they wish to have Elven dominions, he'll cede them lands in the eastern Dymrak Forests, near the Thyatian borders. The lands he has in mind are near lands occupied by the Calarii elves; more significantly, they are lands occupied by the Dymrak Goblins. In other words, Stefan is happy to give the dominions...but only if they are willing to forge those dominions out of wild lands occupied by hostile humanoids. Most of the Alfheim Elves choose the eastern Dominions. They know that Stefan has placed them in the path of future retaliation from the Empire of Thyatis. Thus they may have to earn their dominions twice—first by displacing the goblins, second by resisting Thyatian intrusion in years to come. This will not endear their new ruler to the weary refugees.

After the fall of Alfheim, the Shadow Elves give the Wood Imps a semi-autonomous state in Aengmor. The Wood Imps establish their court in the former Dreamland, renaming it Lolach-Lomod - which means "Never Dream Again" in the wood-imp tongue. The imps' spiders have woven their webs all around the dead trees of Lolach-Lomod, so that from a distance the trees actually seem to be in full white blossom. Only when a traveller comes closer, does he see the true death and decay. For this reason, the Shadow Elves call the place "The Woven Wood". The woven trees of Lolach-Lomod are magical. A person caught in them starts to dream and see wonderful visions of the past Fairy court. There is no harm in that - but the victim is stuck in such a blissful state, she doesn't notice the great spiders approaching...

Engledoc discovers that a magic user Angus McClintock lectures about an ancient city Oenkmarr held by Humanoids. Aengmor-Oenkmarr, the resemblance is too great to ignore. Investigating this lead, he enters McClintock's body when Angus teleports to Aengmor/Oenkmarr. Once there, he leaves the wizard's body unnoticed. After a few days of investigation he fades through the rocks above to find where he is.

1009 AC Fall: The second group of Alfheim elves leaves the Northern Glantrian Mountains and enters the nation of Wendar. The Glantrian Plague follows them. The people of Wendar will not initially welcome the Elves.

Rad, Rafiel, and Rathanos finish the construction of their Doomsday weapon in Glantri. Immediately after hearing that Thyatis has conducted a peace treaty with Alphatia (or that the Alphatian forces besiege and Blockade Thyatis), Rad activates the device. Minutes later a storm forms over the Alphatian city of Sundsvall.

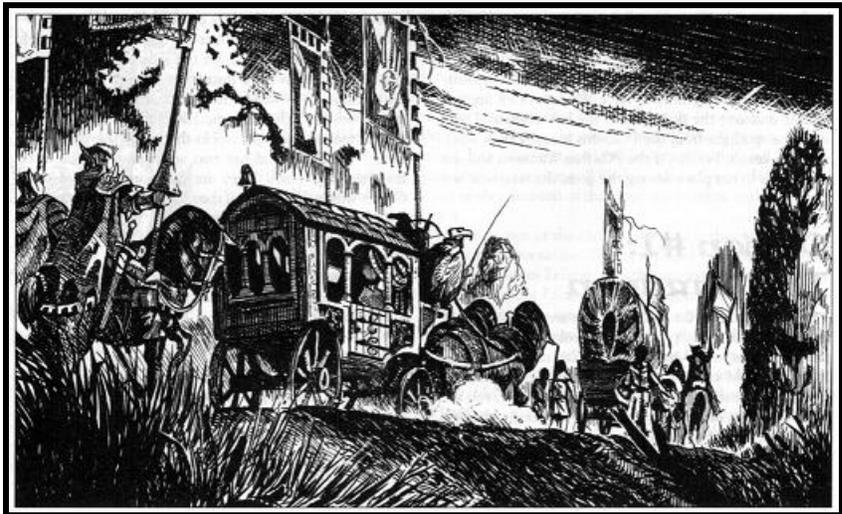
The storm is like nothing the Alphatians have ever seen. Lightning falls on the city as thick as rain, utterly destroying the imperial palace and most of the centre of the city. Hail the size of war horses crashes down upon the entire city, destroying 50% of the Sundsvall dwellings. Rain floods whole areas of the city. Worst of all, starting the moment the storm appears

over Sundsvall, spellcasters all over the world of Mystara, both outside and in the Hollow World, discover that magic no longer works. All across the world, sky-ships falter and sink to the ground. The more savvy captains are able to make save landings, while inexperience crews crash and perish. Members of magical races, such as elves, grow ill and lose their strength (ST -5). Peoples whose lives had been magically extended age and die. Magical wards and barriers which long kept powerful fiends and other monsters imprisoned fail, and the captives run free. Clerics cannot commune with their immortals. The sun of the Hollow world grows dark and millions of Hollow World residents are convinced that the end of the world has come. Then, after hours of meteorological abuse, the storm over Sundsvall vanishes, however, magic does not return to the world for a full week.

Luckily for the Alfheim refugees, all Trees of Life have been planted in healthy ground, no longer in need of magic to hide them. This effect lasts for a week, and enables the last Alfheim elves to reach the others. Among the also weakened Shadow Elves a feeling of doubt roots itself in the minds of many. "What if this is the first sign that their actions were mistaken or flawed, ...or outright wrong".

1010 AC Felmont 14: An informal band of adventurers from Rockhome, were scrapping with humanoid forces in the broken Lands and teaching their new members how to fight. But this day one of them stumbles into the ground (actually he is possessed by the spirit of Engledoc who hopes that this leads to the discovery of Aengmor, and thus if the Shadow Elves discover that the Dwarves know of their fabled city, they will leave the Canolbarth in an attempt to reclaim it), and the dwarves who go looking for him find a vein of gold, and encounter forces from the underground city of Oenkmarr. They get out of there alive and make a beeline back for Rockhome. The dwarves indeed discovered gold in the surrounding bedrock. The discovery sparked a double invasion of dwarf soldiers and miners intent on destroying the humanoid city (and the threat it posed to the civilized world) and stripping the gold deposits from the broken lands.

1010 AC Fyrmont 1: Summer strikes hard in the new nation of Aengmor. Without Alfheim's elves weather magic, the area is semi-arid and prone to drought. Now for the first time in years, the spring rainfall has been very light. By this date, there has been no rainfall for weeks. The forest is going dry, and small tracts of transformed Hometrees are beginning to die. Princess Tanadaleyo decides to send a diplomatic party to the Elvish communities in the region of Norwold, because they have no ties with Alfheim. Should the mission fail, the diplomatic party will have to return by way of Wendar and seek help there, even though there are now Alfheim elves in Wendar who will naturally seek to poison the Wendarian minds against the Shadow Elves. Finally, Aengmor is forced to interact with outsiders as other nations do—with diplomacy instead of just invasion.



The Flight of Elves through Northern Darokin

1010 AC Ambyrmont 2: Currently, Aengmor is contained entirely within the borders of the nation of Darokin. Today, messengers from Aengmor appear before the rulers of Darokin with an announcement. Aengmor, they explain has extended its borders out to include the lightly occupied strip of Darokin which surrounds it. They give the people of Darokin three months to evacuate all their communities in this land—including the city of Selenica. They announce that if the people of Darokin refuse, the Shadow Elves will blight every tree in Darokin, and then adapt their spells to blight grain crops as well. What is unknown to most is that the threat of the Shadow Elves is as hollow as Mystara; the spells used against Alfheim's trees were specific to magically-influenced oaks native only to the Canolbarth forest.

1010 AC Sviftmont 5: The party of emissaries from Aengmor reaches the region of Norwold and one of the small elf-clan communities in the deep woods there. The Shadow Elves explain the situation and ask for help in the development of spells to save the trees of Canolbarth.

1010 AC Eirmont 21: The nation of Darokin, having researched the situation, calls Aengmor's bluff, saying that they will not abandon lands that for so long have belonged to Darokin. The borders will stay as they are now. However, to the Shadow Elves considerable surprise, the diplomats of Darokin offer their hand in friendship to the Shadow Elves, and reaffirm that the elves of Aengmor can conduct their trade through Selenica or Darokin. The Shadow Elves are baffled by this entirely reasonable attitude.

1011 AC Sviftmont 1: Despite the initial promise of a wet spring, drought continues to plague Aengmor. Hope arrives from Norwold, where elves have been researching magic to save the trees of the Canolbarth forest. Eager to test the result of their labours, the elves cast their spells. Soon a fine mist rains down on the forest, but it lasts only a few minutes before the clouds disperse once more.

1012 AC Kaldmont: The wood imps' court (established 1009 AC) is assembled every new moon with violent orgies in their sacred Stalkbrow. Afterwards, the imps travel on their spiders to Lolach-Lomod (former Dreamland) in an anarchic and carnivalesque procession. The Shadow Elves feel extremely uncomfortable with the imps' chaotic lives. The imps simply reply that these are "the ways of the wood". The problem is that young Shadow Elves are starting to believe this point, and beginning to lead highly scandalous lifestyles and frown upon the doctrines of Rafiel. The imps are becoming a real problem to the Shadow Elves. But since the bad magic points are stronger, the wood imps are becoming quite powerful in Aengmor - and driving them out might not be that easy. Besides their spiders, the imps have other strong allies; the evil Treant, Travertis with Nyx as his patron on his own path for immortality, and she is in fact in the process of populating the dead forest with her own hordes of Evil Plants; Several Hags residing in the dead Canolbarth; Dark Dryads - the embodiment of the dead trees of Aengmor are very pale, ghost-like, with white, grey, or black hair. They are extremely serious, almost sad - and their main weapon is their famine curse, which they use to destroy all life; and Feral Satyrs - even more beastlike Fauns, with large horns, making them seem even more demon-like. Several Redcaps still haunt old Elven and fairy buildings and monuments as well... and wandering Undead from the cursed province of Avonleigh are found here too.

1012 AC Vatermont 15: A scout (possessed by the spirit of Engledoc) brings thrilling news to Tanadaleyo, Radiant Princess of the Shadow Elves and governor of Aengmor. He speaks of the discovery of the fabled city of Aengmor; thought destroyed more than 23 centuries ago. Aengmor, now called Oenkmar, is currently inhabited by horrible humanoids, and even more horrible dwarves are laying siege to the city. Tanadaleyo consults with the Radiant general, who agrees they must recover Aengmor for their people. Before the day is out, messages have been sent to King Telemon in the City of the Stars informing him of the discovery. The Shadow Elves of Aengmor (who named their newly colonized lands for the fabled city they have new hope to possess) prepare for a holy war.

In the upcoming weeks first the dwarves attack Oenkmar, then the Shadow Elves attack the dwarves, then the humanoids attack the Shadow Elves. Atzanteotl soon lost interest in the Humanoids and placed his interest in the Shadow Elves, of which more and more are diverting from Rafiel to his side. His best help in this act is Xatapechtli and his group of Shadow Elf spies "the feathered serpents", who behind the scene dedicates a lot of time diverting young Shadow Elves away from Rafiel.

1012 AC Ambyrmont 16: The Shadow Elves break the defences of Oenkmar, driving the humanoids out. The SE have no pity for their enemies—especially enemies who would deny them their holy city. They feel no remorse at driving the humanoids from Oenkmar. The fact that the humanoids have no way to escape is no concern of theirs. In fact this evil thought is instigated by Xatapechtli and his "the feathered serpents",

Angus McClintock realizes there is nothing he can do to stop the destruction of his beloved city; flees Oenkmar and returns to Glantri.

1012 AC Sviftmont 1: Kanafasti, royal wizard to King Telemon of the City of the Stars, receives an unusual visitor in his makeshift laboratory in the Citadel of the sacred city of Aengmor. The visitor teleports into the room while Kanafasti is alone. Before the Shadow Elf wizard can cast any spells, the visitor holds up a weathered, wrinkled hand and speaks the SE word for peace.

Intrigued, Kanafasti offers his visitor a seat and invites him to state his business. The visitor introduces himself as Felestralor, a Shadow Elf wanderer who left the city of the stars nearly a century ago, and reveals that communities of wanderers—nearly a hundred of them—have been living in Oenkmar, and have much knowledge to share with their Shadow Elf brethren. They manage to remain unnoticed among the humanoids by the use of magic and the fact that old Shadow Elves don't look markedly different from old humanoids.

These wanderers dedicated themselves to learning as much as they could of the sacred city of Aengmor. Their knowledge is available to Kanafasti—provided he dares to disobey the immortal Rafiel's prohibition about any contact between wanderers and younger Shadow Elves. Kanafasti, himself a mere two years from becoming a wanderer, promises to do all he can to integrate the wanderers into Shadow Elven society here in Aengmor. Unknown to Kanafasti all wanderers have forsaken the Faith of Rafiel and most follow Atzanteotl instead. This is another step in the bold plan of Atzanteotl.

1012 AC Sviftmont 28: Princess Tanadaleyo informs the foreign ambassadors within Rafielton that the Shadow Elves have reclaimed Aengmor. The lower broken lands now belong to the Shadow Elves. The princess assures the ambassador that merchant caravans shall be allowed to traverse the trade routes through the broken lands, as they always have—but that any incursions into the lower broken lands, by anyone, will be dealt with most harshly. Dwarves, especially, will be attacked on sight if discovered in the caves and passageways surrounding the sacred city of Aengmor.

Now that Aengmor is found, Xatapechtli researches the area and learns even more. He reignites his diabolical experiments, unknown to anyone else. In a reasonably short time he has become extremely powerful, a gift from Atzanteotl he is certain.

1012 AC Eirmont 20: Despite recent successes Elven mages have had with weather magic, the twisted trees of Canolbarth continue to sicken and die. Dying trees along the forest's edges have given way for shrubbery and grasses from the plains, by either natural fire or by humans stealthily removing the dead logs to be used as timber. The forest's southern edge has receded more than a single mile in the past year alone. The perimeter of Canolbarth Forest is giving way to grasslands, and Aengmor's borders are shrinking rapidly. Princess Tanadaleyo has come to regret the magic used to twist the trees of Canolbarth into parodies of their former selves, but the twisted "blight oaks" don't have the strength to resist a drought. It helped drive the Alheim elves out of the forest, and there was something comforting about moving into a forest whose trees resembled those of the underground fungal forests tended by the Shadow Elves for centuries. But when the Elves fled Canolbarth, they took with them the secret of keeping the magical forest alive.

1012 AC Kaldmont; Since the Wood Imps have never experienced any social structure more complicated than a small tribe, the new court is highly unstable. Since its foundation in 1008 AC, four monarchs have already been assassinated. The current Ard Ri (the Wood Imps stole the title from the Fairies, among other things) is Queen Lyzza. Other characters of note are her three husbands - Padrig, Gregahr and Krumbz (a.k.a Krispin, a self-polymorphed Pixie spy); Rouhazin - the Great Shaman; and Jahak - the Wood Imp ambassador at Tanadaleyo's court. The court is assembled every new moon - when the moon cannot be seen at all - and traditionally begins with a mock "Fairy" circle-dance, which usually develops into violent orgies.

The bad magic point of Stalkbrow is considered sacred to the imps, and all coronation rites are conducted there by the Great Shaman. Afterwards, the imps travel on their spiders to Lolach-Lomod in a grand royal procession. The event is highly anarchic and carnivalesque in nature, and the conservative Shadow Elves truly hate it. In fact, the elves feel extremely uncomfortable with the imps' chaotic lives. The imps simply reply that these are "the ways of the wood". The problem, as far as some Shadow Elves are concerned, is that young Shadow Elves are starting to believe this point, and beginning to lead highly scandalous lifestyles. The imps are becoming a real problem to the Shadow Elves—and some of them want to throw them out of the Canolbarth.

This is not that simple, however. Since the bad magic points are stronger and stronger (for which the Shadow Elves are all to blame), Stalkbrow is generating more and more imps. The Wood Imps are becoming quite powerful in Aengmor—and driving them out might be not that easy. Besides their spiders, the imps have another strong ally—the evil Treant, Travertis. Travertis has Nyx as his patron in his own path for immortality, and she is in fact in the process of populating the dead forest with her own hordes of Evil Plants. Other inhabitants of Lolach-Lomod who are connected to the Impish court are: Several Hags residing in the dead Canolbarth; Dark Dryads—the embodiment of the dead trees of Aengmor are very pale, ghost-like, with white, grey, or black hair. They are extremely serious, almost sad—and their main weapon is their famine curse, which they use to destroy all life; and Feral Satyrs—even more beastlike Fauns, with large horns, making them seem even more demon-like. Several Redcaps still haunt old Elven and Fairy buildings and monuments as well, and many Harpies are attracted to the area.

Many of the Imps worship Nyx and her undead legions which were created and now serve to protect to court of Lolach-Lomod—thus making it more difficult for the Shadow Elves to throw them out. Another immortal worshipped by the Imps is Yaga. In fact, the matriarchal nature of their society reflects the central place of female immortals in their theology (or the closest thing to theology the fairy Wood Imps have). Many Wood Imps actually believe their queen to be an embodiment of Yaga.

However, a small sect of Wood Imps believes otherwise. Lead by the crazy prophetess Imp Nagila, they see the Shadow Elf princess Tanadaleyo as the one and true embodiment of Yaga. After all, it is she who liberated the forest, drove the Fairies out—and allowed the establishment of Lolach-Lomod. So there is a whole Tanadaleyo cult spreading around the Wood Imps. They send her gifts, make pilgrimage to her palace—and worship her in their own unique Wood-Impish way. Needless to say, the Shadow Elves are utterly perplexed by the phenomena. And Tanadaleyo is... well... confused. Shadow Elf immigrants have been disappointed by Canolbarth. They'd grown up on stories of how, one day, the beautiful Canolbarth forest—with its green-leaved trees dappling the sunlight—would belong to them. To some, that dream now seems as twisted as the trees themselves. They are surprised to discover that only one point of the former forest still shows growth; the good magic point Ironbark. Why this is so, has still to be ascertained.

1013 AC Spring: With the great influx of Shadow Elven colonists has come fierce fighting, for the humanoids are not easily driven from their territory. Shadow Elf warriors patrol the underground passageways, seeking out obstinate humanoids. Combat has occurred on the surface as well, for the Shadow Elves are unwilling to allow humanoids to remain anywhere within the eastern broken lands.

Thousands of Hobgoblins and Orcs pour into the northern region formerly known as the Dwarfgate hills and the Emerlas. Here they stumble upon the Trolls left behind by Kordach the dragon (who is slain circa 1004-1006 AC as per adventure O2 Blade of Vengeance). The meeting of these humanoids does not conclude in a merging. The Trolls who lost their mighty leader trying to stabilize their foothold do not want more intelligent Orcs in the region. Worst above all, the Orcs of Xorg hear of their own kind struggling with the trolls and a battle from two sides ensues. The Trolls and most Gnolls are defeated and imprisoned after a 3 week battle. Only a few have fled to West Broken Lands or elsewhere. The Orcs however are greatly weakened also, and most fall to smaller groups, settling anywhere in the region. Actually the only Humanoids who truly benefit from all of this are the Bugbears in the East who kept away from the battles, onslaught and such and remained to plunder the west Canolbarth remains and ruins. They even copy some of the Elven social hierarchies; that of the military. Greatness awaits this race according to prophecies by the Bugbear Shamans of Bartziluth.

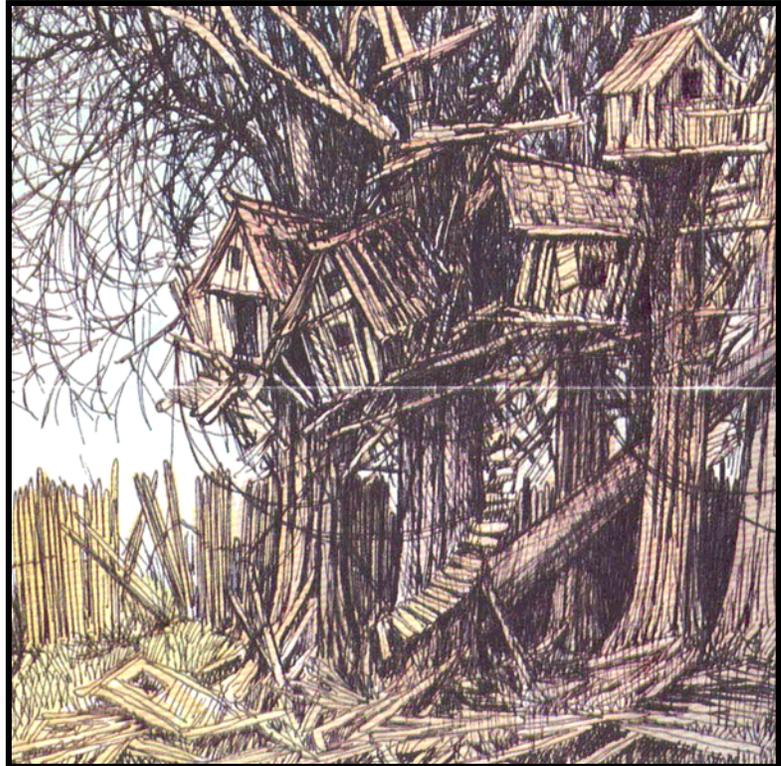


Enledoc in his ghost state

Engledoc has pondered upon any solution to get rid of the Shadow Elves. The only thing other than sending a lot of heroes into the fray was to re-awaken the Magic Points. As a ghost he travelled to Limbo more than often, and there he noticed similarities between the regions affected and certain Limbo locations. He delved deep in this and soon discovered that the magic used to corrupt the Canolbarth was to bring in the negative energy of Limbo through many small gates all over the region. Engledoc went to these gates and found that they were guarded by the Wights and wraiths wandering the Canolbarth, but having their alter-ego here in Limbo. As soon as he approached, their Limbo identities awoke through magic alarms or instincts, and they went into full attack. It took several hours and all his spells but Engledoc won the battle. Severely weakened by the draining capabilities of these dangerous undead he closed this tiny gate. He knew now he could not do so alone. He went all over Alfheim and Limbo to recover the souls, or ghosts of the slain Alfheim warriors, and combined them into a fierce soul army. The elves knowing that if they would fall here that they would cease to exist,....no more afterlife or rebirth,..nothing. Yet still like a single man they all agreed. A haunting army went from one gate to the next. At first it was easy, but as soon Atzanteotl discovered that already half of the smaller gates were closed by the soul army of Engledoc, he summoned more powerful guards to protect the most important gates leading to the Magic Points; Nightstalkers and Nightwalkers.

1013 AC Sviftmont 23: Princess Tanadaleyo of the Shadow Elves invites certain Alfheim refugees to visit Rafielton to discuss the future of Canolbarth Forest. The perimeter of the forest has receded several miles, leaving behind stark, twisted corpses of the once-mighty oaks. So dry is this land that the merest spark resulted in a blazing fire that quickly consumed the dead trees and underbrush. The Dark Dryads kill any form of plant life they encounter. The webbing of the wood Imp's spiders suffocates another large of trees. In time, grasses blanket the blighted landscape. In this way, the forest loses ground, acre by acre, mile by mile. There are no signs of this trend slowing, let alone reversing, despite the best efforts of the Shadow Elves and the Elven mages from far-away Norwold who answered their cry for help three years ago.

The Alfheim elves are shocked to see how everything is changed. Gone were the elegant tree homes they once lived in Alfheim town—now Rafielton—is unrecognizable. The magic with which the Shadow Elves have blighted the great oaks has rendered the forest nearly uninhabitable. And without the weather magic the Great Canolbarth is dying. The Higher parts first. The Princess explained that, for centuries, Shadow Elves had been told stories of the Alfheim elves' continual rejection of friendly advices (as seen at least). Many of her people deeply resented the ability of the "surface Elves" to live in beautiful forests of green



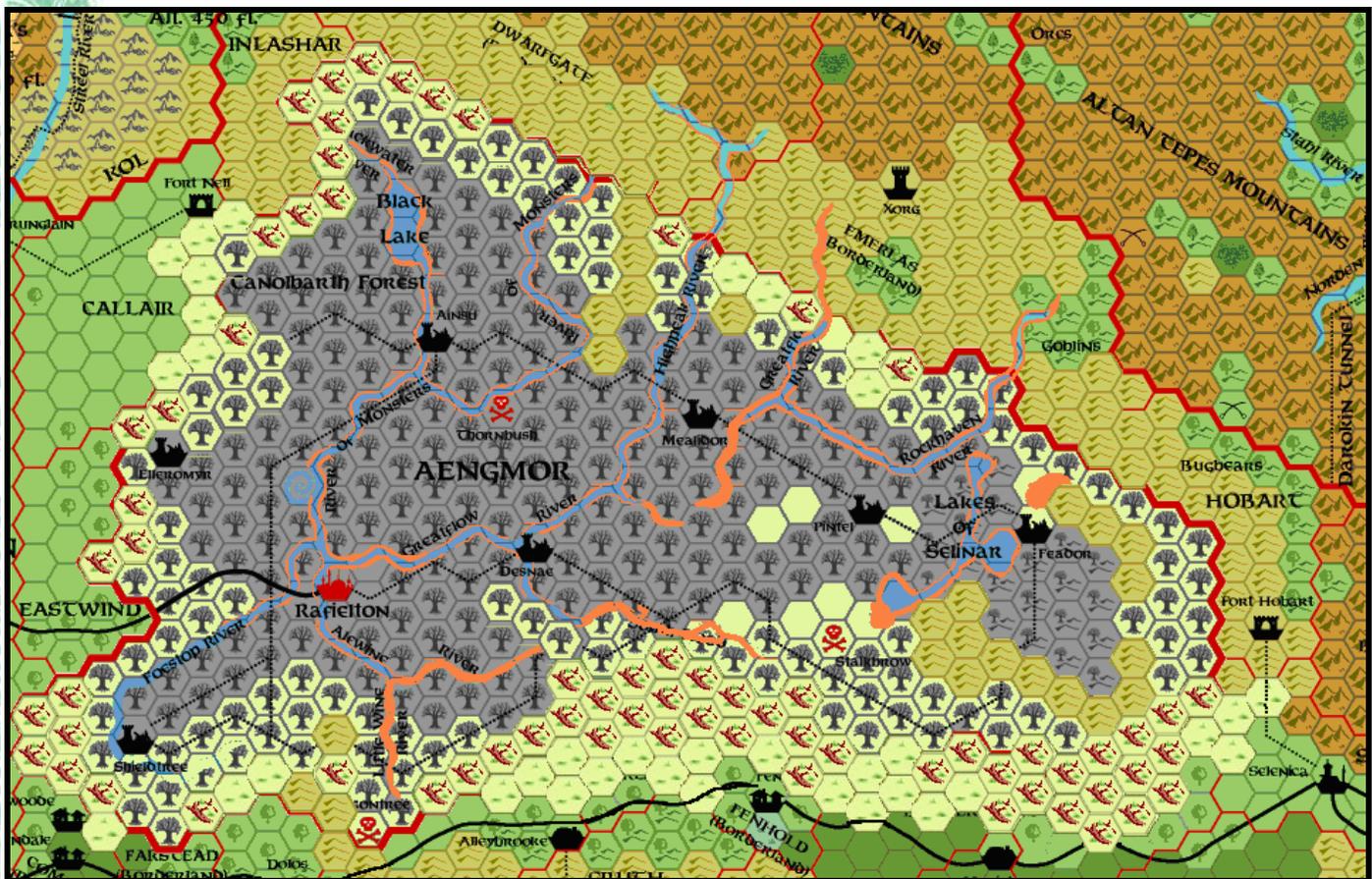
continually bathed in golden sunlight. For long centuries they dreamed of gaining that idyll for themselves. The elves of Rafielton are finding reality quite different from the dream. Princess Tanadaleyo truly regrets the damage to the Canolbarth Forest, and hopes to find some way to restore it to its former health and beauty. To accomplish this goal she invites welcome back into Canolbarth any Alfheim elves who would swear to live peaceably among the shadow elves. She will especially welcome Treekeepers to tend to the dying trees and adventurers to clear Canolbarth of the dark denizens it now shelters.

Plans are made to get rid of the Imps and undead in Former Dreamland, after hearing what its use was for the elves of Alfheim. These magic points must be restored, or Aengmor will falter. One good thing to their cause is that the Canolbarth receded so much that Dreamland is no more than a frightening piece of dead forest land entwined in webs, and no more part of the Canolbarth itself. The open area between the Canolbarth and Lolach-Lomod, could be of great use in these plans.

1013 AC Eirmont 16: A delegation of Alfheim refugees returns to the estate of Radlebb after negotiating with Princess Tanadaleyo in Rafielton over the fate of the Canolbarth Forest. They announce that the shadow elves would like to consider a partnership with the shadow elves to preserve the Canolbarth from further destruction

1013 AC Winter: The army of Engledoc discovered the first important gate; the one connecting to the Good magic point of Ironbark. With over 2000 Elven souls they approached the 2 Nightwalkers, Wights, Wraiths and a single Nightstalker. The battle was fierce. Spirits were obliterated, but the elves did so with a smile...for how great their sacrifice was, the greater the result. And this sacrifice had some unexpected results. Ironbark as being the most powerful magic point created by strains of combat magic became active....IN LIMBO!!... From this moment on, all powers of the undead became diminished. With each fallen Elven soul or even undead the powers of Ironbark became stronger, as if it fed on the magic and perished souls. And when the last enemy fell, the power was so great it helped to reveal all other magic points and smaller locations. Engledoc closed the gate of Ironbark. All the surviving Elven (and several other heroes) souls cheered. Within the next 30 years (remember time goes differently in Limbo) 90% of the smaller locations were attacked and closed by the army of Engledoc.

1013 AC Kaldmont 13: Shadow Elf explorers from the City of the Stars deep in the world's crust finally make their way to the Hollow World's surface, and encounter the Schattentalen.



Canolbarth Forest 1013 AC; The Great Drought and lack of rain, are a boon for forest fires, and thus help in the rapid receding of the borders of Canolbarth. The remaining area is mostly full of dead tree trunks, (often harvested by locals for building—the price of wood fell 50%) and mainly grass (like in Ethengar). (Orange=Muck shore or seasonal dry river)

1013 AC Kaldmont 16: The Queen of the Schattenalfen converses with these other SE and learns much history that her race has forgotten. She agrees to open up diplomatic ties with the SE. The two branches of the Shadow Elves family do not like or trust one another, but both recognizes the ties that bind them—and that each can learn from the other.

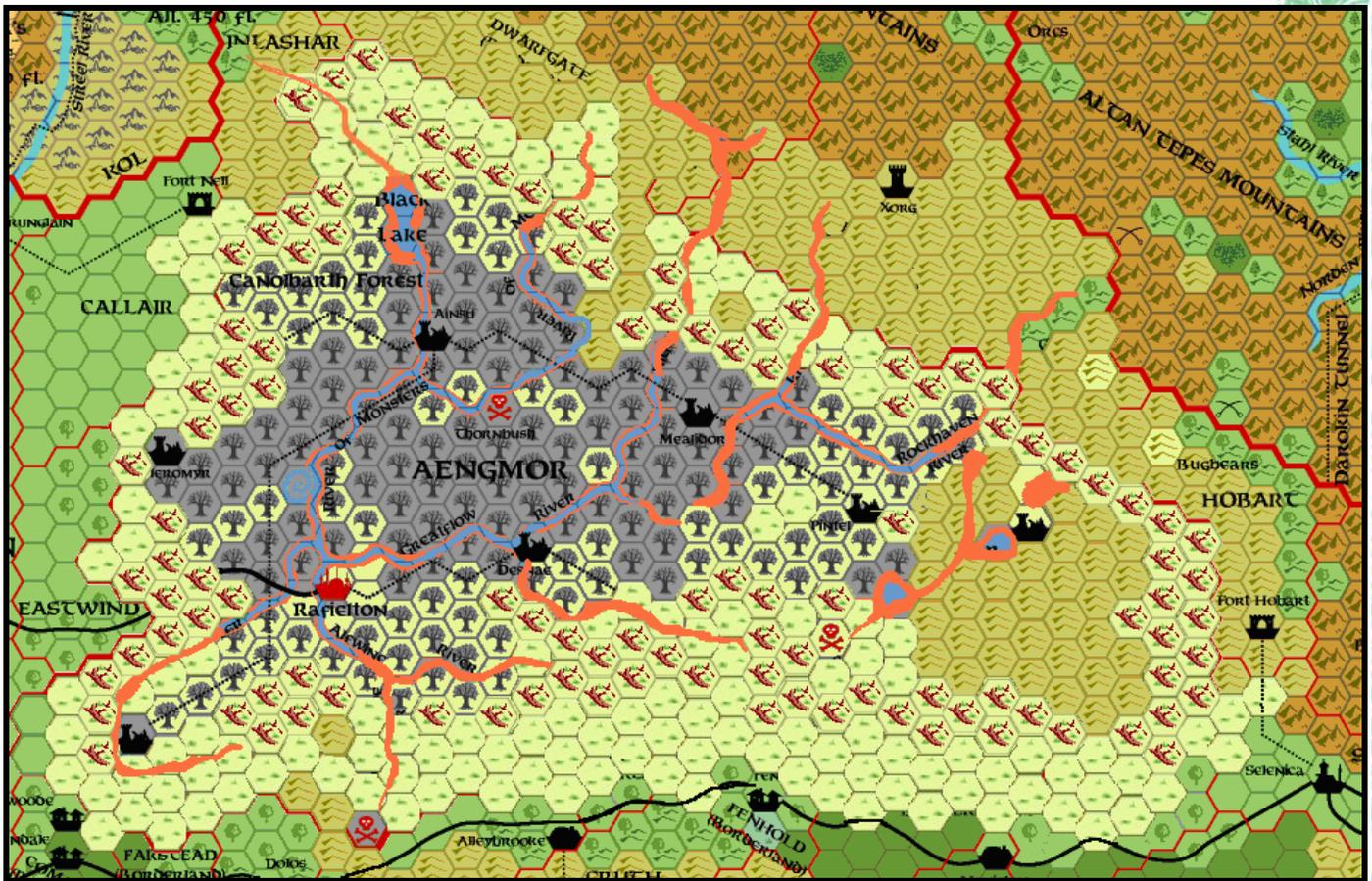
Xatapechtlí travelled to the Schattenalfen and secretly learned more about Atzanteotl. He brings this knowledge back to his Feathered Serpents. Slowly the Faith of Atzanteotl gains a secret but stronger foothold in Shadow Elven society. This is the first time Rafiel learns of the new faith, but he assumes that it is only a small group of followers he loses, so at the moment he decides that the Canolbarth itself takes precedence.

1013 AC Eirmont 16: A delegation of Alheim refugees returns to the estate of Radlebb after negotiating with Princess Tanadaleyo in Rafielton over the fate of the Canolbarth Forest. They announce that the Shadow Elves would like to consider a partnership to preserve the Canolbarth from further destruction.

1018 AC, Vaternont 27: Northern Elven scholars studying the magical point known as Ironbark notice new floral growth outside what were formerly proscribed as the magic point's borders. The news creates a great sensation across the nation, as it is heralded as evidence that the Canolbarth Forest is recovering from the effects of twisted magicks used on it in AC 1005. Alone among the "good" magic points in the Canolbarth, Ironbark has persisted despite the shadowelf sorceries that warped the forest. Within Ironbark's borders, the forest has always remained relative healthy and vibrant, evidence of the powerful magicks that created the magic point in the first place. New growth outside of its borders may be evidence that Ironbark is expanding its range of focus, or that it is simply working in conjunction with the restoration of the Trees of Life and the Chamber of the Spheres to revitalize the forest. Either way, it is good news. This was actually the same moment the army of Engledoc became victorious in Limbo and closed the gate.

1018 AC, Fyrmont 8: Grunalf Treekeepers and shadowelf shamans, using combined magicks and knowledge, tried to reactivate the magic point known as the Dreamlands, west of Shieldtree, in a remaining flock of trees. With the discovery of new growth around Ironbark, a theory was advanced that restoring the good magic points of the Canolbarth might be a means towards further restoration of the healthy growth of the forest. Shadow Elven shamans—using magic related to the Chamber of the Spheres—and Alheim Treekeepers worked together to this end.

The Limbo side of the Magic Point of Dreamland was soon discovered by Engledoc due to the combination of various magic being poured in from the Prime Plane. Like a beacon it shone and attracted the soul army. The nightwalkers present noticed that the bright light during the battle also attracted creatures from beyond, ...from somewhere they would never reach. Several Archons entered the battlefield, attracted by the overwhelming goodness and sacrifice of the battling souls. The energy released this way was so pure, they had to investigate. They were astounded at what actually happened, and entered the fray. With their awesome might the forces of Atzanteotl were disintegrated. And when Engledoc closed the gate the power followed it, straight into Dreamland.



Canolbarth Forest 1018 AC; after Forest Fires, Great Drought and lack of rain. Bad Magic Points become Isolated, but remain Active. Borders have Greatly Receded. This year Dreamland has been reactivated with Grunalf and Shadow Elves cooperation.

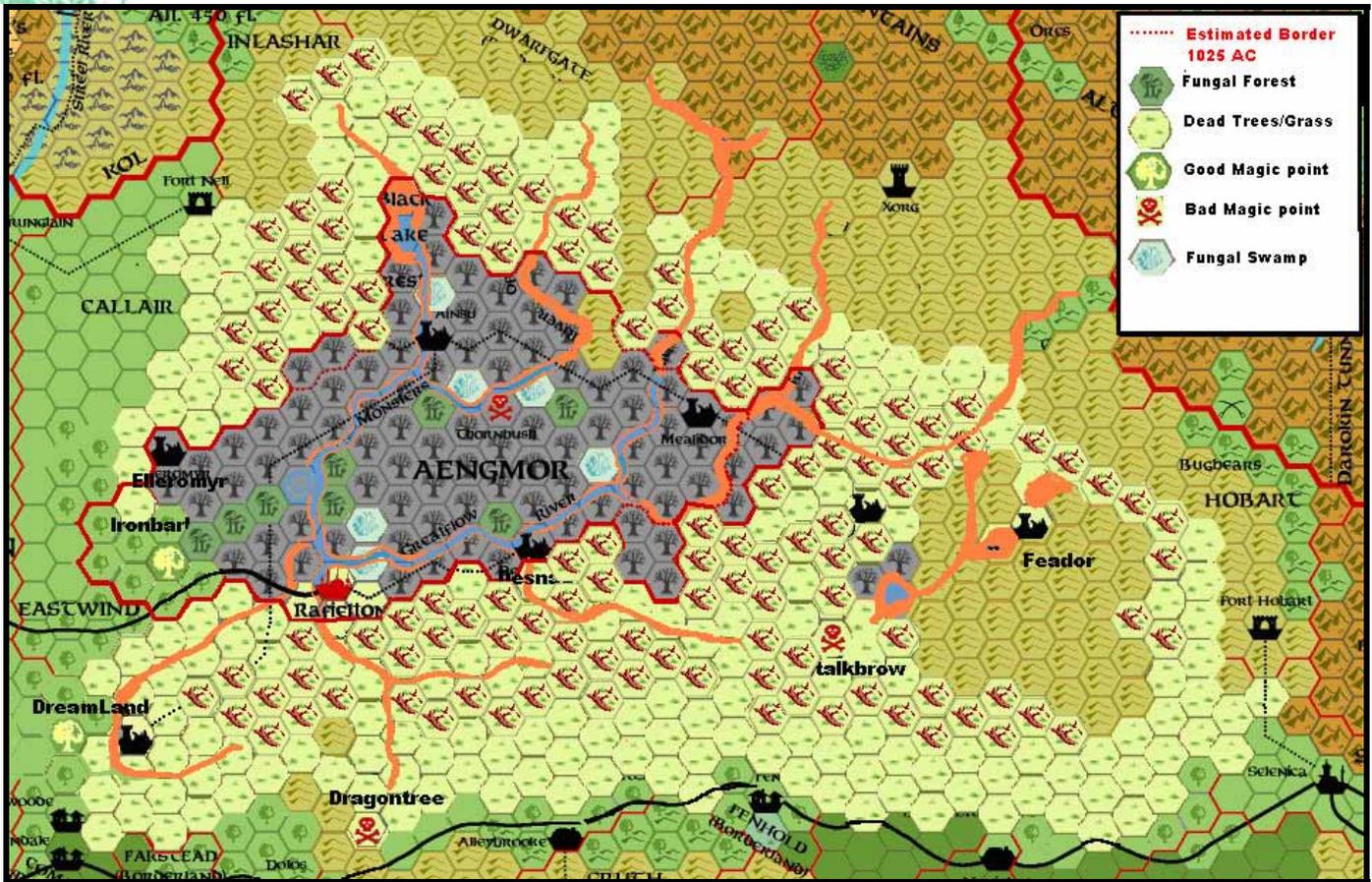
The reactivation success is heralded as a triumph both for the diplomatic efforts between the two races of elves, as well as an omen that the Canolbarth will be restored to its former glory. There is renewed hope among both races of elves that the Canolbarth Forest's death will be halted. How long this may take is anyone's guess, however. And the damages are already very great. The Forest has receded many miles, and with it the borders of Aengmor.

1020 AC: The Borders have receded more, yet new forest sparked in the west of Canolbarth around the good Magic Point Ironbark. Dreamland also fosters new growth, yet all is too young, too small to account for the needs and wants of the Shadow Elves. As the Centaurs quickly retake Dreamland, Tanadaleyo, leaves them be. He prefers a friendly folk there, that (probably better than them) can reignite the forest, over the Wood Imps and undead who ruled Lolach-Lomod (Dreamland) just before. It now seems very possible that the Canolbarth can be saved, but different than before. Fungal spores from deep below have been accidentally brought along by the SE and created a Canolbarth, with a multitude of different appearances. A Dead darkened forest is broken here and there by Fungal Forest and near the river's fungal swamps. Leaving a Canolbarth, that is more chaotic and different almost beyond every tree. New forest in the West sparks hope, yet Canolbarth is smaller, only roughly a third remains. Even Rafeihon is now exposed to the skies at its border. It would take several decades or even centuries to have a Canolbarth as large and imposing as before. Many Shadow Elves have returned to the underground world, ashamed of their failure to live in the outside, the open, or the forest, their ideas thwarted by their very own magic. Others travelled to the legendary city of Aengmor, where they soon realize they have way more freedom to do as they wish. The faith of Rafiel is rapidly declining in this region, replaced by that of Atzanteotl. Rafiel is aware of this new chaos but can't do anything. He seemingly lost control of a lot of his followers. When he tries to strengthen his faith, many followers feel they have been robbed of promises, and still leave. In fact Atzanteotl made a major stroke against Rafiel (the 3rd in a Row; first Ilsundal in taking over the Canolbarth, then indirectly Rad and now Rafiel in Wrath of the Immortals, and now Rafiel betrayed and robbed of his followers).

Xatapechtli now in the prime of his abilities (highest level) continues his diabolical experiments. When his prayers to his Immortal Atzanteotl reveal the existence of Merging scrolls in Glantri, he sets out to acquire them. He absolutely desires to succeed in his quest. He however is curious about why Atzanteotl helps him.

The Humans of Darokin have begun to take the lost areas in the west (Callair) and east (Hobart, Selenica, Avonleigh), as new farmlands to grow grain, or hold cattle, furthering strengthening their growing market position. The weather patterns seem to restore themselves a bit, however, the northern half of the former Canolbarth and mountains remains as dry as before the elves arrived in 800BC. The remaining logs of former trees are already being used, and will supply merchants and builders for several years to come. The price of wood has halved or more due this all over the world.

Some sages, scientists are uncertain if the lost good Magic points can be relocated are reignited, and even if so would they be able to foster a new growth in that region, or just remain like the Magic points in Ethengar, or Wendar.



1020 AC: The Canolbarth still recedes, although Ironbar and Dreamland have reignited the forest, it is still young, and fragile. Fungghi slowly take over the wet corrupted trees in the darker part of Canolbarth. The Shadow Elves have estimated the borders as per 1025 AC, hoping to stop the shrinkage of the Canolbarth there. They also have retaken parts of Woods around Ironbar, but have lost interest in Dreamland. The woodimps have relocated themselves in the Dead trees north of Stalkbrow north of the Remaining muck-lake of Selinar

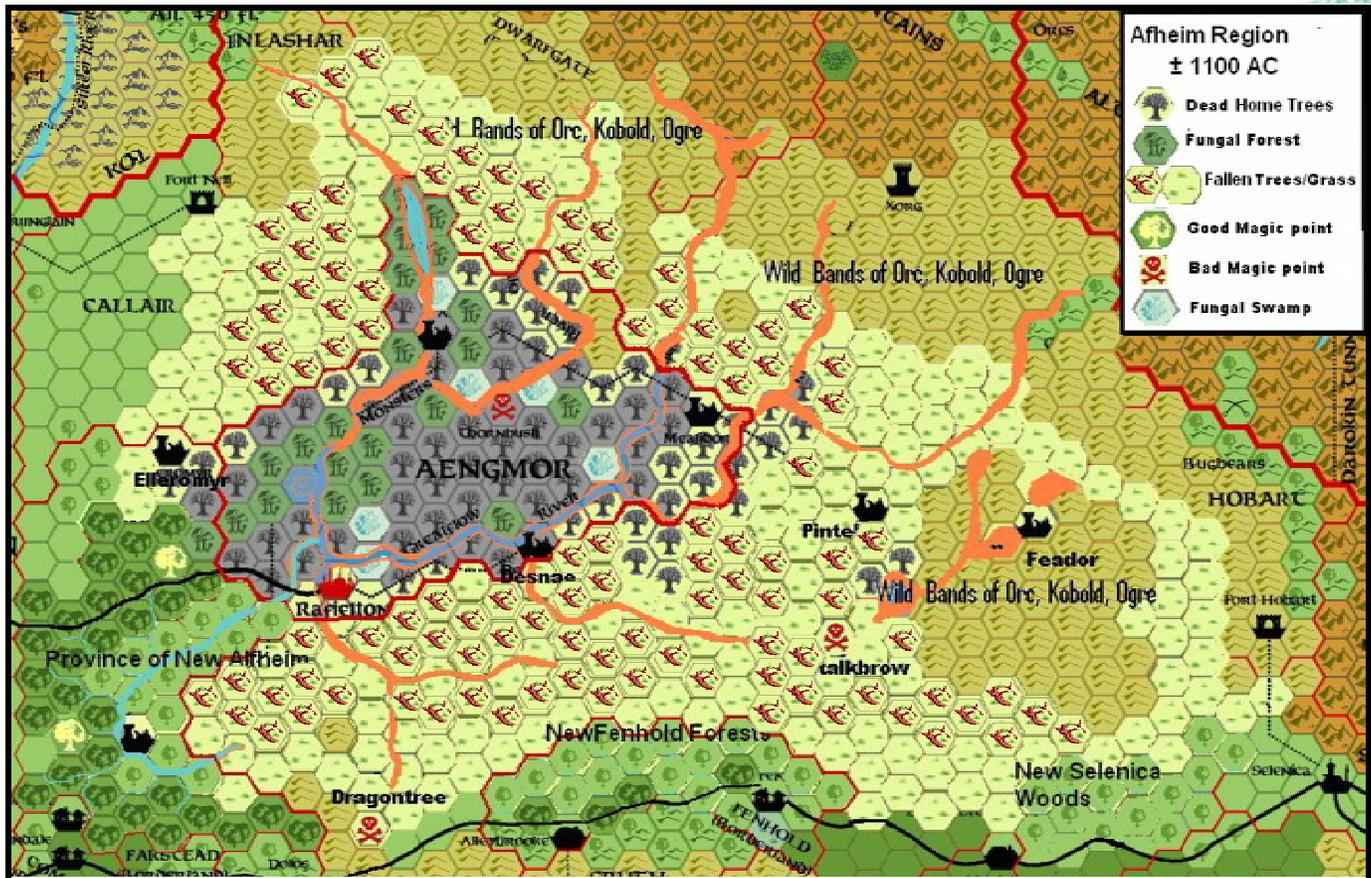
1020 AC; Now several decades after the destruction of Alfheim things have changed for the better for the Canolbarth, the Alfheim elves and Darokin. The Good Magic Points in the West have increased the regrowth of the area, and new Home Trees (albeit much smaller and younger) have sprung. Due to the water from the Southern mountains new forests have been planted by Alfheim Elves in conjunction with the Darokin Population, and slowly the area becomes greener again. The Province of New Alfheim (formerly known as Dolos, Farstead, Comaille and Northern Illefarn) is the strongest region of forest regrowth and is populated by Fairykin and returning Alfheim Elves. The growth and expanse of the trees is slow, and it will take more time until the Canolbarth is back at its former glory.

An alarming situation was discovered in 1115 AC, the water in underground Shadow Elven territories slowly declined. Rivers went dry for the first time, and lakes greatly diminished. Fungal crops went down, and food shortages became common. The grand wizard discovered that the water must have come from the lands above...so in effect, and over time, the spell also harmed the Shadow Elves themselves. Unaware that it was a spell granted by Atzanteotl (instead of what was commonly thought to be Rafiel), many Shadow Elves turn away from Rafiel, and travel to the Broken Lands where more water exists underground. Here they adjust more to a chaotic lifestyle under the Doctrine of the new immortal.

The interaction between the Shadow Elves is slowly following three paths. Some bonds are broken, others stretched or altered, while yet others remain firmly in existence. Some of these will be by Clan, others by individual ideas, and are thus of mixed clan origin. The interaction between the Darokinians, Shadow Elves and returning Alfheim Elves will be better than expected.

The first group are the few Shadow Elves who remain on the Surface, living in the darker, regions of the remains of Old Canolbarth; they will have problems adapting. The darker abodes of the corrupted Canolbarth is still shrinking, sunrays harmful to the Shadow Elves penetrate more places, even Rafielton, falls under the baneful rays of light. There are however the first adaptations born; children from common elves and shadow elf mixed parents, lose their vulnerability (and their pale skin, and facial markings) to the sun. This group slowly becomes incorporated into the Alfheim Clans and Families, and their Shadow Elven clans become obsolete. Their interest in Rafiel becomes questioned, as he apparently abandoned them, or has he brought them finally where they desired to be? Many religious and political debates ensue (mostly stirred by the followers of Atzanteotl).

The second group will be a larger group, these will return to the majority of Shadow Elf underground lands. They called themselves the Deep Elves to further distinguish them from the Dark and surface Elves. These will remain in the same traditions as they had the last centuries. Their number is however greatly diminished, as about 10% died in the war and aftermath, 20% moved to the surface and about 35% went to the temple of Aengmor region. Here the original Shadow Elf Clans will remain, although with a lower number of members.



1100 AC: Most of the Shadowelves have receded more and more back to their underground realm. They remain hold over the last parts of the Canolbarth Forest, yet the majority of the forest continues to decline and fall apart.

Meanwhile the Fenfolk revolted in Fenhold (1119AC). Their heritage became known to them after some adventurers succeeded in entering Dovestone Tower in the Cruth Mountains. With their greater than expected numbers, they took over power in Fenhold. Soon they reigned all the way to Alleybrook. This minor political exchange forced the other humans in this region to work together with the Elves even if they disliked them, for the Fenfolk ordered them to do so. This action precludes an eastward expansion of the New Canolbarth. The new Fenhold Forest did not hold Hometrees but the Elves used their magic to swiftly alter the area in a more likable forested region, where Hometrees later would prosper.

In Selenica, the locals have transformed the cursed province of Avonleigh into a new wooded region with the help of other Afheim elves. This in an attempt makes the region uninteresting to the Undead. They succeed partially, the undead dispersed over a greater region with lesser impact.

The relation with the negative forces of the region becomes clearer. Ravaging warbands of humanoids in the North plunder and prevent economic growth, several renegade Dragons attacking the Shadow Elf villages, and Evil Fairies in the Region between Stalkbrow and Dragontree further breaking up the land, and then even averse Shadow Elves renouncing Rafael from within the Shadow Elf Community thus destabilizing the religious foundation of the Shadow Elves.

This third group of Shadow Elves have a somewhat different appearance from known Shadow Elves, as their skin has turned somewhat darker instead of pale, and their hair almost white, due to influences of diet, behaviour, environment, magical (Atzanteotl and "natural" to the region). Living in the Former Eastern part of the Underground Broken Lands, primarily focused on the temple of Aengmor, these Shadow Elves all follow Atzanteotl, and most are reasonably young shadow elves, formerly followers of Rafael, but greatly displeased about the whole Canolbarth affair and Rafael's seemingly too strict rules. None bear the familiar purple marks of the Shaman, and those who had these marks while turning away from Rafael, notice that these marks slowly become less visible. They have lost most of their ground-affecting skills and -magic and live more like the humanoids did in the area, before they were chased out. These Dark Elves, as they tend to be named, still harbor great animosity to all surface dwellers, but slowly have been accepting the evil races more and more. Even monsters like Beholders are accepted to dwell in their midst (under their rule of course). They slowly become stronger, with other and better abilities...the Dwarves dubbed them; The Drow. "Worse than an elf, worse than a Humanoid, even worse than a Shadow Elf".

Most Dark Elves slowly turn to Evil, although they certainly don't think of it as evil, but more as retributions, equality, their right, and similar. No Shadow Elf clans remain; they all become members of the "new" clan...the Dark Elves.

Xatapechtl meanwhile became much more deeply involved in his experiments. His goal; to exterminate all who do not want to obey the cause of Atzanteotl. He tries to convert a captured Shadow Elf of Rafael to his cause but fails. Then he decides to use her in his evil experiments. He used the merging effect he learned earlier in an attempt to merge this obstinate elf with a wolf spider in a more...lets say...usable state of mind. The extremely painful transformation lasted at least twelve hours. The effect was something

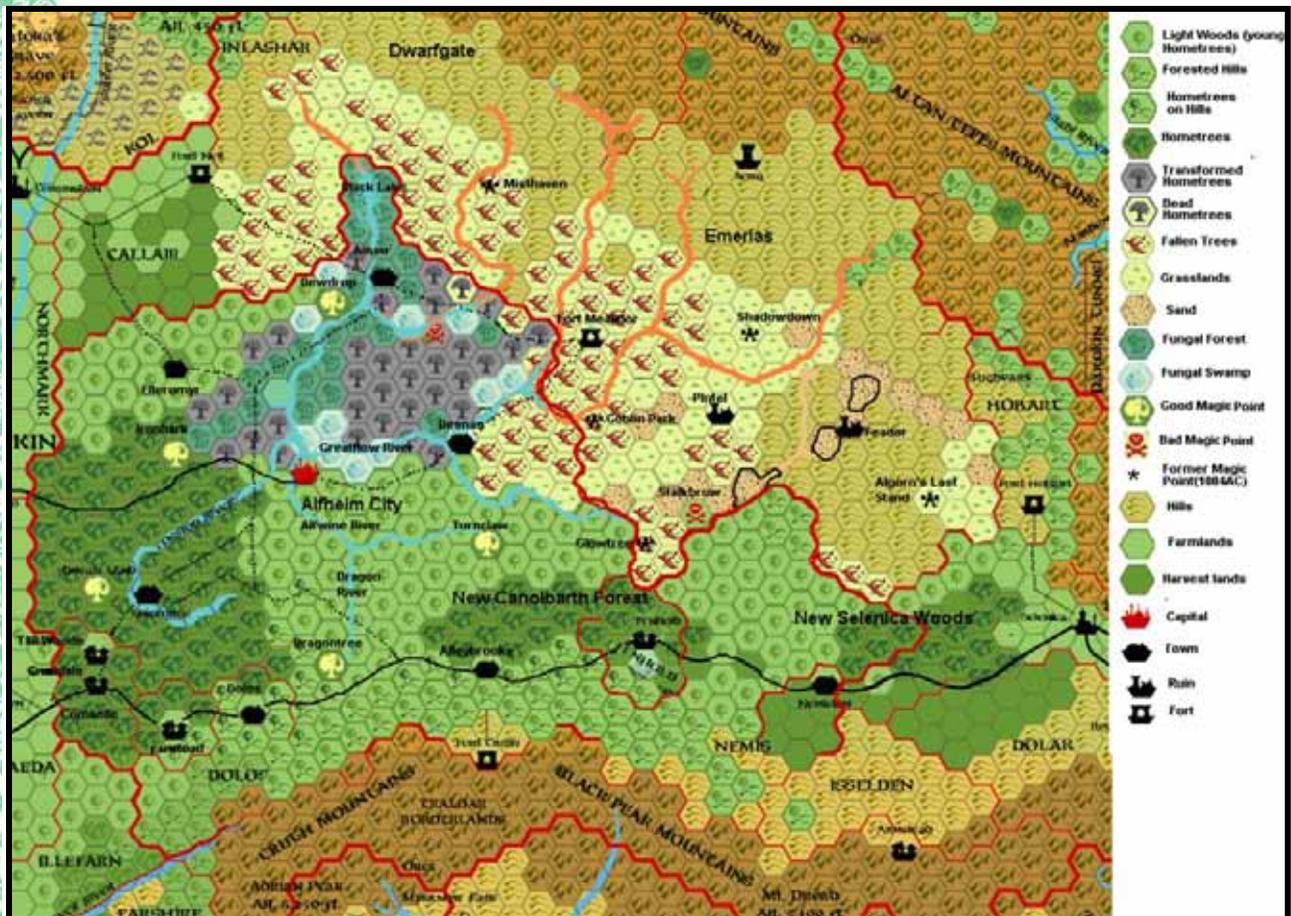
he did not expect...a combination of the two. A manscorpion-like creature, appearing as a Dark Elf from the waist up, with their lower portions replaced by the abdomen and legs of immense spiders. It seemed to retain its gender and characteristics after the transformation, and developed a poisonous bite. Her digestion changed that she must consume creatures for sustenance. This creation however did something to Xatapechtli too. Atzanteotl was pleased with his follower, and this final evil act was enough. He summoned the essence from Xatapechtli's body and turned him into a female Immortal as a reminder to who's in charge. Xatapechtli's name became Lolth and as a gift Atzanteotl gave him (her) the Dark Elves of Aengmor and the Broken Lands.

Lolth started directly to achieve hold on her "pupils" and gave them all the treasure she had collected as Xatapechtli, which were millions and a multitude of magical items. No longer needing these, the best use they now had was to give them to the followers to strengthen faith.

Within a few decades, Atzanteotl will retreat from the faith (though still acknowledged and respected) and his pupil Lolth will take over. With this her creation the Drider Dark Elves (Spider+Drow=Drider) will become the fifth and final stem of Shadow Elves (Hollow World Schattenalfen being the 4th). Lolth creates these Driders from followers she ordains faulty to her faith. With this incentive, she clearly keeps control. Even the Dark Elves dislike the Driders, although they live together.

Many fallen Hometrees still lie around, and the fungi have taken root on more locations, and the old Canolbarth is still shrinking. The magic used to recreate the forest's water resources failed so far, and most water is gone deep within the underground.

The next Limbo years the effects of the Great Battle of Souls by Engledoc become clear. Combined with the efforts of Alfheim elves, Shadow Elves and Fairies, the Magic points of Dewdrop (1115 AC Spring-this one now creates the moisture for the Funghi nearby), Turnclaw (1128 AC Summer--unchanged as before) become cleansed of their former taint. And finally with the help of the Gold Dragon Raspaert who returned after decades, they even changed the Bad Magic point Dragontree, now linked to the lawful Draconic Plane of Diamond instead to the Draconic Plane of Chaotic Dragons Pearl (1149 AC Winter). Thus it became a good magic point.



The Canolbarth 1150 AC

The New Canolbarth is now a continuing work of progress between the Alfheim Elves and the Darokinians, and as many of the Deep Elves have lost their interest in the outer world, they refrain themselves from blocking the regrowth. First and foremost because they have discovered that most of their underground water had its origin in the Canolbarth, and that even their vast underground resources are now rapidly diminishing. So they decide to remain mostly absent, and with that they actually promote the regrowth. Unknown to the Alfheim Elves and the Darokinians, they even used their ground magics to refertilize the ground to increase this effect, as a form of retribution.

Fungal growth will be a normal occurrence within the great parts of the New Canolbarth. These fungi came from the underground realm of the Shadow Elves and with the local moisture they have replaced the dead trees where they grew, and filled in the niche.

Altered Hometrees will also remain in existence. These darker areas will become home for the Shadow Elves who decided to live on the surface, protecting them from the sun.

The Canolbarth also has taken the southern part of Darokin north of Karameikos. This forced the Darokin Humans and the Elves to work together way more and on a completely different level, but as seen with their mutual cooperation until now, this will not be a great problem in the future.

The Northern part of the area remains dry, only moistened by several seasonal creeks and rivers. Being almost bare of forest and other growth, it became a region undesired by most. Humanoids (Especially the Orcs from Xorg, and from the former Broken lands), but also Kobolds and Ogres, dominate the region. The Goblins have retreated north into the mountains, and the Bugbears went east where they were welcome by a new bugbear regime under a powerful and clever Bugbear King named Purs. Purs was very intelligent and used all his wits to investigate the Ruins of Feador. He came forth with a multitude of former Elven magical items. Their use still unknown, his shamans of Bartziluth commenced investigations. Purs was an experience humanoid hero. With skills trained by his father and grandfather from the era Thar ruled the Broken Lands he had become great. He had a wife and since recently a son. The small teddy bear-like creature suckled on the teat of his mother. Purs saw the glint of power and will within the dark eyes. He was content. Ushurpurs was the young one's name. (1165 AC)

In effect, the Canolbarth Forest shifted southwards against the Cruth Mountains between Darokin and Karameikos/Five Shires. The Pale Elves rely on magic to prevent damage from the sun, but the children born from Alfheim and Shadow elf parents seem to lose this effect. The continuous use of these fungal potions (made from surface fungi that basked in the sun) has a strange side effect; the duration of effect becomes longer with each use of the potion. Maybe in time, they won't need any potions or only once in a long time span. The future will tell.

The Soul Army of Engledoc greatly diminished, each gate became harder to conquer than the one before and less and less Elven souls were available. Engledoc accepted now all lawful souls, even dwarves, who were willing to perish ultimately for the greater good. But his number grew less and less, and any progress came slower and harder with greater losses.

The Orcs of Xorg in the North saw the success of the combined efforts of the Elves and decided they wanted to have their own Magic Point. Some half-Orcs who lived with the Elves in former Alfheim city knew of the locations of some magic points; even now they are collapsed. All the prisoners they had captured in the last decades were gathered (See 1013 AC Spring) and horrifying sacrificial rituals combined with Shaman and Wokani magic were poured into the formerly good magical point Shadowdown (one of the Initial magic points from the primal creation of the Canolbarth.)

In the Meantime in Limbo Engledoc became attracted to the signs of incoming magic. He discovered another large Gate connected to an unknown Magic Point in Limbo. With his decreased army he began another part of his eternal battle. (Time is way different in Limbo, decades here are centuries there). But soon something went awfully wrong, while battling the final guards of Shadowdown, souls from different creatures, mostly humanoids, and a lot of blood and darkness began pouring in. Within the tendrils of darkness, wading in creeping blood thousands of sacrificed lives came in like a wave of souls. As yet new and unaware of their location and situation, Engledoc succeeded in slaying these new souls with less difficulty than the familiar guards. He succeeded to close down this gate and as thus reactivated the Magic point in the Prime Plane, but the work of the humanoids in the Prime Plane turned its influence to evil (1146 AC). This made the area more or less like this [Dead Forest](#). Maybe the humanoids also succeeded in their goal, due to the continuous balance that the forest needs to remain active. But this will remain unknown to the Elves, humanoids and even to Engledoc.

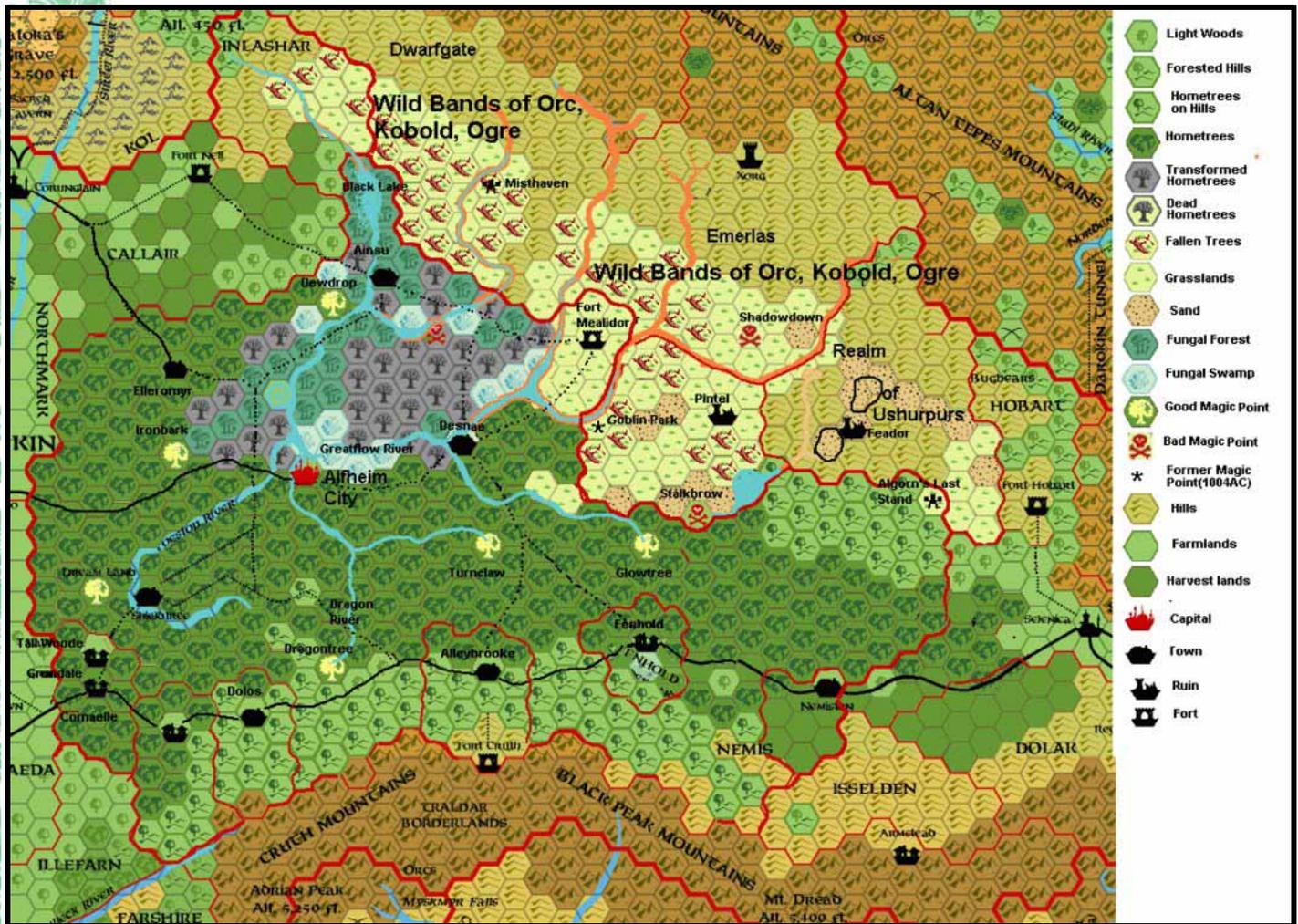
At the former Magic Point of Glowtree several fairies convened reintroducing foreign bioluminescent plants and several colonies of flutterlings. Even the nearby still active negative Magic Point Thornbush and its resident Imps were completely unaware. The old Treant Doak from the Emerlas had summoned them, together with all druids and Elven Treekeepers of the former Canolbarth who survived. He said something special was going to be happening.

Engledoc, slowly weakened by the centuries of battle, wandered with the remains of his army through Limbo, in search of yet another gate to close.

Doak and the fairies began singing an enchanting fairy song. The elves (not unknowing of fairy ways) wondered why, but stepped in. The human druids started to hum like a bumblebee. The orchestra of fairy powers became audible all over the Canolbarth. Some Orcs in the north got Goosebumps; "Not a nice day to be outside", was their saying.

Wondering when he would finally find eternal rest for him and the souls that accompanied him, Engledoc suddenly heard a beautiful song. Maybe this would be a sign to another gate. They all prepared for battle, but actually were weary and weak. When they arrived at the location they could see three Nightwalkers, three Nightstalkers, and 4 Nightwings with a large army of Wights and Wraiths who were distraught by the sensitive sounds and the light beckoning from the gate. Several Wraiths entered the gate into the Prime Plane, only to be turned by the clerical powers of the few Elven clerics within the singing group. Engledoc knew this would be his final fight. His last soul-points thrived and throbbed within his almost empty shell. Yet still they grabbed their weapons of memory and entered the fray. The song became more and more powerful. Then the sky opened and a golden light descended from the heavens. A large beautiful Elven lady stepped from it; her appearance shredded the undead with fear, and her great powers easily dispelled more. Several winged humanoids followed in her path, armed to the teeth. The battle was short and strong. Then she stepped forward towards Engledoc and stretched out a welcoming hand. No word was said, and if there would be one, it could never been understood due to the overpowering musical song emanating from the portal. Engledoc looked at the familiar hand of Ilsuland and turned away, first moving towards the gate to close it. The Music echoing still while the magical gate collapsed and the glowing lady smiled; She was right...her choice was good. She directed her hand again towards Engledoc. Weak he dislodged his iron Gauntlet and settled his small and tender fingers upon the giant hand. With the familiar smile she beckoned the other hero souls to do the same. Then a light and Limbo was gone. Engledoc opened his eyes. The world now full of nature, trees and animals. He saw his company, now all bearing huge swanlike wings on their shoulders. "You have done well, Engledoc, Elven Angel Hero, now first it is time to rest". He shrugged his shoulders, closed his wings and fell asleep. Glowtree was reactivated (1190 AC).

In the Hills around Feador, the powerful Bugbear King Purs perished from Old age. His son Ushurpurs, now himself an experienced soldier in the Bugbear army, took over and raised his personal Kingdom Ushurpurs in his own name (1195 AC). All the former magic of the Feador elves were now his kind to use. Among these were many potions of longevity, ...nobody knew at that moment how long Ushurpurs would be able to rule.



The Canolbarth between 1200 and 1250 AC

1200-1250 AC+: The Darokinian Diplomatic Corps and the two Elven groups convened in 1202 AC. After a relatively short debate they all decided to adopt the Elven region within the Borders, politics and commerce of Darokin. Mutual benefits for all of them have driven the Elves and humans to make this important decision.

The Canolbarth has regrown. The trees tower along the Cruth Mountains, and sometimes the top branches can even be seen between the spires of the mountain chain from Karameikos and the Five Shires. The weather patterns are full with rain again, except the northern part of Darokin.

The Darokin Province Calair became a region of great produce (probably started by the very fertile ground), while Inlashar became a border region, with enough protection from the humanoid incursions in the north.

The southern provinces; Dolos, Alleybrook, Fenhold, Nemis, Comeille have changed significantly. They are now separate provinces within the new province of Alheim. A stable fusion of Elven and human residents, they changed and grew, also due to the great benefit from the widened road (8 horses abreast) through the area.

The Elven city Elleromyr also came attached to the Darokin road network, and has a (4 horses abreast) road to Corunclain. Just as the Elven capital (which in effect is no more a Capital, but the Elven matters are still ruled there, now together with Darokinians), which has a road of 6 horses abreast. The changed Alheim city is now somewhat of a secondary Capital in Darokin, specialized in Elven matters and Nature in common. A merging of Shadow Elf stone structures, nature, wood structures and even human ideas, it became a much brighter place than before. The Alheim Part of the Darokin Senate includes both Alheim Elves and former Shadow Elves, and there is even a consulate for the Deep Shadow Elves. In effect Alheim now is part of Darokin and vice-versa. Both share all rights and benefits, as being one nation and one population, sharing and taking benefit of differences in race, culture and ideas. They all now listen more to each other instead of letting themselves being lead by bigotry, and fear, distrust or hate.

The internal path (and treepaths) have been restored and connect the several towns. Typically in the area of trees these paths go up through the trees, while in the regions with fungi and lower structures, these follow over the ground (and sometimes even tunnel short distances (especially near Ainsu and Desnae.).

The nation changed the Ruins of Mealidor into a strong fort to protect the region from humanoid incursions from the North.

The merging of the Shadow Elves and their altered Hometrees and Fungal forest became balanced. The fungi live like they did in the Underground, or have slightly adapted (to the sun)... the same happened with the Shadow Elves. All offspring seem to have lost all underground adaptations. The only difference is that they seem to be somewhat paler than common elves. These Shadow Elves

are free from their ultimate faith of Rafiel, but some still follow it, others follow Elven Faiths of the Alfheim Elves or even the Church of Darokin. In effect they are no more different than the Alfheim Elves except from some history and interests.

The Dark Elves hate these Elves more than they hate Alfheim Elves, but their culture of hate and distrust has caused them to become a loosely tied clutch of small groups within the caves of the Old Broken Lands. They seem to have made links with giant spiders, and many humanoids returned to the Eastern Broken Lands, although still ruled by the Dark Elves. It is rumoured that one of these Dark Elves recently became Immortal under the guidance of Atzanteotl, and slowly takes over his faith in this region. Her Symbol seems to be a spider, and her magic was so strange and evil, that she even merged spiders with Dark Elves (Called Driders)

The Deep Elves, still have contact and even share commerce with the surface, but blocked all ways to the Broken Lands. They refrain themselves from making contact with the Dark Elves, and if there is contact, it is mostly a short battle, and then a retreat.

The bad magic Point of Stalkbrow is still active with evil Fairies and Goblin Park is still inactive. The border between the new forest and these regions is under close supervision, both by patrols and magic. But even the evil fairies and humanoids keep a strict eye upon the region. This stalemate will probably remain in existence for centuries, maybe with some skirmishes in between. The region between Goblin Park and active Stalkbrow is currently sparsely populated by the Imps, and regular attacks of the nearby Orc, Ogre and Kobold bands (who have taken hold of the ruins of Pinitel). The Wokani and Shamans became more knowledgeable due to the books they recovered in the ruins of the former Elves here. Though most is gone by decay, enough was available to increase the yield of spells these humanoids were able to wield. Many large spiders and scorpions live in this whole region, used as mounts for the Imps. Other insects (including large versions) live here too, feeding upon the remnants of the former Hometrees, being food themselves for the spiders. There is rumour of a single hive of Aspis east of this region near the hills (near the Realm of Ushurpurs), but these refrain themselves from making contact to sentient species (other than for food/tools/slaves).

The Elves have tried to retake Algorn's Last Stand (since 1192 AC, 8 attempts) but so far failed due to the strategic tactics of the clever Bugbear King Ushurpurs. The magic point completely shut down and any attempt on either side remained unsuccessful. Whether this will remain this way is still unknown.

Humanoids hearing of the success of Shadowdown currently try to reactivate Mithaven, but they seem to miss the knowledge and sacrifices for this tremendous magical feat, and fail, every year again, since their first attempt in 1193 AC. Unknown to them is that there is no more soul army of Engledoc who closes the gate from the other side. The guards in Limbo will most probably have reverted to the primal Wights and/or Wraiths since their are no souls attempting to use or close these gates. The few minor gates (less than 6, these are the 5% of the gates Engledoc did not close) still existing lead to possible future magic points and can only spontaneously activate due to circumstances on the Prime Plane in the Canolbarth itself.

Future Game Balance Issues;

If Shadowdown would ever be reactivated, the whole region here would be clouded in an everlasting moist mistbank (visuals less than 100') as before. This would become a great boon to the Fungi. They would rapidly (less than 10 years) replace all the fallen trees and thus enlarge the fungal forest there. The new Canolbarth border would then be pushed further northwards (almost up to the hills north and east of Mithaven), to the edge of the new forest. However, the area would remain a source of food, predation, and hunting to the high number of humanoids there.

If Goblin Park would ever be reactivated, it would become a negative magical point and thus a boon to the humanoids living there. Together with still negative active Stalkbrow, this would increase their hold of this region, becoming a mixture of imps and Humanoids territory.

If Algorn's Last Stand would ever be reactivated it would cause the region a new area of growth, but not trees, rather bushes, and low plants. With the demise of the forest, by drought, fire and the wood looted from nearby Humans and Humanoids, and the region taken over by Ushurpurs, all seeds of trees or larger plants have completely perished. The region changed forever. However, a "new" magic point would still benefit all races (Bugbear, Humans and Elves) in a positive way...maybe even enabling a weird truce... for several years.

The Emerlas thus would remain Humanoid territory, and never return to the Canolbarth. The area would become darker, with glooming dark shadows everywhere. Darker creatures (like Shadows) would like the area and settle between the humanoids (sometimes preying on them). Fort Mealidor became a strong point of knowledge about these vile (not undead) creatures, and a great point of defense to the inhabitants of the Canolbarth.

In effect there are now 4 sorts of Shadow Elves on Mystara;

Evil Shadow Elves mostly called Dark Elves; Located in Underground in Eastern Broken Lands, Followers of Atzanteotl and the New (former Shadow Elf) Immortal Loth. Darker skin, lighter Hair, Love for Spiders, Evil to Neutral at best, Neutral to Chaotic. Have normal Elf Wizards, and Elf Clerics with Atzanteotl's spells. They no longer have Shamans, these have become full fledged clerics.

Shadow Elves often called Deep Elves; Located in Shadow Elf Underground Territories, Followers of Rafiel. Pale skin, white Hair Clear Eyes (sometimes Purple skin markings) Have Wizards and Shamans. Neutral but a bit Xenophobic.

Surface Shadow Elves sometimes called Pale Elves; In the Canolbarth Forest (especially the Altered Forest and Fungal Forest). Often merging with normal Alfheim Elves. Pale skin, Light hair, but a better tint than the Deep Elves. Darker hair and greenish tint of skin like the Alfheim Elves are also more and more common. Slowly adapting to the sun (In about 1 or 2 generations at most this species will have completely merged and be indistinct from any other surface elves). Followers of Ilsundal and other Surface Elves Immortals, but many also of Rafiel, but much more free and less restricted than the deep elves (it is a declining Faith however). Have Wizards and some Clerics, no Shamans anymore. Neutral and Open.

Schattenalfen; In the Hollow World, Followers of Atzanteotl. Have Wizards and Clerics. Neutral to Chaotic and many also Evil.

Oberon's Court or the fairy Realm



Oberon's Court is technically on another plain (Called Fairie, Spirit World and other names), so it is unlikely that it was directly affected by the Fall of Alfheim. The best known gate is Dreamland in Alfheim/Darokin. Other gates to Fairie are bound to exist, possibly in lands such as Wendar, Isle of Dawn, Karamaikos, Ethengar etc.). It is assumed that Henges, Fairy Rings are used as connection, not only between each other, but also between the Prime Plane and the Fairy Realm.

Hollow World Fairy Queen Azcan region Xochiquetzal

Consultation with the local wise-woman or soothsayer reveals about this much: "Fairyland," she advises, "is by definition wherever you're not looking for it. It comes in from the comers, just like the fairies who are only visible from the comers of your eyes. . . You don't find fairyland-it

finds you. But it will never find you if you hang around in a coastal city, waiting for the Prince to have your heart on Atzanteotl's temple.

Xochiquetzal has many servants, including Tepictotons and other fairies and woodland creatures. (Pixies, Sprites, Centaurs, etc.) plus the rare and wondrous feathered servants.

Her court is based upon Azcan and Oltec models, not western European ones we usually associate with fairies. A glance at Mesoamerican architecture may inspire you (DM).

Yet still it is in another realm, the fairy realm itself. And as can be seen this outer Plane can even be reached in the Hollow world, clearly stating that Fairy magic can be used in the Hollow world, making these immortal creatures their magic much more impressive to the local humans and other sentient races.

The Plane can be reached at least by drinking wine and entering the slumber caused by the everlasting gourd of Peyotlotzin the faun.

There is a nice adventure written about this fairy queen in the Hollow World gazetteer HWR1-TSR9332-Sons of Azca.



Xochiquetzal

Sidhe 36th level, AC-2, AV0, HD9+27 HP 85, AT 1 weapon, by weapon, THAC0 8, MV 120/40' SV F36, ML10, ALNG (lawful tendencies)ST15, IN18, WI17, DX13, CO12, CH18.

Special abilities; Fairy spells; Seven 1st, Seven 2nd, Seven 3rd, Seven 4th, Seven 5th, Seven 6th, Seven 7th level) invisibility to mortals, can breath water.

Abilities; Bargaining, Knowledge Mythology and Folklore, Plant Lore, Politics, Fairies (IN+1), Riding Coltpixy, Persuasion (CH), Storytelling.

Languages; Fairy, Neathar, Elvish, Gnome, Dryad, Treant, Nithian, Azcan, can communicate with normal animals.

Annwn

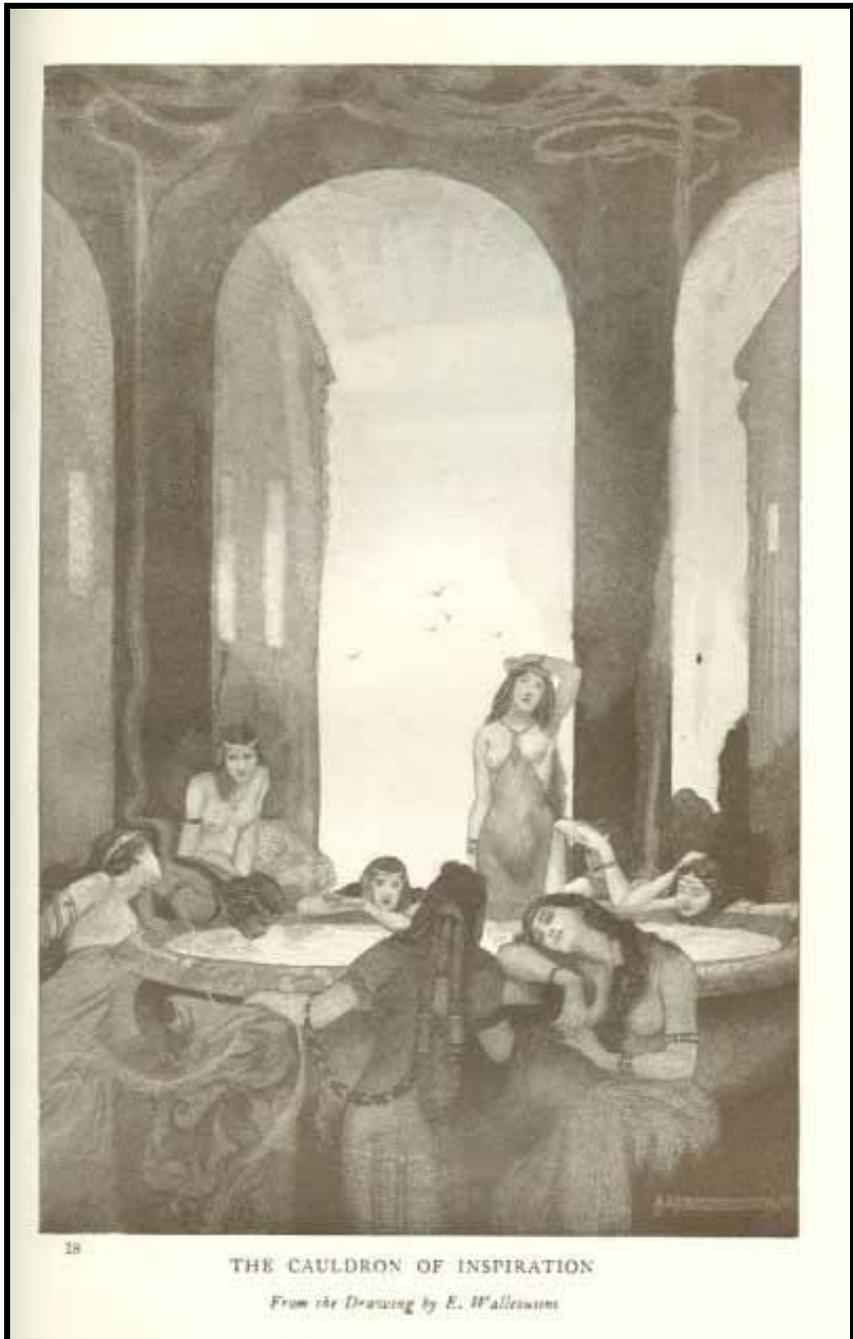
A legendary underground fairy kingdom, believed to have been isolated from the surface in the Blackmoor cataclysm. Its king is Gwynn ap Nudd. It was essentially a world of delights and eternal youth where disease is absent and food is ever-abundant. It later became adopted in religious texts and often identified with the land of souls that had departed this world. In modern Thyatian, "Anaon" is synonymous with paradise rather than hell and the phrase "mont da Anaon", literally "to go to Anaon", is a euphemism for "to die"

Annwn plays a reasonably prominent role in the Four Branches of the Mabinogi, four interlinked mythological tales dating from the early medieval period.

In the First Branch of the Mabinogi, entitled Pwyll, Prince of Dyfed, the eponymous prince offends Arawn, ruler of Annwn, by baiting his hunting hounds on a stag that Arawn's dogs had brought down. In recompense he exchanges places with Arawn for a year and defeats Arawn's enemy Hafgan, while Arawn rules in his stead in Dyfed. During this year, Pwyll abstains from sleeping with Arawn's wife earning himself gratitude and eternal friendship from Arawn. On his return, Pwyll becomes known by the title Penn Annwn, "Head (or Ruler) of Annwn." In the Fourth Branch, Arawn is mentioned but does not appear; it is revealed that he sent a gift of otherworldly pigs as a gift to Pwyll's son and successor, Pryderi, which ultimately leads to war between Dyfed and Gwynedd.

Preiddeu Annwfn, an early medieval poem found in the Book of Taliesin describes a voyage led by King Arthur (of Blackmoor) to the numerous otherworldly kingdoms within Annwn, either to rescue the prisoner Gweir, or to retrieve the cauldron of the Head of Annwn. The narrator of the poem is possibly intended to be Taliesin himself. One line can be interpreted as implying that he received his gift of poetry or speech from a magic cauldron, as Taliesin does in other texts, and Taliesin's name is connected to a similar story in another work. The speaker relates how he journeyed with Arthur and three boatloads of men into Annwfn, but only seven returned.

Annwn is apparently referred to by several names, including "Mound Fortress," "Four-Peaked Fortress," and "Glass Fortress", though it is possible the poet intended these to be distinct places. Within the Mound Fort's walls Gweir, one of the "Three Exalted Prisoners of Blackmoor" known from the Welsh Triads, is imprisoned in chains. The narrator then describes the cauldron of the Chief of Annwn; it is finished with pearl and will not boil a coward's food. Whatever tragedy ultimately killed all but seven of them is not clearly explained. The poem continues with an exhortation of "little men" and monks, who lack in various forms of knowledge possessed by the poet.



THE CAULDRON OF INSPIRATION

From the Drawing by E. Wallisson

"In Caer Pedryvan, four its revolutions; in the first word from the cauldron when spoken, from the breath of nine maidens it was gently warmed".

yn annwfn ydiwyth in Annwfn the peacefulness,
yn annwfn ygorwyth in Annwfn the wrath,
yn annwfn is eluyd in Annwfn below the earth...

Annwn is popularly associated with the land of the old gods who can bestow gifts, including the gift of poetry (*awen*)



The Gwraegdd Annwn are, in folklore, nine fairy maidens (Sidhe) which dwell beneath the Lakes of the Black Mountains of Wales. The most famous of which appears in the Arthurian legends as The Lady of the Lake. (Igraine, Guinevere, Morgan, Argante, Nimue, Enide, Kundry, Dindrane, Ragnell) with their breath the cauldron it was kindled.

Over time, the role of king of Annwn was transferred to Gwynn ap Nudd, a hunter. The Cleric Vita Collen tells of a Dark Hag vanquishing Gwynn and his otherworldly court with the use of (un)holy water. In an early tale, it is said the immortals gave

Gwynn ap Nudd control over the demons lest "this world be destroyed." Tradition revolves around Gwynn leading his spectral hounds, the Cwn Annwn ("Hounds of Annwn") on his hunt for mortal souls.

In folklore, **Cŵn Annwn**, "hounds of Annwn") were the spectral hounds of Annwn, the otherworld of Blackmoor myth. They were associated with a form of the Wild Hunt, presided over by Gwynn ap Nudd (rather than Arawn, king of Annwn in the First Branch of the Mabinogi). Clerics came to dub these mythical creatures as "The Hounds of Hell" or "Dogs of Hell" and theorized they were therefore owned by Devils. However, the Annwn of medieval Blackmoor tradition is an otherworldly paradise and not a hell or abode of dead souls.

In Blackmoor, they were associated with migrating geese, supposedly because their honking in the night is reminiscent of barking dogs. They are supposed to hunt on specific nights (the eves of the summer and Winter Solstices, New Year), or just in the autumn and winter. The Cŵn Annwn also came to be regarded as the escorts of souls on their journey to the Otherworld.

The hounds are sometimes accompanied by a fearsome hag called Mallt-y-Nos, "Matilda of the Night". An alternative name in this folklore is Cŵn Mamau ("Hounds of the Mothers"). What actually did happen is that this hag succeeded entering Annwn, capturing and controlling several Spectral hounds, with this she infused part of Annwn to open up a portal to one of the many layers of Hades, letting monsters from this realm in. To this day the Hag and Gwynn ap Nudd are in conflict, neither gives way to the other.



The Cŵn Annwn's howling is believed to foretell death to anyone who heard them".

According to folklore, their growling is loudest when they are at a distance, and as they draw nearer, it grows softer and softer. Their coming is generally seen as a death portent

A similarly mythological epic poem Cad Goddeu describes a battle between Gwynedd of Blackmoor and the forces of Annwn, lead again by Arawn (who's probably become a pawn of the Hag). It is revealed that Amaethon, nephew to Math, king of Gwynedd, stole a bitch, a lapwing and a roebuck from the Otherworld, leading to a war between the two peoples. The denizens of Annwn are depicted as bizarre and hellish creatures; these include a "wide-mawed" beast with a hundred heads and bearing a host beneath the root of its tongue and another under its neck, a hundred-clawed black-groined toad, and a "mottled ridged serpent, with a thousand souls, by their sins, tortured in the holds of its flesh". (These are clearly the demons brought here by the Hag). Gwydion, the Venedotian hero and magician successfully defeats Arawn's army; first by enchanting the trees to rise up and fight, and secondly by guessing the name of the enemy hero Bran, thus winning the battle.

Recent story

Adèle, a divorced woman who travels together with her daughter Sarah to meet her ex husband, James. When Sarah disappears in a reef a little girl called Ebrill, missed 50 years ago in the region, and is found in the waters little time after. Looking for her daughter, a man called Dafydd tells Adèle the story of Rowan Hywell alias "The Shepherd", Ebrill's father who created a sect in the town of Stumblehead after Ebrill's death to commit mass suicide in order to recover Ebrill from Annwn, the Otherworld. The Shepherd finally recovered Ebrill, but believing that the girl suffered demonic possession by the dark, he tried exorcize her by means of the trepanation, dying again and being took to the waters to return her Annwn by a young Dafydd. Understanding that Ebrill abducted Sarah into Annwn to live again, Adèle takes Ebrill to enter both in Annwn looking for meet Sarah and save her. (From the movie "The Dark".).



Magical items of Annwn

There used to be four great portals on Mystara, each in a secret location (almost all on Skothar—except the Eastern passageway, which can be found on Brun, in the Ancient Elven Realm, hidden where the Tree of Life was hidden (see adventure Tree of Life)). These are the gateways to Annwn, through which mortals could enter into the Otherworld. Each portal had two hamadryad oaks positioned on either side and could only be opened by the druid who possessed the right one of the four great treasures of Annwn. Along with this treasure they would use their golden acorn to perform the ritual and open the portal.

Nuada's Sword of Power: A Great magical battle sword which made its owner invincible as long as it was used for good, from whose stroke no one ever escaped or recovered. The sword is also able to open the Northern Gateway to and from Annwn. This is a many, many miles long tunnel.

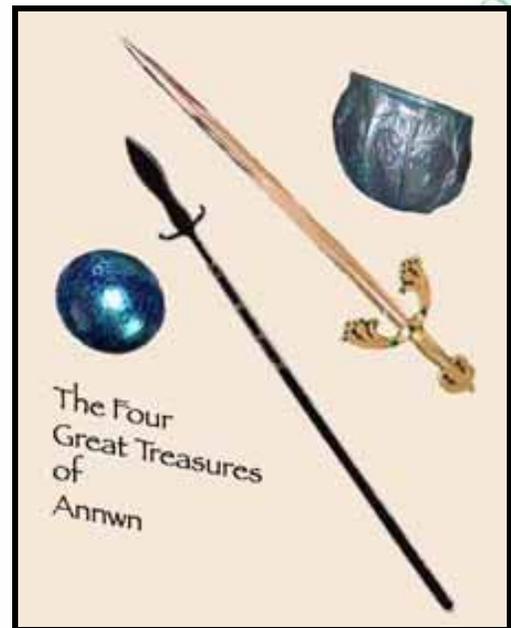
The Stone of Destiny (Lia Farcircil) which uttered a human cry when touched by the rightful king if held in your hand and let the rising sun shine onto it; your future would be revealed on its shiny surface. The stone also opens the Eastern Gateway to and from Annwn this is a tunnel stretching over half the globe but made accessible by a Distance Distortion spell made permanent.

The Great Spear of Lugh (Justice) it wouldn't harm anyone who was honest and truthful or of Neutral or lawful good alignment, which guaranteed victory to its wielder. The spear also opens the Southern Gateway to and from Annwn. This passage way goes first deep between the roots of ancient trees and between corridors of giant wurms, before ending after a few miles in Annwn.

The Cauldron of the Daga, the Undry (Inspiration) it was used to transport objects between Mystara and Annwn. Druids would collect leaves from the Cohran tree so they could make an elixir which gave them temporary immortality (as an Immortal 1 for the duration of 6+1d6 turns). The Cauldron also opened the Western Gateway to and from Annwn. This passage way is placed on a singular, almost barren island, and leads through a beautiful, constructed, and thereafter overgrown corridor lighted with sunstones, from which no one ever departed unsatisfied or under-nourished

The Oracular frog

These amazing creatures (*Rana abacus Oraculus*) (all statistics as normal sized frogs) can only be found in Annwn. They have the ability to predict almost anything. They are especially good at forecasting the weather and are brilliant at math; they however, have no means to relate this information to other creatures without Speak to Animals.



Other known Fairy realms

Knockma, where the throne of Finvarra (King of the fairies of Connaught) is located.

Knockany, ruled by Ainé, Queen of Munster.

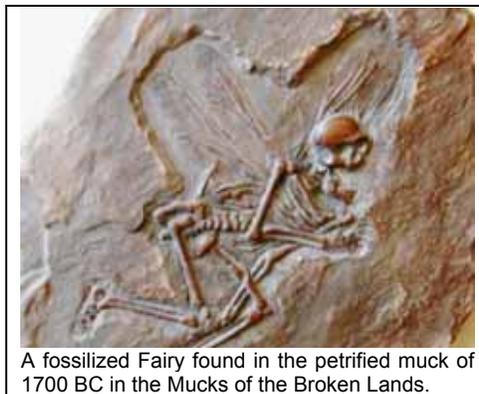
Newgrange in county Meath, a megalithic passage tomb which is associated with Boann, Angus Óg and The Dagda.

Xacias in Galicia, ruled by the *Xana Mega*, the **Queen of Fairies**.

The Castro of Altamira is said to hide an enormous underground realm which is ruled by a royal couple, and whose entrance is found someplace on the hill.

The Mucks in the Broken Lands with the Fairy Stones is in 2700 BC this region was a large Lake, named Lake Anur, which later became grew into a larger Lake Grondheim. Along the coast was a vast evergreen (mostly Pine) forest. The magic being more prevalent in this region, enabled Fairies to open a permanent gate to their Fairy Realm. They had some contact with the local elves of the Old Aengmor realm here, the Fairies decreased somewhat in number when the Giants took claim on the land, naming it Grondheim. They even remained in existence when the legendary Troll Queen ruled.

When however the great disaster struck in 1700 BC, the fairies fled back through the portal, and did not return until the magic from nature became balanced again recently (approximately 850 AC). Their number is low, but extremely varied, and many kinds of unknown fairies can be found here, including evil versions.



A fossilized Fairy found in the petrified muck of 1700 BC in the Mucks of the Broken Lands.

Equipment

Fairy and Fairy kin creatures may have special equipment needs. Costs mentioned should be taken as minimums, but are always just guidelines. Consider that all specialized equipment is very rare; as well, just trying to find rare equipment could be the basis of low-level adventures.

Miniature shields cost twice normal, miniature armor costs even three times more. All provided the tiny wearer the same Armor Value as full sized.

The items displayed in the table might be available (though of course rare) to Fairy kin.

Hsiao armor, covering the head and torso of the bird, is made primarily of leather, with some metal studs. It has to be carefully crafted to permit the Hsiao freedom of movement and flight. A Hsiao is unable to don or remove armor without assistance.

Miniature weapons cast twice that of normal weapons, and the damage they should do be one or two dice smaller (1, 1d2, 1d3, 1d4, 1d6, 1d8, 1d10, and 1d12 are the degrees). For example, a Pixy-sized sword should cost no less than 20 gp and would inflict 1d4 points of damage, a Brownie sized version of the same weapon would cost the same and do 1d6 points of damage. (Extra weapon damages by weapon mastery are also decreased by 1 or even by 2 for Pixies and similar sized creatures, for each step of weapon mastery they acquire—never lower than +1 above normal given damages). Encumbrance values are about 25% normal for small sized creatures and about 10% for tiny creatures (round up).

Since iron is proscribed to Sidhe, their weapons are usually made of stone such as flint), bronze, or special alloys. Stone and bronze weapons cost 50% more than their metal equivalents, and alloys are at the very least five times more expensive. Stone and bronze weapons dull quickly; after 6+1d6 rounds of melee they need resharpening, and until this is done they inflict 1 less point of damage (minimum 1 damage of course). Dulling naturally does not apply to blunt weapons, like maces.

The same cost for non-ferrous weapons applies to other sorts of equipment made especially without iron (spikes, lanterns, etc.).

Players and DM's alike are encouraged to devise special equipment, new or variations on existing normal equipment, that is suited to the lives and busies of woodland beings, for example; a "chest pack"(like a back pack, but worn in front)designed for a Hsiao.

Woodland beings are more likely carry materials and items than money, though the starting character's monetary value of 3d6x10 gp is still the same as for most characters. Equipment is one form, and equipment suited to the character's race is probably easier to find. Other valuables could be in the form of small gemstones, minor pieces of jewelry, and valuable "art" objects like carvings. To find a trader in human lands able to appraise such objects and willing to exchange common currency for them may provide a direction for starting characters.

Special Armor	AV	AC	GP	cn.
Leather Centaur Barding	2	0	650	600
Chain Centaur Barding	4	0	1300	1200
Plate Centaur Barding	6	0	2600	1500
Hsiao Armor	4	0	200	100
Bronze Plate Mail	4	0	80	500
Bronze Shield Medium	0	-1	20	100
Wooden Shield Medium	0	-1	7	75

New magic items.

These items are extremely rare, at least to humans and other "normal" characters. Their placement in the Campaign should allow be done with careful consideration and justification. For example, one wouldn't find ointment of second sight just lying around any old dungeon, the Good People wouldn't want it just around for the taking, especially since it could fall into the hands of some industrious wizard or alchemist. Then again, these items can provide a basis for adventures; in the same example, supposing a jar of the precious ointment was lying around some dungeon. Oberon might arrange for some fairies (PC's of course) to get on a quest to recover it from mortal hands.

Cap of Teleportation

This red bonnet permits its bearer to Teleport without error to another location and back again once per day (it needs 24 hours to recharge, and one cannot teleport elsewhere without going back first). The wearer raises his right hand, here's off to..."and instantly finds himself in the place stated. The destination can be no more specific than a city (in other words anywhere within 1d4-1 miles from the chosen point of destination—and use a 1d8 to determine compass direction measured from the point of origin (1=North, 2 =NE, 3=E, etc.)), and the wearer has no control over where he or she exactly will appear.



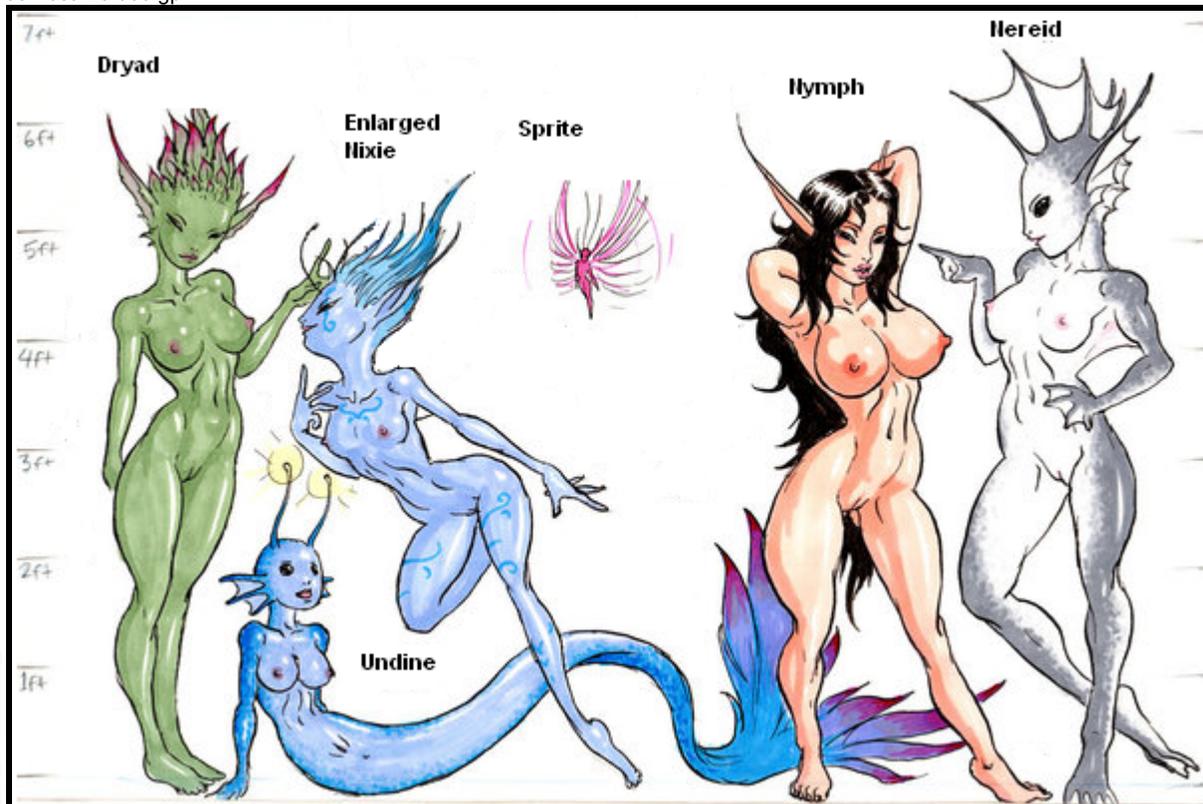
To return, one raises the left hand and says; "Here's off back to...", naming the place whence one originally teleported. Again, the destination is hazy, the wearer will arrive somewhere within 1d4-1 miles of his point of departure. A character is teleported with his immediate possessions. One tale tells of a man who was about to be hanged in a city to which he had somewhat inadvertently teleported himself; as his last wish, he asked to wear the red cap in his pocket. He then promptly teleported himself home, bringing not only the hangman's noose about his neck, but the gallows as well! 8000 gp.

Ointment of Second Sight

Only the most powerful and wise of the Daoine sidhe know the secret of how to manufacture this precious ointment. If applied to a mortal eye, that eye permanently gains the ability to see with second sight—it is able to perceive invisible or Shapechanged fairies (or dragons) in their true form.

Note that fairies do not wish many mortals to gain that precious power; the ointment is generally made for a specific purpose, such as rewarding a truly exceptional mortal for outstanding service to Fairykind. It is always used on human changelings, of course, for otherwise those persons would be unable to join fairy society.

Other magical ointments may grant invisibility, silent movement, null-scent, or assorted affects. But these last only 1 Hr +2d6 Turns at most. 25.000 gp.



Dryad, Nixy, Sprite, Nymph, and Nereid are displayed in this chapter, the Undine in the Chapter about Planar Creatures.

Pipes of panic

They appear to be a normal sort of shepherd's pipes. But when properly played (requiring a music skill check), They may be used to the same effect as a wand of fear, except everyone within 120' of the musician is prey to the effect, if they fail their saving throws—it is not selective between foes and friends.

A faun using a pipes of panic need not use them solely for the evocation of fear (see faun details for its musical powers), and can detect the pipes' effects at specific individuals (within range). The magic of the pipes combines with the faun's special abilities so that targets must save vs. spells at -2 (cumulative with any other positive or negative modifiers) to avoid the intended effect. 1500 gp.

Shoes of White Bronze

Famed as cobblers, the Leprechauns manufacture this enchanted footwear, which will magically adjust to the size of a foot small as a leprechaun's or large as a storm giant's. One wearing them is able to walk on water as easily as on land. (Mark the waves). 1250 gp.

Armor of Melding

This armor +2 allows the wearer to Meld into stone (as the 3rd level priest spell) three times a day. Unlike the spell, the armor allows the wearer to move through the stone at 25% of its normal movement rate if within an arm's length of the stone's surface while doing so. If magic is cast on an area of stone containing a character wearing the armor of Melding, these spells have the following effects; Stone to Flesh expels the wearer and inflicts 4d6 points of corporeal and internal damage; Passwall expels the character without damage; Stoneshape causes 3d4 points of corporeal damage but does not expel the wearer; Transmute Rock to Mud inflicts 4d10 points of corporeal and internal damage, expels the character, and forces the armor to make a successful saving throws vs. acid or be destroyed (as metals and without magical bonus). This item is produced by Deep Gnomes and primarily sold to Fairies as payment to some obscure service. They are produced to fit Halflings, Gnomes, Pixies, Brownies, Leprechauns 95% of the time. 5% will fit Sidhe, Elves, or humans. 70% are chain mail, 20% are Plate Mail, and the remainder is Brigandine. Most are metal, but also often silver or Mithril in case of Sidhe, who are greatly bothered by metal. The armor is often made to resemble stone, adding a 10% bonus to the wearer's chance to hide in shadows and the deep gnome's ability to freeze in place. This armor can also be created by earth Elementalist wizards or priests. 5000 GP

Badger Vest

These sturdy garments allow wearers and their possessions to assume the form of an ordinary badger at will, permitting the wearer to traverse small passages or tunnel through soft earth with ease (see Badger statistics) in addition, the wearer may pass without a trace (as the 1st level priest spell) while in badger form. Lastly the spell confers a -1 AC bonus in both forms and has an AV of 1. Badger vests may grow or shrink to fit beings as small as sprites or as large as hill giants. Fairies often use this item as a sort of toy. 2000 gp

Boots O' the Giant

Also called giant boots and sprigganshoes, these sturdy and unattractive boots enable the wearer to grow to 12 feet tall once per day for up to 5 minutes (30 rounds). All of the wearer's clothing and equipment grow at the same pace. In giant form, the wearer has Strength 19, has a movement rate of 150'/50 and a natural Armor Value of 3. Enlarged weapons worn will cause triple normal base damage. The transformation takes a full round. This magical foot wear expands and contracts to fit any foot from hill giant size to as small as a pixy without altering the magical effect of the boots. When found they have the size of a Leprechaun's feet. 4000 gp.



Boots O' the Hills

These tough leather boots are vital to guardians. Their enchanted soles grip any surface, enabling the wearer to traverse narrow ledges, boulder fields, or even ice slicks without fear of slipping or falling. In addition, they inflict a 50% penalty to anyone attempting to track the wearer by tracks (not by scent). The wearer of these boots is immune to Grease, Slip, and Trip spells and similar effects. These boots do not stick to vertical surfaces (or any angle greater than 70%), but they do add a 30% bonus to the wearer's Climb Walls ability. This magical foot wear expands and contracts to fit any foot from hill giant size to as small as a pixy without altering the magical effect of the boots. When found they have the size of a Leprechaun's feet. 2000 gp.

Bracers of Striking



These finely crafted items are the exclusive province of warriors, granting them greater striking power in combat. The bracer increases the wearer's strength by the determined number of points, up to the maximum, once a day for up to five consecutive rounds. For instance a character with strength 17 donning a pair of bracers of striking +3 would have a strength of 19, as this is the maximum to be gained by this character. While a character with a strength of 13 donning the same gauntlets would gain a strength of 16. The first character would thus have a +3 on his THACO and damage rolls, while the second would have a +2 instead on the same rolls. 1000 gp per +.

1d100	Str.	Max	ST Adj.
01-35	+1	15	+1
36-60	+2	17	+2
61-75	+3	19	+3
76-88	+4	21	+4
89-94	+5	23	+5
95-98	+6	24	+6
99-00	+7	25	+6



Real Small Feet versus fake giant feet

Oil of Fake Footsteps

One of the tricks invented by the Leprechauns and often given to Halflings. This is perhaps the sneakiest invention made. Oil of fake footsteps comes in a small vial containing enough for one dose. Applying it takes two steps. The first requires the user to rub the oil on the feet of any creature. This is the hardest part, but the second step is easy; the user simply rubs the remaining oil onto his or her own feet. Wherever the user walks, he or she leaves the tracks of the chosen creature, and vice-versa. Once activated, the oil of Fake Footsteps lasts for 1 hour (360 rounds) before it wears off. Rubbing it onto the soles of boots leaves boot tracks, but if an actual footprint is required, then the oil must be rubbed on the bare feet of the affected creature. Applying the oil to the floor (which covers only 4 square feet at most) so the creature walks over it does not work. Wearing any shoe wear over applied feet doesn't work either.

Dming Woodland Creatures

Fairies can be quite fun for the DM to role-play, as a lively alternative to more mundane henchmen and retainers. Their abilities can be helpful; but the same mischievous, fun-loving attitude that attracted one to a character might bring a variety of misadventures.

One sees in folklore the reverse case as well—the mortal serving as henchmen to a fairy. This is usually not a voluntary arrangement; it may be repayment for a debt, or it may be punishment for evil actions (dm's note; this is a good way of enforcing alignment!). Fairies use mortal henchmen only on occasion, usually at night, and for mysterious purposes. Often a mortal is needed when someone has to go into a place sacred to immortals, where the good people are unable to pass (e.g. sanctified temples, graveyards, etc.) Fairies can be most vicious when their henchmen disobey, and they are not quick to release a mortal from service.

Woodland beings, since most of them have a fair grounding in the mythology and folklore of our own real world, will probably add some distinctive flavor into the role-playing of a campaign. Part of this will come unconsciously to those role-players who have any familiarity with the literary sources of these creatures.

You might wish to use various gimmicks of language. A Pooka might have a Welsh accent while a leprechaun could have an Irish accent. A carefully articulated, upper-class British accent would suit Oberon well.

A more difficult language trick, which is sort of spirit among the fairy races, is to speak in verse. Limericks are popular, as are rhymes in general. Batting that, try to make fairy speech smooth, rhythmic, and flowing. Here you can see a smooth, eloquent of rhyme and meter.

Most of the Woodland creatures are shown to know the local dominant tongue as a language (on Brun this is mostly Thyatian).

Glossary

A number of the words that have been used in this chapter are of Gaelic origin, and may be difficult to pronounce; just give it your best shot. A few things to remember; Gaelic has no "sh" spelling—a plain "s" is used (e.g., "Sean", pronounced "Shaun"); there is no "th" sound (as in "these three things"), so "th" is pronounced just as "t"; and "bh" and "mh" are usually pronounced as "v", a letter that doesn't exist in the Gaelic alphabet. If you don't know, guess; if any of the players knows better, accept criticism graciously. Since the D&D game is not primarily concerned with foreign language pronunciation, the important thing is to create flavor or illusion of the culture—which is why we use these spellings at all. Also, by seeing common arrangements, you can make up phony (a Gaelic word in itself, incidentally) names with a Gaelic flavor, such as "Sibhairthaid" (: Shee-VAR-tad").

Anima A spirit found in nature, the materialization of the auras of living things (cf. Dryad, Faun, Treant).

Ard Ri High King

Awakening The 'birth' of a Treant, when a normal tree becomes conscious and mobile.

*If we shadows have offended,
Think but this, and all is mended—
That you have slumb'ered here
While these vision did appear.
And this weak awnd idle theme,
No more Yielding but a dream,
Gentles, do not reprehend.
If you pardon, we will mend.
And, as I am honest Puck,
If we have unearned luck
Now to scape the serpent's tongue,
We will make amends ere long;
Else the puck a liar call.
So, good night unto you all.
Give me your hands, if we be friends,
And Robin shal restore amends.*

Shakespeare Midsummer Night's Dream Act V, Scene 1



Canolbarth Forest	The Former Great Forest of Alfheim, created 800BC, and sustained till 1006 AC by powerful Elven (and Mystaran) magic, Corrupted by Shadow Elven Magic, rapidly falling back to its natural state of dry grasslands, 75% gone in 1020 AC.
Changeling;	A mortal Child stolen by Fairies, or the Shapechanged fairy or enchanted item left in place of the stolen child.
Erysichton's curse	A Famine curse of Dryads for punishing those who abuse the forest.
Faerie	A being of the air, related to the Good People, but in fact of a demihuman race.
Fairy familiar	A fairy that serves a human being (usually voluntarily), like a henchmen or retainer.
Faunalia	Two festivals each year sacred to Faunus the Immortal. Vatemont 13 and Kaldmont 5 (February and December).
Faunus	Immortal of Thought, patron of herding, hunting, shepherding, and poetry. Also known as Inuus the Fertilizer, and Lupercus (one who wards of wolves). (See Faun).
Fay or fey	Fairy (adjective usually).
Hamadryad	The anima of a tree with a particular intense aura; unlike their dryad offspring, a hamadryad can never leave a soultree from whence it sprang.
Ixion	Immortal of the sphere of energy; Mythic progenitor of the Centaur race.
Pixy-led	Lost, supposedly led astray by fairies.
Pixy-ridden	pestered by invisible fairies, or clumsy.
Protectorate	An area cared for by a woodland being, similar to a human dominion.
Puck	A mischievous or evil fairy, especially a sprite; also the nickname of Robin Goodfellow.
Pwca	Pooka (Welsh spelling' Puca and Ohooka are variant spellings).
Redcap	An evil Brownie who haunts ruins (cf. Brownie "Sith Bruaich").
Ri	King
Satyr	Another name for faun.
Second sight	The ability to see through fairy disguises and invisibility.
Silen	An aged faun or satyr, reputed to have prophetic abilities. Plural sileni.
Sith Bruaich	A Hill believed sacred to, or haunted by, fairies.
Soultree	The tree to which a Dryad or Hamadryad's spirit is bound.
Tabhaiser	A Mortal with Second sight; a seer which communicates to Fairies.

Although Pixies and Fairies were in other D&D (and AD&D) books considered to have separate languages, we are suggesting that all the fairies have a single tongue. Individual races and regions may of course have their own peculiar expressions, accents, or even dialects (all great fun for Role-Playing) influenced by the local culture. Spelling may be different as well; Fairies of Scottish flavor, for example, use "Sith" in place of "Sidhe". Dryad is the common tongue for Dryads, Nymphs, Fauns, Satyrs, and Sileni.



Literary interpretations

The Pixies

*'Tis said their forms are tiny, yet
All human ills they can subdue,
Or with a wand or amulet
Can win a maiden's heart for you;
And many a blessing know to stew
To make to wedlock bright;
Give honour to the dainty crew,
The Pixies are abroad tonight.*

Many Victorian era poets saw them as magical beings. An example is Samuel Minturn Peck: in his poem he writes:

The Pixies

*Have e'er you seen the Pixies, the fold not blest or banned?
They walk upon the waters; they sail upon the land,
They make the green grass greener where'er their footsteps fall,
The wildest hind in the forest comes at their call.
They steal from bolted linneys, they milk the key at grass,
The maids are kissed a-milking, and no one hears them pass.
They flit from byre to stable and ride unbroken foals,
They seek out human lovers to win them souls.
The Pixies know no sorrow, the Pixies feel no fear,
They take no care for harvest or seedtime of the year;
Age lays no finger on them, the reaper time goes by
The Pixies, they who change not, grow old or die.
The Pixies though they love us, behold us pass away,
And are not sad for flowers they gathered yesterday,
To-day has crimson foxglove.
If purple hose-in-hose withered last night
To-morrow will have its rose.*

The late 19th century English poet Nora Chesson summarized Pixie mythology fairly well in a poem. She gathered all the speculations and myths into verse:

She touches on all the essentials, including even more modern accretions. Pixies are "in-between", not cursed by God or especially blessed. They do the unexpected; they bless the land, and are forest creatures whom other wild creatures find alluring and non-threatening. They love humans, taking some for mates, and are nearly ageless. They are winged, flitting from place to place. The Pixie Day tradition in Samuel Taylor Coleridge's hometown of Ottery St Mary in East Devon was the inspiration for his poem *Song of the Pixies*. [The Victorian era writer Mary Elizabeth Whitcombe

divided Pixies in to tribes according to personality and deeds. Anna Eliza Bray suggested that Pixies and Fairies were distinct species.

Also, according to common Scottish myths, a child born with a caul (head helmet) across their face is a changeling, and of fey birth.

With Puck's celebrated wisdom we end this part about the woodland creatures. His advice can be well applied to the game, "no more yielding but a dream." Where you find a difficulty, tinker with it, and mend it as you can. It's your game, your fantasy, your "dream"...

So Good Night—and happy moonlight adventuring.





Fairies

Pixie (*Sylphus minor Masculum*)

Fairy	Pixie												
Type	Fairy												
Climate/Terrain	(Sub)tropical to temperate Forest, Jungle												
Frequency	Rare												
Organization	Community												
Activity Cycle	Night												
Diet	Omnivore												
AL	NG, N												
NA	0(1d10)												
Size	11'+1d20" (fitness normal)												
ST	3d6=3-13												
IN	6+2d6=8-18												
WI	3d6=3-18												
DX (PR)	7+2d6=9-19												
CO	3d6=3-18												
CH	3d6=3-18												
Languages	Fairy, Local, Local Elvish, Gnomish, Hin/Lalor, Animals												
Spellcaster Limits;	D6, W4												
AC	9												
AV	By Armor												
Level	NM	1	2	3	4	5	6	7	8	9	10	11/36	
	█	█	█	█	█	█	█	█	█	█	█	█	
XP Needed	1**	2**	3**	4**	5**	6**	7**	8**	9**	10**	10+**		
HD	1d8	2d8	3d8	4d8	5d8	6d8	7d8	8d8	9d8	10d8	+1/lvl		
HP	+2cn/ ST adj.					+1 cn/ST adj.							
MV/ FL/ MF	180'/60'						0-5 cn 3B						
	150'/50'						6-10 cn 3B						
	120'/40'						11-15 cn 3B						
	90'/30'	0-20cn					16-20 cn 1B						
	60'/20'	21-75 cn					21-25 cn 1B						
	30'/10'	76-150 cn					26-35 cn 1B						
	15'/5'	151-200 cn					36-40 cn 1/2 B						
	0	201cn+					41cn+						
		Must rest 11/3T Flying											
THACO	2												
Attacks	1 weapon												
Damage	by weapon (Tiny)												
Special Attacks	Know Alignment, Polymorph Self, Dispel Magic Dancing Lights 10% chance; Audio-visual Illusion, Confusion, Dance Invisibility to Mortals, Second Sight												
Special Defenses;	Normal Disease												
Immune to;													
Item Use Success	01-05	01-10	01-15	01-20	01-25	01-30	01-35	01-40	01-45	01-50	01-55	01-60	
Item Use Failure	06-84	11-84	16-84	21-84	26-84	31-84	36-84	41-84	46-84	51-84	56-84	61-84	
Item use Backfire	85-99	85-98	85-97	85-96	85-95	85-94	85-93	85-92	85-91	85-90			
Item use Unexpected	00	99-00	98-00	97-00	96-00	95-00	94-00	93-00	92-00	91-00			
Natural Skills	Tracking												
Obligatory Skill	Dancing												
Skills	4+1/IN			+1				+1		-1/1500,00			
Advised Skills	Animal Training, Hiding, Hunting, Knowledge, Labor, Forest Survival, Singing, Profession												
Extra Vulnerable to;	Holy Water (1d4 damage), unvel vs holy places and objects												
AM	25%												
SV DR	12			8				4		2			
SV MW	13			10				7		4			
SV TS	13			10				7		4			
SV DB	15			11				7		3			
SV SP	15			11				7		3			
ML	10												
	█	█	█	█	█	█	█	█	█	█	█	█	
XP													
TT	R+S												
Body Weight	20-35 cn												



Pixies are small humanlike creatures with insectlike wings, and are between one and two and a half feet tall. They are usually red-headed (but other colors do exist). They have insect-like wings, green and translucent, sprouting from their backs. Their faces are round with pert, upturned noses and eyes that are often squinty and crossed. They have pointy, elvish-looking ears. Most wear green clothing. Outside of combat, they wear bright clothing, often with a cap and a pair of shoes with curled and pointed toes.

Flying

Since they have wings, Pixies are able to fly, but not for long periods of time. After three turns of flying, a Pixy must rest for at least one Turn as he has become seriously fatigued.

Combat

Pixies are proficient with all simple and martial weapons; they prefer to use long swords. They are proficient with any armor of lower than AV 5, and all shields but tower shields, but they generally find it cumbersome; their wings have enough difficulty supporting just their own weight. Pixies may employ any weapon, armor or shield that is of suitable size, they are only 10% of their normal encumbrance, but are made at normal cost (less material, more time). Any AV will be the same.

Pixies prefer to wield delicate-appearing long swords that are flexible and strong. Because of their size, these have been

mistakenly described as daggers, which may be misleading; even a two-handed Pixie sword would not be effectively usable by the big, clumsy hand of any human or Demihuman. Pixie leaders often wield magical weapons.

They use three types of arrows, and shoot them with a +4 bonus to the attack roll. Pixies Besides standard Sprite sleep-arrows, Pixies use a war arrow, which inflicts 1d4+1 points of damage, and an arrow which does no physical harm to the target.

Those hit by this arrow must make a successful saving throw vs. spell, or suffer complete loss of memory of the last year which can be restored only by a heal or a wish.

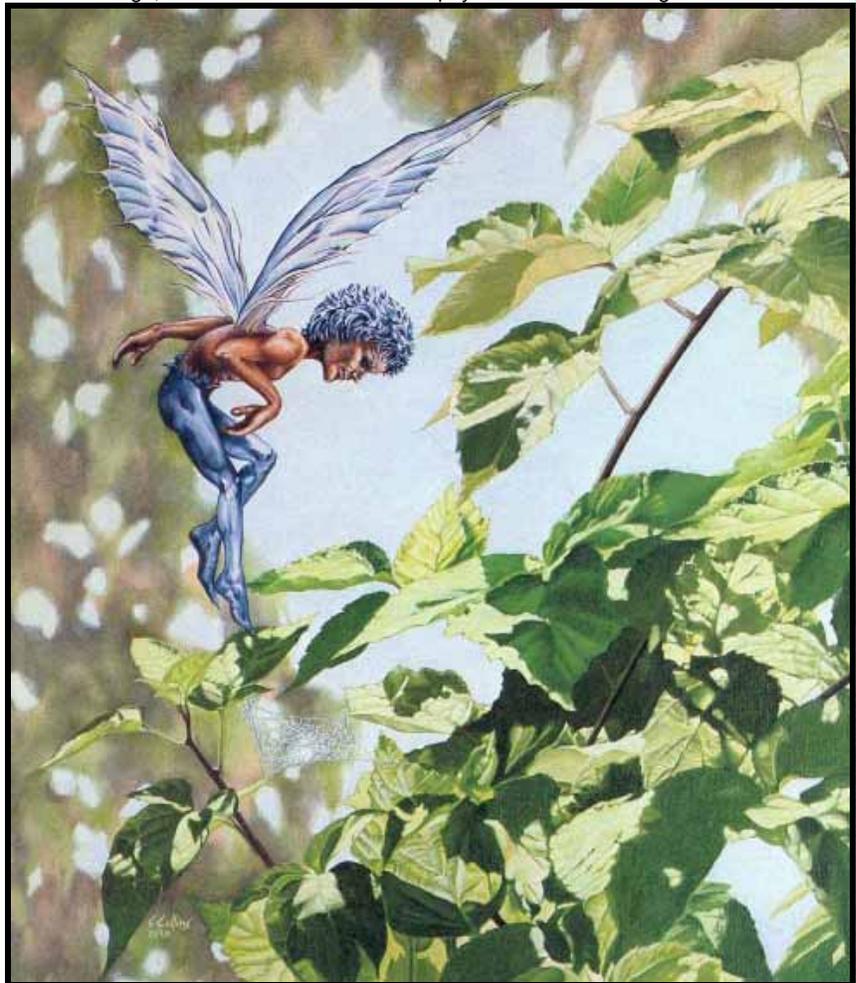
The Pixies are relatively warlike, taking much delight in swordplay. They're also fond of trickery, especially when it involves harassing mortals. Their love for adventure makes them very suitable for player characters, and their fighting skills may make them a valuable party asset. In particular, by using flight and invisibility, they are excellent short range scouts, capable of defending themselves if they encounter trouble.

Invisibility to Mortals

Pixies may at will become Invisible to Mortals, in 1 initiative segment. They have the special power of being able to remain invisible even when attacking. This enables them to always gain surprise against those who can't detect the invisible, on the following rounds they get the normal invisible bonuses. They also have second sight. They are invisible unless they want to be seen (or unless magically detected). They can't be attacked in the first round of combat, but after that their attackers will see shadows and movement in the air and may attack the Pixies with a -4 penalty on attack rolls.

When a Detect Invisibility is used, the fairy will become visible to the user of the spell effect, but the fairy may become Invisible to that viewer after 1 initiative segment if it desires to do so.

The same occurs to spells like appear, or dispel magic.



Magical Powers

They can, once per day, use each of the following magical powers, as if they were 8th level mages: Polymorph self, Know Alignment, Dispel Magic, and Dancing Lights. When Polymorphed they have to stay in that shape until 6 Turns have passed or a Dispel Magic or anti-magic effect is used.

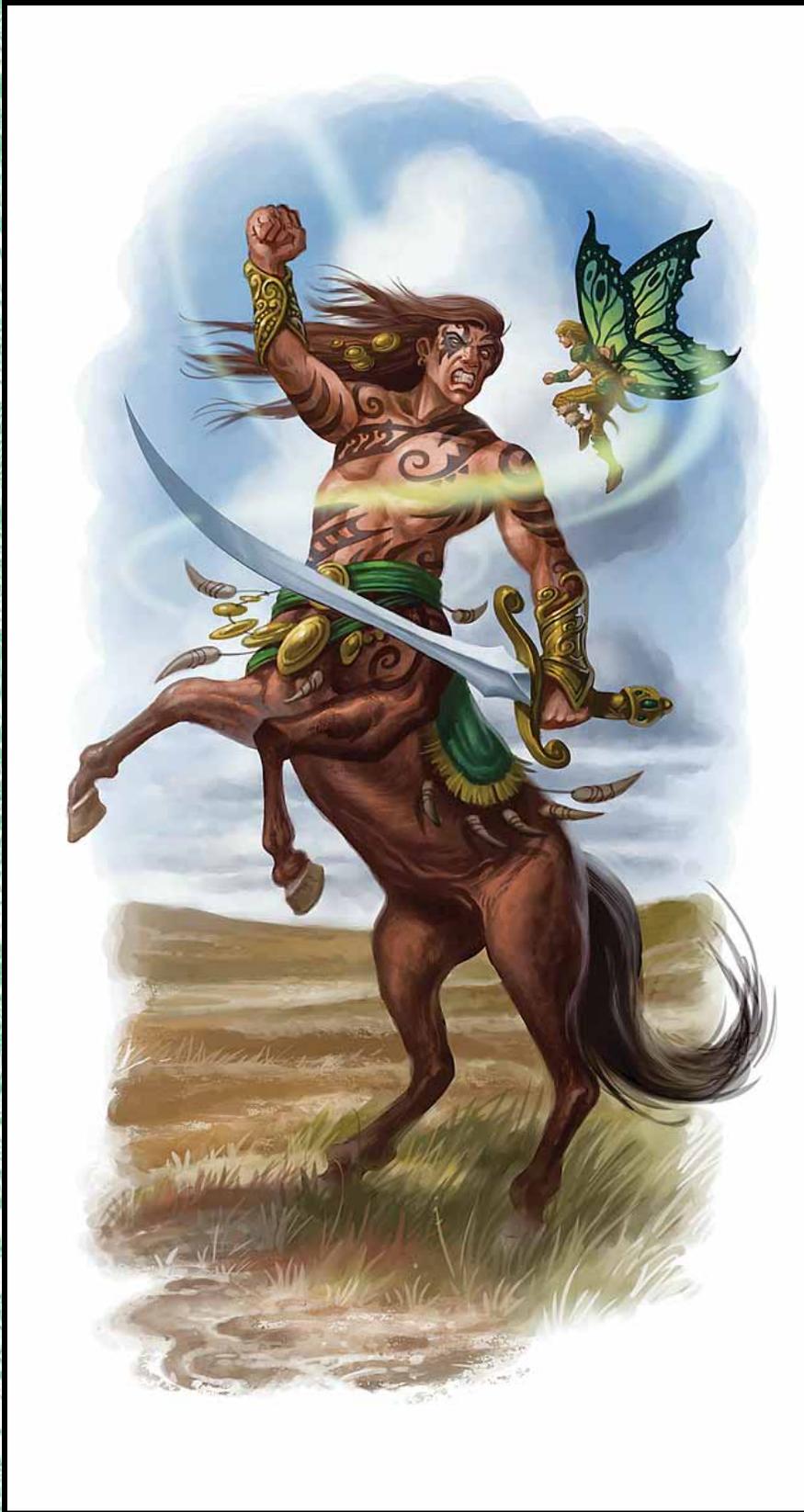
One Pixie in 10 can use Dance, also once per day. They use this solely to enforce a person to dance with them in a pixy ring. These pixies can also create illusions with both audio and visual components; and cause confusion by touch. Their illusions require no concentration and last until magically dispelled by either sunset, or sunrise. A creature attacked with confusion must make a successful saving throw vs. spell, or suffer its effects until a remove curse is applied. These Pixies are worth more experience as they have an extra asterisk.

Magic Item Use

They may use magic items permitted to fighters (again, subject to size). In addition, they may attempt to use items normally restricted to Spellcasters. See table; on Success the item functions properly, on Failure, the item fails to function at all, Backfire, the item malfunctions, directing its results against an unintended target (typically the user. For example, a backfiring Wand of Fireball would explode around the user rather than the intended target, or a Shield spell, cast from a scroll, would protect not the caster, but his opponent or a nearby rock or tree. On an Unexpected result; due to the Fairy's inherently magical nature, there is a chance of the item producing an entirely unexpected result. The chance of this happening increases as the Fairy rises in level, presumably becoming more magical.

It is up to the DM to determine the exact nature of an unexpected result. As a general guide, roll 1d6=>1-2= the event is helpful to the Fairy, 3-4= Harmful, 5-6= indifferent. The dm should be imaginative in creating unexpected results. If there is a Fairy in the party with a chance of generating them, it may be useful to prepare a few clever ideas beforehand. Note that unexpected results can assist the DM as a plot device and relative plausible Deus ex Machina. For example, an indifferent result could be to save the party from impossible odds, but by teleporting them into the lair of a Red Dragon.

Pixy Weapon	Dm	Ranges (S/M/L)
Battle Axe	1d6	
Club	1d2	
Dagger	1d2	3/6/10
Mace	1d3	
Sling	1d2	10/20/30
N. Sw ord	1d4	
2H Sw ord	1d6	
Bow	1d4	10/30/50
Crossbow	1d3	15/30/45
Hand Axe	1d3	
Pole Arm	1d6	
Spear	1d4	5/10/20
S. Sw ord	1d3	
War Hammer	1d4	



Such results may liven up the campaign by 'forcing' the characters into new circumstances and adventures. Be forewarned, however, that this one must be careful not to abuse or overuse this game device, or it will quickly become old and boring. Examples; using the aforementioned Wand of Fireball, an unexpected helpful result could be healing the caster with 1d6 hp; harmful, causing a small load of manure to appear in the air over his head and drop on him, causing an illusory reproduction of a famous painting, or to appear suspended in the air for a round.

Immunities

Faeries are immune to all normal diseases but may still be affected by magical diseases such as mummy rot.

Faeries do not grow old. Death is merely a change in the cycle of their existence in which they become reborn as another faerie (in 0-999 years time). Fairies are immune to sonic magic like Dance spells

Weaknesses

Faeries take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals.

Personality:

Both Sprites and Pixies are mischievous and whimsical, graceful and gay. They love dancing and practical jokes, it is this lifestyle that placed such a mark on humankind that many humans suppose all the Good People are as tiny and frivolous as they are.

Pixies are a race of tiny fey, known for their pranks, merriment and dancing. They are perhaps the most iconic of the fey creatures. Pixies are mischievous, graceful and whimsical. They love dancing by moonlight in Fairy-rings, having various contests and games, and practical jokes. Perhaps their greatest joy is teasing the big races.

Pixy-led is a term meaning 'lost'; it came about because the Pixies and Sprites delight in leading the human travelers astray. They might use spells to disorientate and create phantasmal lights, or invisible Pixies will brandish candles in the distance to tempt people away from their trail. The superstitions of

humans, demihumans and humanoids alike hold that to ward against becoming Pixy-led, a person must wear his or her coat inside out or else carry a wicker holy symbol.

Someone who's Pixy-ridden is being pestered by an invisible Fairy; or loosely, it means someone who is clumsy. The invisible Pixies love to pinch untidy and careless maids, trip people, and so forth; in extreme situations, where a fiendish Sprite, familiar with the right spells, is involved, a person might be tormented by animate objects such as tables or chairs, and food, dancing around and chasing people. Ghosts are sometimes imitated, when a Fairy makes haunting sounds, blows out candles, taps on walls, and kisses girls in the dark just so they can hear them shriek. When dealing with wicked being, Pixies are much more harmful in their jokes and pranks. Pixies loathe evil as a great ugliness, and will take action to remove it from their midst. Many a wicked bandit or evil knight has been Pixy-led to his doom in treacherous, dark places as he retired from a night of plundering.

For a faerie race, Pixies can be quite war-like, making them the primary defenders of faerie lands, and the forests they inhabit. Pixies are meticulously clean as a race and love water; to win the favor of local Pixies, many people will leave out pails of fresh water at night for the Pixies to bathe and frolic in. They are also fond of fresh cream and delicate foodstuffs. Pixies live in deep forest caves, dancing in moonlit glades to the music of crickets and frogs. Pixies have their own communities in the wilderness. They do not attack humans except when they are themselves attacked or endangered. They may do favors for polite adventurers; they know much of the wilderness and can guide heroes to lost cities or hidden caverns. There can be Pixie spellcasters.

A Pixie's favored class is fighter. Pixies are capable fighters and warriors. They also make for good bards (same XP either class). While not as magically inclined as Sprites, they may be good Wicca's or druids. Their limit is level 4 Wicca or 6 druids, at normal extra experience needed. Pixies are unable to use divine magic, and are never clerics, druids, paladins or other divine magic-based classes

Habitat/Society

Pixies generally bear no ill will to the larger humanoid races, although they enjoy pranks with humans and dwarves. This is meant to be mischievous rather than harmful, and Pixies have a habit of looking after those that can laugh at themselves and take the pranks well.

Not surprisingly, Pixies relate well to elves and other forest creature races. They tend to get along fairly well with Halflings too.

Pixies survive by living off the land and "borrowing" food from other races. Their claim that any apples left on the tree after harvest are theirs by right is an extension of this "borrowing." This can occasionally lead to misunderstandings. Pixies are usually neutral, and most are good as well, else they are true neutral.

They are found throughout the Known World wherever the other faerie races can be found. They are also one of the most numerous faerie races. The largest grouping is in the areas of Alfheim and Darokin known as the Dreamlands.

Like most Faeries, Pixies do not worship the Immortals. This doesn't mean they are not aware of them or are disrespectful of them, just they do not see them as something to worship.



Pixies have a great love of adventure- it gives them opportunities to trick, prank and harass mortals. They do not hesitate to adventure in defense of their homes. Their nature abilities and martial prowess makes them excellent scouts and their mischievous, easy-going attitudes generally make them fun companions. Besides dancing by moonlight in the Fairy-rings, the Pixies and Sprites take pleasure from various contests and games. Their greatest joy—of course of their infamy among mortals—is teasing the oafish 'big' races of humans, demihumans and humanoids. In fact, there are two common terms in the tongues of these species that obviously came from contact with their mischief.

Language:

Pixies speak Fairy, Sylvan, Elvish, Halfling, Gnome, and the dominant local language. They can communicate with animals as well. They may also speak Common, Dryad, Hsiao and other local languages.

Names:

Pixie (as well as Sprite) names are based on natural things: Pixie names tend to relate to insects and animals, Sprite names are related to flora. Many also acquire nicknames, and these are not bound by race. They do not use surnames or clan names, but some do garner descriptive epithets.

Pixy Names: Cobweb, Moth, Robin, Peacock, Turnip, Snowflake.

Sprite Names: Peaseblossom, Mustardseed, Rose, Dandelion.

Epithets: Goodfellow, Silkenhair, Fastgrow, Dawndraft, Morningdew, Spring-row, Autumn Fall, First Breeze.

Ecology

Pixies, Nixies, Atomies, Grigs and Sprites are closely related beings, similar enough to describe them together. Their appearances and attitudes are similar, and they are often considered to be one race. This primarily due the fact that Pixies are only male and Sprites only female, and they need each other for reproduction, similar to Fauns and Dryads.

The chief difference between them is one of profession.

The Pixies are on the whole more warlike, proud of their martial skills; they delight in swordplay, and the Sprites manipulate magic for their personal delight and protection. Pixies are male, masculine spirits.

They survive primarily as scavengers, 'living off the land' and 'borrowing' from other races as need be. The Pixies claim that, by right, any apples left on the tree after harvest are theirs, and they may disturb anyone who takes what is theirs. Both races are meticulously clean, and they love water; to win their favor many people leave out pails of water at night, in which these Fairies may bathe and frolic. They also appreciate fresh cream, or some delicate foodstuffs.

Pixies can and will mate with Sprites, Grigs or Nixies. Males offspring will be Pixie, female will be that of the mother. They will not reproduce offspring with any other species. The male Pixies can't breathe underwater, however and are directly released to the air when born. Children are raised by the species of their gender. Intercourse with other creatures will not result in any offspring, but a fairy might bring a changeling to the mother/father to be. Partners of any race without Second Sight will be thus given, temporarily or permanent depending on the relation.

Pixies carry no treasure, but sometimes have a hoard in their lair to impress visitors. Pixies use treasure to taunt greedy people, and then play merciless pranks on them until they abandon their search for the Pixies' fortune. If the victim shows no greed and exhibits a good sense of humor about their pranks, the Pixies may allow that individual to choose one item from their hoard. Pixies eat fruits and nectar.

The most famous by-product of Pixies is Pixie dust, also known as dust of disappearance. Crushing 50 Pixie or Sprite wings into a fine powder creates one dose of dust of disappearance. Naturally, Pixies frown on this use of their wings, as they mostly die by extensive blood loss.



A Pixie Right and left a Sprite





Well Known

Robin Goodfellow (Puck, Merry Wanderer of the Night, Oberon's companion)

Robin claims to be a changeling—a fairy child left to be raised by human parents, in place of their own child. As such, he spent the early years of his life in shape other than that of a proper sprite; and he has to come to prefer the taller stature. He has the special ability of being able to shapechange at will between sprite shape and that of a human.

In due course Robin discovered his true heritage, and left his adoptive parents. He set off to seek his fortune in the world of men and Fairies (whichever happened to find!), and made quite a name for himself. He has been acknowledged as the greatest fairy prankster. He is well known among mortals, since he travels among them frequently, and likes to let it be known when he has perpetrated some prank or other.

Robin often goes by the nickname "Puck". This term sometimes refers to an evil, malicious sprite; but Robin took it as his own and spread its use. Gentle Puck is a sprite of good humor, however; his unofficial title in the Fairy Court is merry Wanderer of the Night! Somewhere along the way, Robin became best friend and closest advisor of King Oberon. He gained this position by tricking the Emperor of Thyatis into thinking he was fully clothed in resplendent robes, while he walked through his capital naked; and he played the very same prank on Oberon himself when he was called before the Fairy Court to be censured for making a fool of such an important mortal. Oberon, recognizing talent, signed Puck on to help in his own escapades.

Puck has perfected the art of polymorphing others, to the extent that he is able to transform just parts of another being, if he so wishes; for example, he has been known to change a man's head into that of an ass. He can also cast such a partial polymorph, with limited duration, as a curse.

Robin Goodfellow

27th sprite AC7 AV0, HD 10d4+18, hp 56, At 1 weapon, THAC0 10, MV 60'/20'FL 180'/60' SV E10, ML9, ALCG, Neutral tendencies) ST9, IN18, WI12, DX17, CO14, CH18

Special abilities; fairy spells seven 1st, seven 2nd, seven 3rd, seven 4th, seven 5th, six 7th level) invisibility to mortals at will, shapechange to sprite/human shape at will
Abilities acting (Ch+1) bargaining, Dancing, Forest survival, Hiding, Hunting, Knowledge (Fairy politics, Humans,), persuasion, Riding Coltpixy, Storytelling, tracking.

Languages; Fairy, Thyatian, Elvish, Gnome, Lalor (Hin-Halfling), Rockborn (Dwarvish), Tharian (humanoid Orcish), wood imp, can communicate with normal animals.



The Sprite is a Fairy being, rarely grows to be more than 15 inches in height, and is most commonly only about a foot tall. Their features are as follows: most often blonde hair less hairy body, thin faces and bodies, green or multi-colored insect-like, gossamer wings and are very able flyers.

They rarely wear clothing, and if, these are not very concealing. Fabrics are mostly vegetable (leaves and/or flowers), but silk is also often used, as they like the variety of colors.

These creatures also make use of colorful makeup (of natural origin), when they feel in the mood of being beautiful. They adore the tiny high-heeled shoes Leprechaun cobblers make for them. In all these creatures are lustrous, attractive, attractive, feminine beings

Combat

Their use of weapons is so rare that Humans have mistakenly supposed that they never used them. Sprites may use any one-handed pixie weapon suited to their size. They do not wear armor or carry shields, as it interferes with their flying and spellcasting abilities.

The tips of their arrows are coated with a special ointment concocted by the Sprites. Any creature struck by the drugged arrows, regardless of level, race, or magic resistance, must make a saving throw vs. poison or fall into a deep sleep lasting 1d6 hours.

Sprites have their own spell casting progression table; they are able to use spells of up to the 7th level. As can be seen on their table they rise quickly in terms of difficulty (that is, the level) of spells that they can master, but they have a smaller capability for spellcasting; while Human Mages at 36th level could Memorize 81 spells, a Sprite of the same level would be limited to 63. As all Fairies they do only use fairy Magic and thus they do not need to have a spellbook to memorize spells (just 5 hours of sleep are needed to recover their magic at own choice).



Magic is the forte of Sprites.

Sprites will never cause death on purpose even if they are attacked, and if this ever happens they become guild ridden for a long time.

Normally Sprites do nothing more than take their victims to safe a place very far away (often confiscating their weapons in the process), though evil creatures may be slain.

Minor Curse

Five Sprites in cooperation are able to cast a non-lethal curse.

This will take the form of a magic practical joke, such as tripping or having one's nose grow (see following List). The exact effect of the curse is left to the Sprites (DM or PC) imagination.

Using this ability against hapless mortals is one of their favorite forms of recreation. This to reflect their mischievous nature. Like Sprite curses in general, these should be cast in a manner that is amusing to the Sprite and embarrassing to the target, but not directly harmful. Clever cursing can earn extra xp. The reverse, Remove Curse, is a 3rd level spell.

Higher level Sprites can take Minor Curse as a 2nd level individual spell, as well.

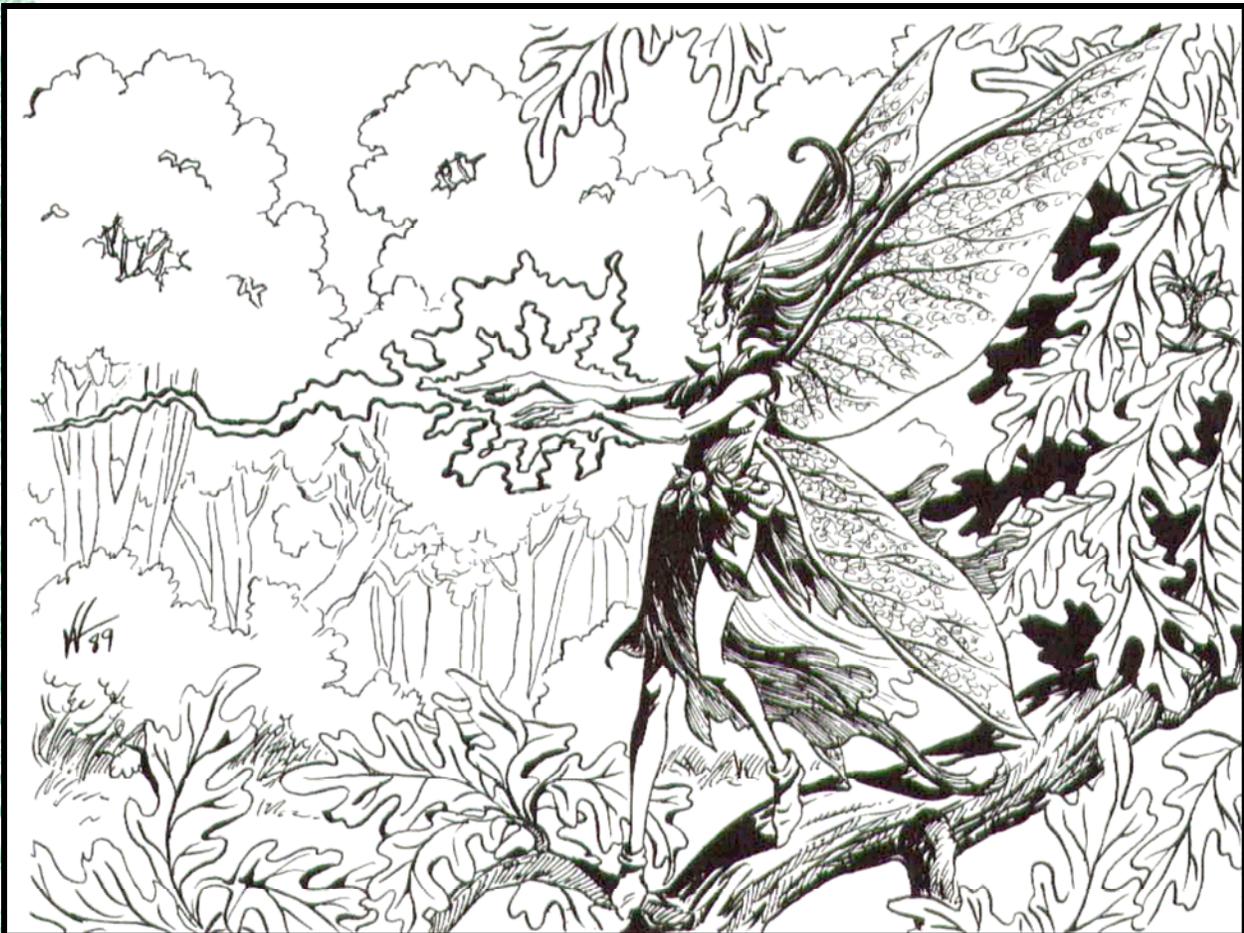
Range: 5' / level caster. Or 10' if cast cooperative.

Duration: One month / level of the caster.

Effect: Special

Saving Throw: Negates

By casting at a victim, the Fairy bestows a minor curse upon him. The casters can choose whatever effect or parameters he wishes from the following list. The victim is allowed a Save vs. Spells; if successful, the curse will be negated in 20-Wis. victim x rounds. To remove this curse successfully one needs a remove curse spell cast by at least a caster of equal level as the caster of the curse or suffer a 5% penalty/level difference (in case of a cooperative casting this is always the average of HD rounded up of the cooperating Sprites). Minor curse spells are never life-threatening, nor are they able to physically incapacitate a character. It is also possible to create it so that it changes its baneful effects at random intervals so that one moment (or Days) the victim suffers curse X and the other moment curse Y. this last version is sometimes used against lawful opponents, to learn them a bit about chaos.



Adherence: The cursed one is very "sticky." This means that everything that he touches adheres to him. Alcohol typically applied negates this effect for several minutes. Adhering to large objects can result in the accursed becoming stuck fast. This curse can be designated to affect either the whole body or just part of it.

Animal Features: This curse causes the recipient's features (ears, nose, etc.) to become animal-like. Which animal's features are gained is entirely up to the Spellcaster, and has no further effect, than changing the appearance.

Appendages Growth: One of the accursed's appendages grows to a disproportionate size.

Appendage Shrinkage: One of the accursed's appendages shrinks to a disproportionate size.

Arthritis: The victim suffers from painful arthritis. (-1 on Dex. or Str. when a check roll is needed).

Babbling: The cursed individual constantly talks and chatters, unable to remain silent for more than a moment. This causes a 25% chance of spell failure.

- Baldness:** Rather obvious in its intent, it can also be cast to cause those around the cursed one for any length of time to suffer baldness.
- Barkskin:** This causes the accursed's skin to take on the texture and appearance of tree bark. This actually increases the recipient's Armor Value by 3. It also relays a particular weakness to fire, increasing damage by all fire-based attacks by +2/die and saves vs. Fire at -2. It also makes the target vulnerable for plant affecting spells (like Charm Plant) while normal vulnerabilities will remain in existence.
- Belching:** As this is uncontrollable, it causes a 25% chance of spell failure. This makes it hard to move silently or remain quiet. In certain circumstances it will lower Cha -4 points (as at a Royal Court, in Temples, etc.).
- Body Odor;** The recipient is the unfortunate victim of a repugnant body odor. While not affecting him physically, it lowers Cha. by -4. He can be tracked more easily; a tracker receives a +2 on his skill rolls.
- Brooding;** The recipient is continually downcast and suffers from melancholia. This also lowers Cha. by -4 points.
- Casting Requirements:** This sets a series of events (dancing a jig, knocking on wood, etc.) that person must perform before or during an action (like spellcasting, fighting, etc.) for it to be active or unhindered (if not done, than the recipients Dex. will seem to be 3, and so be very clumsy, affecting AC, Missile Fire, Fighting, etc. There are unlimited options available for humor and challenge here.
- Change Skin Color:** This changes the color of the recipient's skin to any tone of the caster's choice. The color could be a single color or even a pattern or mixture of colors. A red/black checkered colored person would be strange and/or funny indeed. There is even the possibility of a continues changing of colors according circumstances, handlings, surroundings etc. but no benefits come from it.
- Chills;** The cursed one suffers chills, as with a fever. This lowers his reaction time and drops overall Dex .by -2 points.
- Continual Smiling:** While not seeming much of a curse, this can result in many a skirmish. Many will be offended by the constant grin.
- Disrobing;** The cursed individual will unknowingly take off his clothing during the most inopportune of moments. If this happens while spell casting, there is a 25% chance of spell failure, and when attacking/defending while disrobing the individual receives a penalty on THACO of -2. The victim will not remember to disrobe, but will find himself naked after 1d3 turns, when it is told to him or shown.
- Double Vision;** This causes THACO of -2 and lowers effective Dex. - 2 points.
- Drooling;** Uncontrolled drooling lowers a victim's Cha by -4 points.
- Elasticity:** This allows the cursed individual to stretch his body beyond its normal parameters. Unfortunately, the body doesn't return to its original shape immediately; it takes 1d4 hours to do so after being stretched, during which Dex. = -4.
- Filthiness:** Poor hygiene in the extreme. Regardless of how many times the accused one bathes, he remains dirty. Furthermore, the filthiness extends to the cursed person's clothing, or even to its surroundings (his living apartments, bed, etc.). A variation of this curse causes the accursed simply no longer to care about personal hygiene (or hygiene at all).
- Flatulence:** The afflicted person is beset with extreme stinking and loud flatulence. This is not the normal variety, though. The flatulence is equal in its effects to a Stinking Cloud spell.
- Floral Hair:** This causes one's hair to become like weeds, grass, twigs, and flowers. While possibly raising Cha. toward woodland creatures (like Fairies, Treants, etc.), it lowers the accursed's Cha. by -4 points in the view of most others.



Forgetfulness: Lapses of memory triggered by certain events or contact with particular objects or creatures incur a 25% chance of spell failure. This can also be bad for non-Spellcasters.

Generosity: The cursed individual feels a need to give away everything (mostly of value) that he owns.

Greed: This persuades the accursed individual to covet anything of value that anyone else owns. Often this leads him to theft.

Hair Growth: The cursed person is beset by rapid, uncontrollable hair growth. Regardless of how often the person tries, he can't control the growth or keep it properly groomed. It should be noted that this hair growth is all over the body, not just the head.

Halitosis: The afflicted person is beset with bad breath. This variety is equal in its effects to a stinking cloud spell.

Hit Roll Penalty: THAC0 of -4.

Insatiable Appetite: The accursed can never satisfy that feeling of overwhelming hunger.

Insatiable Thirst: The accursed can never satisfy that feeling of overwhelming Thirst.

Insomnia: Other than making the accursed tired and edgy all the time, insomnia takes away the mental edge. This leads to a 25% chance of spell failure. Other skill penalties will also apply (DM!).

Invisibility; There is no need to describe this curse's effect. However, consider what it would be like to remain invisible permanently. This causes no physical impairments other than a -2 Dex. when attempting actions requiring a measure of hand-to-eye coordination, and it places a horrible mental strain upon the individual. The caster can't see himself or the objects he is touching, except the large unmovable or heavy objects, like walls, doors, heavy furniture and the like. This spell can be made truly horrific by making the accursed one also absolutely silent. This will cause the accursed to become nearly non-existent. Most normal beings will see the caster as a ghost. Only a "Second Sight" will make the accursed visible, but this will not work on the accursed himself, except when naturally available.

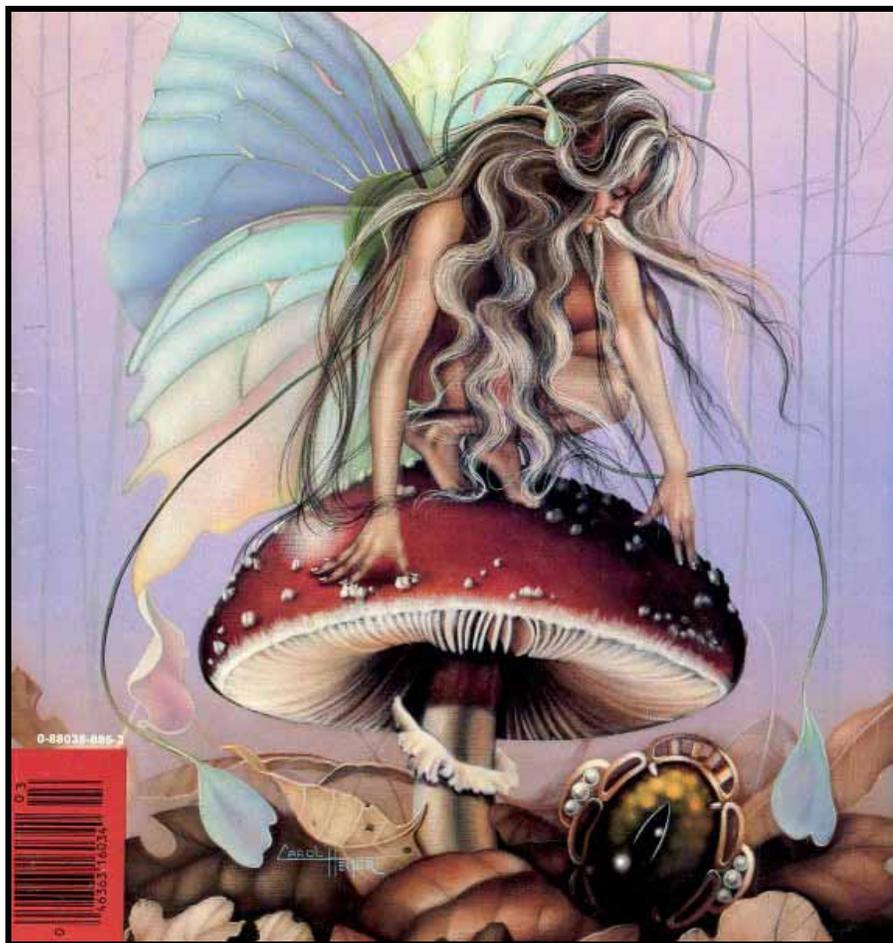
Itching: Two forms of this curse are possible. The first involves constant, non-stop itching. The second involves itching only when a set series of events occurs or when the accursed is under duress. Both instances reduce Dex. and THAC0 of -2 points and cause a 25% chance of spell failure. Long term itching will reduce the overall Cha. By -1 /week of scratching (to a maximum of -4), due to multiple scratch wounds, reddening of the skin, and the continuous scratching itself.

Kleptomania: The victim suffers an irresistible urge to pilfer from others. If he is not a thief, he will not be very good at it, and this could cause problems with the law and the victims of the theft.

Lethargy: The victim suffers from extreme drowsiness either all the time or under circumstances of extreme duress. Once again, there is a 25% chance of spell failure and a -2 penalty to Dex. and THAC0.

Metal Allergy: Every time the accursed touches metal his hand breaks out in hives and blisters. In fact, this is the same reaction as Lycanthropes have from silver. The accursed one will be extra vulnerable to metal weapons, resulting in a +1 damage/die.

Myopia: (extreme near-sightedness.) This reduces THAC0 of -4 and can wreak havoc when determining the placement of area-effect spells. Be wary of myopic Wizards lobbing fireball spells.



Narcissism: The victim's extreme vanity causes problems. He is quick to point out his own looks to everyone else while pointing out their flaws. When persons spend any length of time around the accursed one, they perceive him as having a Cha. -1d4 (for that individual who looks at the accursed one) lower than normal.



Nausea: The nausea only arises when specific requirements set by the caster of the curse are met (e.g., entering a small room, meeting a dwarf, etc.) reduces the THAC0 of -4 points and creates a 25% chance of spell failure.

Pathological Lying: No explanation is necessary to portray what an inability to tell the truth can cause.

PR Penalty: The caster his Prime Requisites are reduced by 50% (Str. for a fighter, int. for a Mage, etc.), round up.

Profuse Sweating: Doesn't cause any detrimental physical effects, it might have deleterious effects on Charisma.

Save Penalty: The accursed get a penalty of -2 on all saves.

Serpent Hair: A person afflicted with this curse is often mistaken for a medusa by others, who may become prone to attack first and examine the corpse later. The accursed hair changes into locks of living serpents. These snakes are indeed poisonous to all but the afflicted, making them hazardous to all who are close to him. The snake will have a length of at least 1' and bite with poison E.

Serpent Hand: This curse causes one or both of the victim's appendages to become the maw of a living, poisonous snake. The type of snake is decided by the caster. The snakes can't harm the accursed, but aren't under his control, attacking any who venture too close. This curse causes a THAC0 by -4, and cause a 25% spell failure with a somatic portion (which include most spells).

Slurred Speech: This curse doesn't affect a character physically, but causes a 25% chance of spell failure during casting.

Smoldering: The curse recipient constantly emits smoke from his skin and hair. This can cause some visual impairment, THAC0 -2 and causing errors in distance judgment for spell casting. Furthermore, anyone suffering from this curse has no chance of going undetected unless he is standing downwind in a gale.

Sneezing: Sneezing fits, set to trigger when a particular event occurs or the victim is in a stressful situation, causing a 25% chance of spell failure during casting.

Spike Growth: Once cursed, the victim sprouts numerous spikes from all over his body. While the spikes are no danger to the accursed, they can serious damage others (1d4 dm/spike.). The curse can also be cast in such a way that the spikes will be shot when persons of the same race, alignment or sex are within 30' (this is up to the caster of the curse). Then each person near will be hit by 1d4 spikes for normal damage within 30'. A Save vs. Wands can negate a spike, but a next spike save will be penalized by -1, etc.

Stumbling: This affects manual Dex. regarding movement. Any walking or running requires a successful Dex. check made at -2 to avoid tripping over one's feet. This is in addition to a penalty of -2 to normal Dex.

Truth: This is the opposite of pathological lying.
Uncontrollable Laughter: Many people find being laughed at insulting. What appears to be a minor curse can have some serious repercussions when the curse causes problems with the wrong persons in the wrong places.

Unintentional Insulting: The cursed individual has no control over his tongue when around others. It usually only takes a few curse-inspired insults to cause the accursed some major problems.

Vulgarity: Insults can be forthcoming with this curse, but unlike the unintentional insults, profanity is uttered in with every breath.

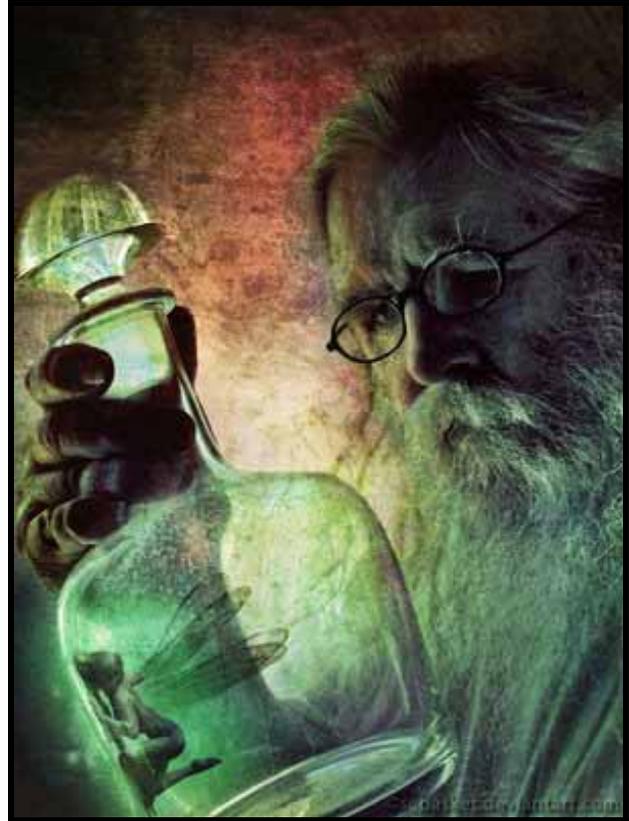
Wart Growth; The cursed person becomes covered from head to toes with warts. This reduces Cha. -4.

Weariness: The accursed individual is always tired. This causes a THACO -2 and Con. -2 (possible reducing the hit points also). This makes wearing armor or equally heavy objects for long periods of time nearly impossible.

Weight Gain: The cursed individual immediately begins to gain weight at a rate of 5 Lbs. /day. The curse causes weight gain until the afflicted one is 200 Lbs. over his original weight. Of course, clothing and armor no longer fit. This will cause Dex. - 2.

Weight Loss: The cursed individual immediately begins to lose weight at a rate of 5 Lbs. /day. The curse causes weight lost until the afflicted one is 35% of his original weight. Of course, clothing and armor no longer fit. This will cause Con. -2.

Whistling: This curse appears at random times. When it does, it has a 25% chance of interrupting the accursed's spell casting and of those in the accursed's direct vicinity. This is not likely to build friends among Wizards. It also makes it difficult to hide.



Detect Good/Evil

Sprites can Detect Good or Evil within 50 yards (by sensory feeling), so they are hard to deceive, evade, or capture.



Invisibility to Mortals

Sprites may at will become Invisible to Mortals, in 1 initiative segment. They have the special power of being able to remain invisible even when attacking. This enables them to always gain surprise against those who can't detect the invisible, on the following rounds they get the normal invisible bonuses. They also have second sight. They are invisible unless they want to be seen (or unless magically detected). They can't be attacked in the first round of combat, but after that their attackers will see shadows and movement in the air and may attack the Sprites with a -4 penalty on attack rolls. When a Detect Invisibility is used, the fairy will become visible to the user of the spell effect, but the fairy may become Invisible to that viewer after 1 initiative segment if it desires to do so. The same occurs to spells like appear, or dispel magic.



Other Magic abilities

Some of them have become more accomplished users of Magic that they may employ other arcane powers as well. A 3rd level modified version of the Confusion spell can be cast solely by Sprites, at will.

Fairy Confusion

Enchantment spell

Range: 120'
Duration: 12+1 round /level
Effect: a single target.
Saving Throw: Negates 1 round

Any target protected from being Pixy-led (that is, wearing a coat inside out or carry a wicker holy symbol, is immune to this special spell. Otherwise he will become severely confused. Victims with less than 2+1HD are not allowed a saving throw. Those with 2+1 or more HD may make a Save vs. spells. Each creature acts randomly, and suffers a -1 penalty on initiative. Roll a 2d8 for each affected creature each round to know how the spell will affect them, using the chart.

Confusion		
2d8	Combat Effect	Wandering Effect
2-5	Attack Caster's Party	Lose Direction Sense
6-8	Do nothing, Think	Change Direction as Searching
9-12	Attack Own Party or Flee	Walk away from Target
13-16	Flee for Lvl caster rounds full running speed randomly.	Completely Forget Original Direction/Target

Immunities

Faeries are immune to all normal diseases but may still be affected by magical diseases such as mummy rot. Faeries do not grow old. Death is merely a change in the cycle of their existence in which they become reborn as another faerie (in 0-999 years time). Fairies are immune to sonic magic like Dance spells.

Weaknesses

Faeries take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals.

Personality:

Both Sprites and Pixies are mischievous and whimsical, graceful and gay. They love dancing and practical jokes, it is this lifestyle that placed such a mark on humankind that many humans suppose all the Good People are as tiny and frivolous as they are. Pixies are a race of tiny fey, known for their pranks, merriment and dancing. They are perhaps the most iconic of the fey creatures. Pixies are mischievous, graceful and whimsical. They love dancing by moonlight in Fairy-rings, having various contests and games, and practical jokes. Besides dancing by moonlight in the Fairy-rings, the Sprites (and Pixies) take pleasure from various contests and games. But their greatest joy—is teasing the oafish "big" races of Humans, Demi-Humans, and Humanoids. Though shy, they are very curious and have a strange sense of humor.



Pixy-led is a term meaning 'lost'; it came about because the Pixies and Sprites delight in leading the human travelers astray. They might use spells to disorientate and create phantasmal lights, or invisible Pixies will brandish candles in the distance to tempt people

away from their trail. The superstitions of humans, demihumans and humanoids alike hold that to ward against becoming Pixy-led, a person must wear his or her coat inside out or else carry a wicker holy symbol.

Someone who's Pixy-riden is being pestered by an invisible Fairy; or loosely, it means someone who is clumsy. The invisible fairies love to pinch untidy and careless maids, trip people, and so forth; in extreme situations, where a fiendish Sprite, familiar with the right spells, is involved, a person might be tormented by animate objects such as tables or chairs, and food, dancing around and chasing people. Ghosts are sometimes imitated, when a Fairy makes haunting sounds, blows out candles, taps on walls, and kisses girls in the dark just so they can hear them shriek. When dealing with wicked being, Sprites are much more harmful in their jokes and pranks. Sprites loathe evil as a great ugliness, and will take action to remove it from their midst. Many a wicked bandit or evil knight has been Pixy-led to his doom in treacherous, dark places as he retired from a night of plundering.

For a faerie race, Pixies can be quite war-like, making them the primary defenders of faerie lands, and the forests they inhabit.

Pixies are meticulously clean as a race and love water; to win the favor of local Pixies, many people will leave out pails of fresh water at night for the Pixies to bathe and frolic in. They are also fond of fresh cream and delicate foodstuffs.

Pixies have their own communities in the wilderness. They do not attack humans except when they are themselves attacked or endangered.

They may do favors for polite adventurers; they know much of the wilderness and can guide heroes to lost cities or hidden caverns.

There can be Pixie spellcasters.

Weaknesses

They take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals.

Habitat/Society

Sprites prefer to avoid other intelligent beings and live in places where they can have many celebrations, parties, and gatherings. They gather on most moonlit nights for singing and dancing. Pixies generally bear no ill will to the larger humanoid races, although they enjoy pranks with humans and dwarves. This is meant to be mischievous rather than harmful, and Pixies have a habit of looking after those that can laugh at themselves and take the pranks well.

Not surprisingly, Pixies relate well to elves and other forest creature races. They tend to get along fairly well with Halflings too.

Only druids deal with Sprites regularly. Some druids even receive a little of their training in the company of a few Sprites. Most Sprites love druids, for their neutral alignment and love for nature make them see the forest in much the same way. On rare occasions, Sprites associate with rangers as well.

Pixies survive by living off the land and "borrowing" food from other races. Their claim that any apples left on the tree after harvest are theirs by right is an extension of this "borrowing." This can occasionally lead to misunderstandings. Pixies are usually neutral, and most are good as well, else they are true neutral.

They are found throughout the Known World wherever the other faerie races can be found. They are also one of the most numerous faerie races. The largest grouping is in the areas of Alfheim and Darokin known as the Dreamlands.

Sprites are very flighty, and find even elves much too serious about most woodland affairs. Sprites are loosely tribal, electing the best warrior among the group (male or female) as the group spokesperson. This leader is recognized as the one who makes major decisions and bargains with druids and elves. Sprites rarely wait for their leader's decision, often attacking an evil creature before the leader can issue any command.

Like most Faeries, Pixies do not worship the Immortals. This doesn't mean they are not aware of them or are disrespectful of them, just they do not see them as something to worship. Pixies have a great love of adventure- it gives them opportunities to trick, prank



and harass mortals. They do not hesitate to adventure in defense of their homes. Their nature abilities and martial prowess makes them excellent scouts and their mischievous, easy-going attitudes generally make them fun companions

Besides dancing by moonlight in the Fairy-rings, the Pixies and Sprites take pleasure from various contests and games. Their greatest joy—of course of their infamy among mortals—is teasing the oafish 'big' races of humans, demihumans and humanoids. In fact, there are two common terms in the tongues of these species that obviously came from contact with their mischief.

Like their Pixy kindred, Sprites are certainly of adventurous temperament. Their magical skill, which increases rapidly with level, complements the Pixies' fighting skills. Their characteristically open minds, and the familiar role they may already have, suits them to joining even parties with few or no woodland beings.

Language:

Pixies speak Fairy, Sylvan, Elvish, Halfling, Gnome, and the dominant local language. They can communicate with animals as well. They may also speak Common, Dryad, Hsiao and other local languages.

Names:

Pixie (as well as Sprite) names are based on natural things: Pixie names tend to relate to insects and animals, Sprite names are related to flora. Many also acquire nicknames, and these are not bound by race. They do not use surnames or clan names, but some do garner descriptive epithets.

Pixy Names: Cobweb, Moth, Robin, Peacock, Turnip, Snowflake, Thornfoot.

Sprite Names: Peacheblossom, Mustardseed, Rosebud, Dandelion.

Epithets: Goodfellow, Silkenhair, Fastgrow, Dawndraft, Morningdew, Spring-row, Autumn Fall, First Breeze.



Ecology

Pixies and Sprites are closely related beings, similar enough to describe them together. Their appearances and attitudes are similar, and they are often considered to be one race. This primarily due the fact that Pixies are only male and Sprites only female, and they need each other for reproduction, similar to Fauns and Dryads.

The chief difference between them is one of profession. The Pixies are on the whole more warlike, proud of their martial skills; they delight in swordplay, and the Sprites manipulate magic for their personal delight and protection. Pixies are male, masculine spirits.

They survive primarily as scavengers, 'living off the land' and 'borrowing' from other races as need be. The Pixies claim that, by right, any apples left on the tree after harvest are theirs, and they may disturb anyone who takes what is theirs. Both races are meticulously clean, and they love water; to win their favor many people leave out pails of water at night, in which these Fairies may bathe and frolic. They also appreciate fresh cream, or some delicate foodstuffs. Sprites can and will mate with Pixies or Atomies. Males offspring will be that of the Father, female will be Sprite. They will not reproduce offspring with any other species.

Sprites are mischievous and whimsical, graceful and gay. Their love of dancing and practical jokes has made such a mark on Humankind that many Humans suppose all the Good People to be as tiny and frivolous as they are.

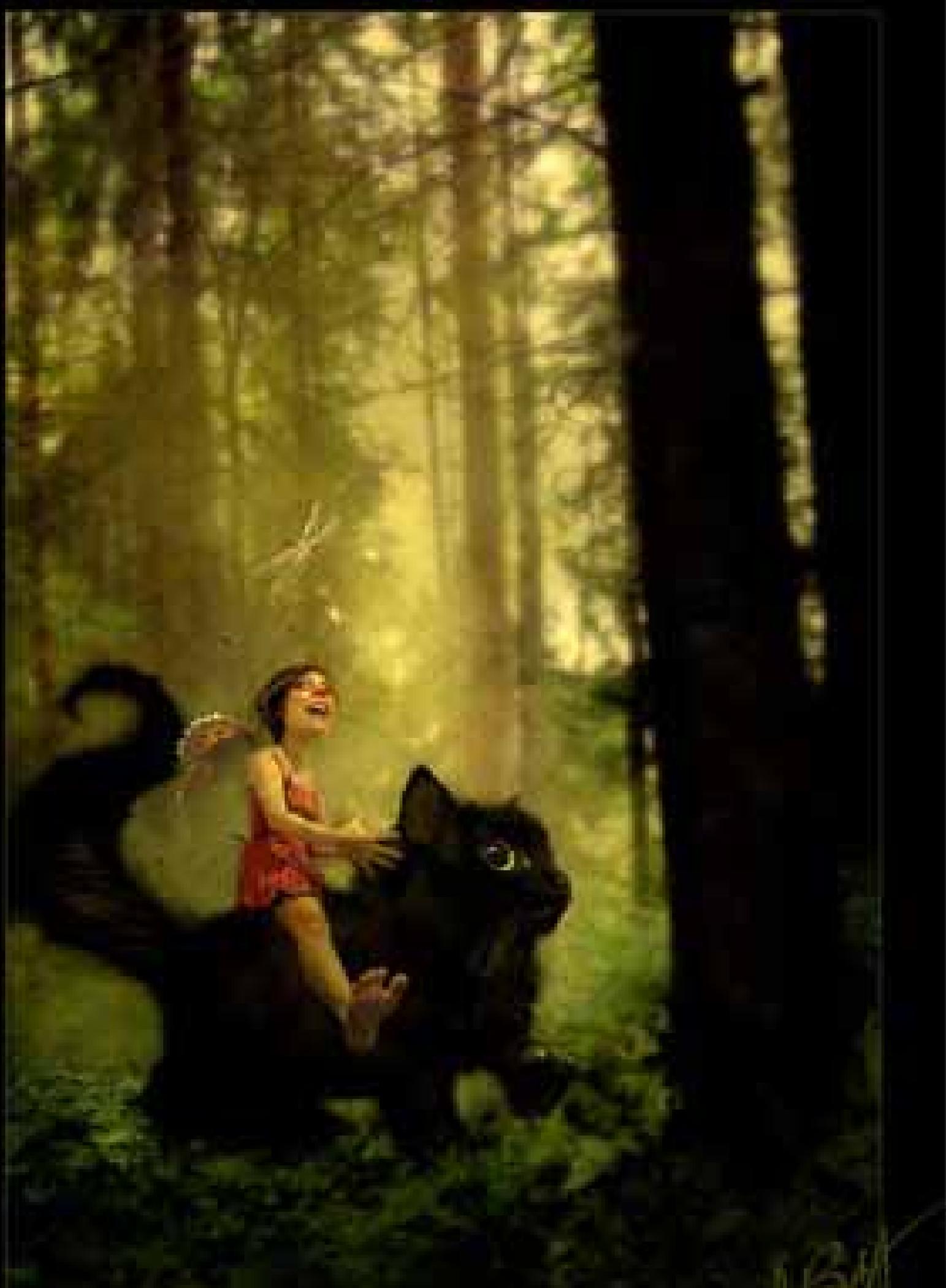
Sprites and Fairies need each other for reproduction. They, however, do primarily mate for the mere joy of it. They would do so with any sentient humanoid creature that would appease them, including Elves and humans (if they somehow acquired a size changing effect to either themselves or their 'lover'. The fairies determine themselves if they are fertile or not at the very moment or before.

Children are raised by the species of their gender. Intercourse with other creatures will not result in any offspring, but a fairy might bring a changeling to the mother/father to be. Partners of any race without Second Sight will be thus given, temporarily or permanent depending on the relation.

Sprite sleep ointment is concocted from forest mushrooms. The ointment must be left to cure in the sun for seven days. Sprites hollow out tree stumps to serve as containers for this rare substance.

Sprites keep watch on their fellow Sprites, so they know who to invite to their frequent gatherings. A deserted meadow or glen is never empty for more than a decade before a new clan of Sprites moves in. The most famous by-product of Sprites is Pixie dust, also known as dust of disappearance. Crushing 50 Pixie or Sprite wings into a fine powder creates one dose of dust of disappearance. Naturally, Sprites frown on this use of their wings, as they mostly die by extensive blood loss.





Nixies, Nixie (*Sylphus minor Aquaticus*)

Fairy	Nixy													
Type	Fairy													
Climate/Terrain	(Sub)tropical to temperate Forest, Jungle, Meadows													
Frequency	Rare													
Organization	Community													
Activity Cycle	Day													
Diet	Omnivore													
AL	NG, N													
NA	3d6(5d6)													
Size	34"+1d4" (fitness normal)													
ST	3d6-2=3-16													
IN	3d6=3-18													
WI	3d6=3-18													
DX (PR)	3d6+1=4-18													
CO	3d6=3-18													
CH	12+1d6=13-19 (13+=Attractive, 15+=Beautiful, 17+=Ravishing)													
Languages	Dryad, Local, Animals (Bass), Fairy													
Magic Use	Shaman 6, Wokani 4.													
AC	7													
AV	0													
Level	0	1	2	3	4	5	6	7	8	9	10	11	12	13
XP Needed	1	2*	3*	4*	5*	6*	7*	7+*						
HD	1*	2*	3*	4*	5*	6*	7*	7+*						
HP	1d8	2d8	3d8	4d8	5d8	6d8	7d8	+2					+2/lvl	
MV / SW	+1 cn/ST adj.													
120'/40'	0-50 cn													
90'/30'	51-100 cn													
60'/20'	101-300 cn													
30'/10'	301-400 cn													
15'/5'	401-500 cn													
0	501cn+													
THACO	20	19	18	17	16									
Attacks	1 weapon													
Damage	by weapon (Trident, Dagger)													
Special Attacks	Confusion, Minor Curse													
Special Defenses;	Invisibility to Mortals													
Charm Points	Second Sight													
Waterbreathing spells	1	2	3	4	5	6	7	8	9	10	11	12	13	+1/lvl
Immune to;	1	2	3	4	5	6	7	8	9	10	11	12	13	+1/lvl
Natural Skills	Allure													
Obligatory Skill	Giant Bass Empathy													
Skills	4+1/IN				+1				+1/5 levels					
Advised Skills	Animal (Bass) Training, Hiding, Hunting, Knowledge, Labor, Forest Survival, Singing, Profession													
Extra Vulnerable to; AM	Holy Water (1d4 damage), unwell vs holy places and objects.													
SV DR	12	8	4										2	
SV MW	13	10	7										4	
SV TS	13	10	7										4	
SV DB	15	11	7										3	
SV SP	15	11	7										3	
ML	7													
XP	1	2	3	4	5	6	7	8	9	10	11	12	13	14
TT	S													
Body Weight	6-12 LBS													

The Nixies are female water Sprites who inhabit both salt and fresh water. Freshwater Nixies prefer to live in rivers and lakes (rarely in ponds, or creeks). Saltwater Nixies seek out sheltered coral areas and depressions in the sea floor. They are mischievous as normal Sprites and often play tricks on other sea creatures and any land dweller that is unfortunate enough to meet a large group of them.



Nixies resemble small, beautiful women with long flowing hair and flashing seductive eyes. Their skin color varies from light blue to various shades of green, through to gray green. There is no standard color for their hair as Nixies use natural dyes to color it. Their eyes are often blue or green, tinged with silver or gold flecks, but some have dark brown eyes, and black-eyed Nixies are not unknown (always with the flecks). Although mainly composed out of water, Nixies are solid creatures. Unlike most sea dwellers they have no webs between their toes or fingers. They wear mostly nothing different than their modest clothing made from seaweeds or silk (plundered from sunken ships); often adorning their hair with twining shells and pearl strings in their thick hair, and often adorn themselves with ornaments crafted from treasures found in the ocean.

They have however a better link with the Immortal as one of them has become a true Immortal again, all Nixies follow her. The seas and oceans are places of natural beauty. Wherever you look you can find the care and attention lavished by nature on the smallest of creations. Beautiful shells, exquisite coral formations, the Immortal sea anemones (true fact; anemones can't die of age), and the Nixies themselves. Of course, the Nixies are the most beautiful and desirable of all of nature's creation, for they're also intelligent. Kallala of the Seven Veils is the most revered of the Immortals as she is the one that became true Immortal. She taught the Nixies the elements of natural beauty, and the benefits of physical toning and stretching in prolonging their beauty. Any Nixy Shaman follows her and gains a +2 to her charisma, or may choose any skill at +2 if they already reached their biological limit of 19. Nixy Shamans use the Druid Spell list with the underwater variations and limitations. They don't know spells with only above water effects, like fire.

Combat

They prefer to avoid combat if possible, but if forced to fight they use small tridents and daggers, they can learn weapon mastery in these weapons. They will also use light underwater crossbows or javelins and nets. About half of these Nixies encountered carry special crossbows. In the hands of Nixies, these crossbows function like light crossbows above and below water. Nixies coat their crossbow bolts in Sprite sleep ointment.

Nixies hate and fear Sharkin and Devilfish. Air breathers are left on a nearby beach provided they have neither harmed nor attempted to harm the coral reef. They prove tenacious guardians of their homes, normally using trickery and deceit to get rid of intruders, but are not above resorting to violence if such methods prove ineffective.

Even with 25% magic resistance, they fear fire and dislike bright light, as they prefer a nocturnal life. So a *flaming sword* or a *light* spell keeps them at bay.

They try to negate magical bright light (a continual Light Spell) by summoning small fish to crowd around the light and thus dimming it. Fish called will like it for the light attracts tiny water creatures and thus becomes an easy feeding ground. They live averagely at a depth of no more than 600', rarely traveling beyond 1000' depth, for fear of encountering Devilfish.



Racial Preference; Fairy +5, Human+2, Triton+1, Shark-kin -1, Devilfish-5, other 0
DL +5

Other Magic abilities

Three times per day, a Nixie may cast *slow*, by touch, at the 5th level of ability. Once per day, a Nixie can cast *airy water* as a 10th level Spellcaster. Fairies are immune to sonic magic like Dance spells.

Water

Nixies don't breathe like other races. As water Sprites, Nixies are part of the water itself. As long as part of them remains in contact with the water, they can breathe freely, even above water. If they're removed from the water, they begin to dehydrate and literally drain away. Each turn a Nixy isn't in contact with at least a cubic yard of water, a constitution check is required, any failed roll results in the loss of 1d8 point of loss of water, becoming noticeable thinner and wisper. These lost points can be restored if the Nixy is returned to the water before she dies. This restoration goes at the same rate—1d8 point/turn. Note; wounds caused by magic, weapons, poison etc. can't be restored in this way. For this reason Nixies should separately track hit point lost by dehydration. Nixies like any Fairy can never be raised from the dead.

Invisibility to Mortals / Second Sight

Like all Fairies they have Second Sight but Nixies must use magical power (as a spell) to become Invisible to Mortals. Any invisibility effect upon them will make them Invisible to Mortals instead.

Each Nixy has a giant Bass which she can call on as an ally. This bass is friendly to the Nixy and can be summoned from up to a mile away. It comes as if called naturally at the birth of the Nixy, a young but strong fish itself. If the bass is killed however, the Nixy must seek out a new young bass and train it over a period of 1d4 months. It's a normally shy fish, and will attack only if a morsel of food (3' or smaller) is floating nearby or on the surface. They can be summoned in greater groups and directed to fight by use of training and/or magic.

Weaknesses

They take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals.

Giant Bass

AC	7	Att	1 Bite
AV	1d2	THAC0	18
HD	2	Dm	1d6
Hp	2d12	Save	F1
Sw im	120'/40	ML	8
Size	4'+4"/hp	AL	N
Diameter	2-3'	XP	20

Charming Power

They are also known to charm and enslave humanoids to be their guardians or to perform tasks that require greater strength. It's worth noting that while most nixies are shy, peaceful creatures, there are some types of nixie that are not. These Nixy delight in luring land creatures to their aquatic home and drowning them. They lure their prey by using their incredible beauty and pheromones, and then watch them drown as they enter their underwater home. These nixies also possess the ability to change their form into that of any aquatic creature.

By pooling their powers, several Nixies, using a minimum of 10 Charm points (CP), can cast a Charm spell that works as a combined Charm Person/Monster spell within 120'. The victim is allowed a saving throw, but this is penalized by any excess point used. Failure results in the character diving into the water to be with the Nixies. This power can be called forth only once a day (is restored as the first sunrays of daylight are penetrating the water—even if clouded), and its effects last for a full year, unless the Nixies decide to end it before then. These humans are used to do heavy work; the nixies can't or refuse to do.

Each Nixy has charm points depending upon their level. This natural power is used to lure originally Pixies, but works also on any Human, Demihuman or Humanoid. The Nixies will mate with the males of a size acceptable (7' or smaller) and the offspring will always be a female Nixy with no characteristics of her father. Only with Pixies they can create offspring with equal chance for it to be either a male Pixy or a Female Nixy. The Pixy will be freed often after the offspring is born, if this is a Pixy together with its child.

Also once a day, also restored by the morning sun, a single Nixy can cast a Water Breathing Spell, lasting each for 24 hours. At higher levels, she can cast more. This is used to keep her air breathing partner alive, and thus is recast every day. This habit is disliked, and is the main reason a Nixy will set her partner free after birth of the child. (pregnancy last 10 months, but can't be noticed until the last trimester).



Their dwellings are woven from living seaweed, kelp or coral and are difficult to detect, this chance is 5% in 20', at greater distances impossible, at daylight or bright light the chances will be 10% and 5% to 100' and impossible at greater distances. Nixies keep their bass as guards, but also like to train other fish, mostly bright ornamental fish as pets, trained to perform elaborate tricks. Trout, catfish, herring are herded as food. Due their ability to speak to fish they can call 1d10x10 fish each round arriving in 1d3 rounds if available.

Habitat/Society

Nixies can dwell in any body of water ranging from ponds and streams to mighty rivers and huge lakes. Their only preference is for their home to be relatively isolated from civilization. Even when far from other intelligent races, nixies still try to conceal their homes, going to great length to remain hidden.

Nixies live in natural caves in coral reefs, or amid large wrecks. Their homes are cheerfully decorated with a mishmash of seashells, bones, pearls, free-swimming and colorful pet fish, and artifacts taken from sunken ships. Nixies live in small communities of four or five families. While each community is led by the eldest male, the true power often rests in the hands of his mate.

Nixie individual dwellings are woven from living seaweed and difficult to detect (5% chance within 20 feet, impossible from farther away).

Nixies keep giant fish as guards, Mostly Bass, else, either 1-2 gar (20%) or 2-5 pike (80%); these are taught to obey simple commands. Small bright, ornamental fish are kept as pets and trained to perform elaborate tricks. Trout, bass, and catfish are herded as food. Nixies can also summon 10-100 small fish, which takes 1-3 rounds.

Nixy lairs have 20 to 80 members, controlling an area of 3 to 5 miles. When becoming to large 2 to 3 groups split off and resettle somewhere else. They are ruled by the Acquar (water Mother), a hereditary position held by the original founding ancestor. She decides major disputes and chooses those to become S'oquar, those responsible for hunting and defense. The Acquar is advised by a council of elders, whose spokesperson is called the L'uquar, the keeper of the tribe's oral history. Treasures, whether the spoils of sunken ships, the results of war, work or luck, are divided equally by the Acquar. Intertribal rivalries are often fierce, and often lead to a new tribe with a new Acquar.

Ecology

Nixies are 45% likely to be accompanied by 1d6 large Bass, these fish act as guards and pets, attacking any creature that threatens the Sprites.



Nixies eat seaweeds, small crustaceans, and fish. They raise fish and never deplete the reefs where they live. The only natural enemies of Nixies are Sharkin. Nixies usually live for several centuries. They sometimes trade with sea elves but never mix socially with them.

Lakes with nixie tribes are kept clean and well stocked; often, human slaves work to improve the environment through the removal of trash and obstructions. Nixie artifacts include jewelry of shells, pearls and opals, silk from water spiders, and potions of water breathing.

Pixies, Nixies, Atomies, Grigs and Sprites are closely related beings, similar enough to describe them together. Their appearances and attitudes are similar, and they are often considered to be one race. This primarily due the fact that Nixies are only female and they need others for reproduction, similar to Fauns and Dryads.

Nixies are female, feminim spirits.

They survive primarily as scavengers, 'living off the land' and 'borrowing' from other races as need be. The Nixies claim that, by right, any Fish or see fruits left after harvest are theirs, and they may disturb anyone who takes what is theirs. Both races are meticulously clean, and they love water; to win their favor many people leave out pails of water at night, in which these Fairies may bathe and frolic. They also appreciate fresh cream, or some delicate foodstuffs.

Nixies can and will mate with Humans (preferred), Elves, Triton, Marrow, Pixies and sometimes even Halflings. Males offspring will be that of the father, female will be that of the mother. They will not reproduce offspring with any other species. The male Pixies can't breathe underwater, however and are directly released to the air when born. Children are raised by the species of their gender. Intercourse with other creatures will not result in any offspring, but a fairy might bring a changeling to the mother/father to be. Partners of any race without Second Sight will be thus given, temporarily or permanent depending on the relation.

Ship log;	<i>Captain Hood on the Traladaran Merchant Vessel Svettala</i>
Date;	<i>25 Ambyrmont 1000 AC</i>
Location;	<i>Sea of Dread, Between Fortress and Safari Island (20 miles from each).</i>
Coarse;	<i>Ierendi-Specularum return (18 days-single trip), coursing SW to S.</i>
Last Harbor;	<i>Specularum. 20 Ambyrmont 1000 AC</i>
Last load;	<i>Cloth and Fabrics</i>
Current Load;	<i>Logs of Wood</i>
Ships Treasury;	<i>145 Gold, 545 Silver, 312 Copper, 2 DDC vouchers of 1000 Gold.</i>
Condition;	<i>Ship careened in Specularum, 2 boards exchanged, further OK.</i>
Weather;	<i>Wind 3-4 W, waves medium, restful for already several days, clear day, no fog.</i>

Strange Happening Today;

It was just before noon when the lookout Braggy reported a man in the water at starboard. After confirming the case, I ordered the Svettala brought 'round, the sails cut by the bosun and a boat launched. The bosun located him no more than 30' away, the lookout should have had him spotted much earlier. The bosun found it not natural.

After checking Braggy, the lookout I found out that he wasn't asleep, afraid of the lash of course. It was best to be careful as these waters belong to the sea folk. Maybe the find was not what it seemed. The man was bundled onto the deck, pushed forward into a stumble. I ordered him to be brought to my cabin, after being dressed and some brandy.

The bosun and two sailors were present at the hearing. The man seemed unconcerned at this, while they were quite menacingly behind his seat, he smiled self-satisfied. I punctuated every question with my dagger, and the man responded.

He was named Pyotr, from Karameikos, shipwrecked, but was in a good shape for a man shipwrecked, particularly one which must have occurred a while ago. There are no reefs here and there've been no storms for over a week. I strongly urged the man to come up with some fast answers or else he'd be going to end up with a pair of gills. A faint moment the man showed fear, but then the irritating smile returned.

He was a guest of the Nixies he said, after a shipwreck a year ago, from a Thyatian vessel taking some horses to the empire. Some good money he thought could be made, when a day after they left Specularum a Typhoon hit the ship.

The ship was lifted and dropped here in the sea, where it started to sink. He bound himself to a mast, a big mistake, as the canvas was still attached to it, and to the rest of the ship, so he went down with it. He couldn't cut himself free, as in the panic he dropped his knife. While his lungs were filled with water, he felt strangely relaxing, his vision blurred, when a female appeared, very beautiful, a pale blue with a glorious smile on her lips.

Then she kissed him, his lungs filled with fire, his heart going to burst, and then passed out. He awoke on a bed of seaweed, coral walls around with the sound of singing drifting in the water, he could breathe underwater. About 20 of these women were there together with the first, dressed in thin, almost gossamer dresses that swirled and moved in a most engrossing way. Pyotr thought he died and went to the Immortals; it turned out to be more fun than that.

He was a guest for a year, with simple chores, food preparing, cleaning, waiting them on hand and foot, and generally seeing that things were kept neat and tidy. He confirmed to be willing to do anything for these women. They seemed all beautiful and very small, about three feet tall, with a highly attractive light blue, green, or gray-green skin color, shimmering in the currents. Very gentle, avoiding combat whenever they can. They have a giant pet bass protecting them and bringing them like we use horses. They can fight if having to, but they're rarely attacked, as most creatures are quite taken by their charms. They do use daggers and tridents. With a stupendous face the man trailed off. "Sounds like a load of plop to me Cap'n" responded the Bosun, "Let's cut his throat and fling him back" I asked for Nixy males, and after a quick cuff around the head from the bosun Pyotr refocused on my question. Never seen he responded, they would have only gotten in the way. And just let him go. Only a year was what he got, but he intended to be back soon. I ordered the bosun to take this deranged fool out and fling him a the drink. The fool was still smiling. As I heard the splash from my cabin, I thought hearing this Pyotr call out "Thank You!!". I'll never know if it was a gray fin of a shark that broke the water or the slender shape of a diminutive women. Whatever it was, it dragged the still grinning Pyotr under the waves.



Captain Hood signing as really happened.

Atomie (*Sylphus minor Rapidus*)

Fairy	Atomie											
Type	Fairy											
Climate/Terrain	temperate Forest											
Frequency	Rare											
Organization	Tribe											
Activity Cycle	Night											
Diet	Herbivore											
AL	CN											
NA	3d4x10											
Size	3"+1d12" (fitness normal)											
ST	3d6=3-13											
IN	6+2d6=8-18											
WI	3d6=3-18											
DX (PR)	7+2d6=9-19											
CO	3d6=3-18											
CH	3d6=3-18											
Languages	Fairy, Broken Local, Plants and Animals											
Spellcaster Limits;	D6, W4											
AC	4											
AV	By Armor											
Level	NM	1	2	3	4	5	6	7	8	9	10	11/36
XP Needed	1	2	3	4	5	6	7	8	9	10	10+	10+
HD	1***	2***	3***	4***	5***	6***	7***	8***	9***	10***	10+	10+
HP	1d4	2d4	3d4	4d4	5d4	6d4	7d4	8d4	9d4	10d4	10d4	+1/1
MV/ FL/ MF	+2cn/ ST adj.						+1 cn/ST adj.					
240'/ 80'							0-5 cn 3B					
180'/ 60'							6-10 cn 3B					
120'/ 40'							11-15 cn 1B					
60'/ 20'							16-20 cn 1/2 B					
0	0-20cn						20 cn+					
	Must rest 1T/3T Flying											
THACO	19	18	17	16	15	14	13	12	11	10	10	as T lvl
Attacks	2 weapon (Crossbow, Spear)											
Damage	by weapon (Tiny)											
Special Attacks	Blink, Pass Plant, Summon Insects											
Special Defenses;	Invisibility to Mortals, Second Sight, Cast Speak to Plants.											
Immune to;	Surprised 1 on 6 only.											
	Normal Disease											
Item Use Success		01-05	01-10	01-15	01-20	01-25	01-30	01-35				
Item Use Failure	01-00	06-84	11-84	16-84	21-84	26-84	31-84	36-84				
Item use Backfire		85-99	85-98	85-97	85-96	85-95	85-94	85-93	85-92	85-91	85-90	
Item use Unexpected		00	99-00	98-00	97-00	96-00	95-00	94-00	93-00	92-00	91-00	
Natural Skills	Tracking											
Obligatory Skill	Dancing											
Skills	4+1IN											
Advised Skills	Animal Training, Hiding, Hunting, Knowledge, Labor, Forest Survival, Singing, Profession											
Extra Vulnerable to;	Holy Water (1d4 damage), unwe'l vs holy places and objects											
AM	20%											
SV DR	12											
SV MW	13											
SV TS	13											
SV DB	15											
SV SP	15											
ML	10											
XP	1	2	3	4	5	6	7	8	9	10	10+	10+
TT	R+S											
Body Weight	2-5 LBS											

Atomies avoid most serious-minded male creatures, but mix freely with the female Grigs, and are 20% likely to be found in their company. The lightest and quickest of all the Fairies, atomies are less than 1-foot tall. Atomies have four dragonfly-like wings, which they can retract under a fold of skin on their back. Their features are Elven; their skin is pale with a hint of woodland green, and a narrow head whose dominant feature is a pair of oversized, green-purple eyes.



Atomie clothing is bright and festive while at the same time blending with woodland surroundings, simple, yet practical: a skirt made of plant fiber.

Atomies have twice the hearing range of humans, and they have infravision to 90 feet. Their voices are high-pitched, almost a bee-like buzz. Atomies speak their own language and often the languages of Sprites, Pixies, and some broken Common. They can also speak with plants and animals.

Combat:

Atomies attack as fighters. About 20% of atomies carry tiny crossbows and spears of Pixie size. Atomies have the following magical abilities, usable once per round at 5th-level ability: blink, invisibility, pass plant, speak with animals, and summon insects.

Atomies are surprised only on a 1; opponents suffer a -6 penalty to

surprise rolls. Upon hearing an intruder, atomies hide and try to make the intruder go away, using false lights, clattering voices, and pesky, summoned insects. Repeat intruders are warned with crossbow bolts. If combat is inevitable, or the intruders are Orcs, the atomies regroup and attack. Atomies with spears fly in and dive on surprised opponents (usually aiming at their posteriors). Diving attacks inflict double damage (2d4).

Invisibility to Mortals

Atomies may at will become Invisible to Mortals, in 1 initiative segment. They have the special power of being able to remain invisible even when attacking. This enables them to always gain surprise against those who can't detect the invisible, on the following rounds they get the normal invisible bonuses. They also have second sight. They are invisible unless they want to be seen (or unless magically detected). They can't be attacked in the first round of combat, but after that their attackers will see shadows and movement in the air and may attack the Sprites with a -4 penalty on attack rolls.

When a Detect Invisibility is used, the fairy will become visible to the user of the spell effect, but the fairy may become Invisible to that viewer after 1 initiative segment if it desires to do so. The same occurs to spells like appear, or dispel magic Fairies are immune to sonic magic like Dance spells.

Habitat/Society:

These frolicsome creatures are found in mountain lowlands within pleasant, green meadows, usually near large oaks and a pond, stream, or other water source. Within the hollows and branches of the great trees they favor, atomies build comfortable chambers and stout tree houses in which they sleep during the hours of daylight. These outer dwellings are almost always camouflaged to hide their presence from observers below. At other times, when there is a lack of large trees, atomies may build underground burrows with entrances through the hollow trunks of trees.

Atomies live in the upper branches of old hardwood trees (usually oaks), one family per tree. Each family hollows out a series of tiny rooms, decorating with walnut chairs, woven pine needle rugs, acorn dishes, and the like. A network of balconies, landings, and rope bridges connects the dwellings, forming a village high above the forest floor. A typical Atomie village houses 3d4+10 adults and 4d6 children.

Atomies seldom bother with outsiders, even standard Sprites (whom they view as tedious and too serious), but they will sometimes help a lost child. A rescued child is well cared for and entertained before being returned to the outside world.

The concept of pets is unknown, but atomies often grow mushroom "friends" in their living rooms.

Atomies have loose leadership, choosing a chieftain based on storytelling and singing ability. At dusk, the atomies awaken and spend the evening gathering food or frolicking about in the moonlight. The eyesight of these creatures in darkness is comparable to that of normal creatures in daylight. Atomies greatly resent the intrusion of strangers (excepting their cousins, the Grigs) into their meadows, and they usually make a combined attack to drive away unwelcome guests by summoning a horde of mosquitoes, flies, ants, and other bothersome insects, followed by a meeting with nearby animals; wild cats, badgers, raccoons, bears, etc. The atomies themselves may attack with their small weapons, making good use of their invisibility, pass plant, and blink powers.

Ecology:

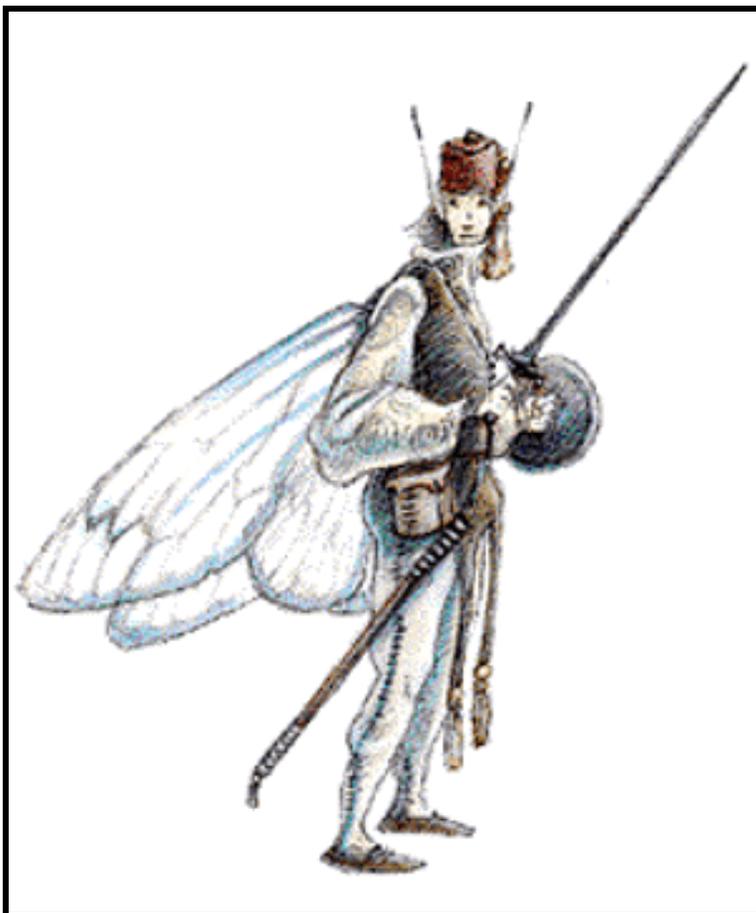
Atomies are herbivores and find the eating habits of their cousins repulsive. They favor nuts above fruit, and prefer honey when they can trick bees into giving them some.

Atomies make perfect, bite-sized morsels for most creatures, and sometimes fall prey to evil predators. Atomies view magic as a force connected with life and are fascinated by inanimate magical items. Atomies collect magical items and display them in their homes or communities. Non-magical treasures are considered clutter and are either thrown away or given to forest creatures who value such things.

Atomies, Grigs, and Sprites are closely related beings, similar enough to describe them together. Their appearances and attitudes are similar, and they are often considered to be one race. This primarily due the fact that Atomies are only male and Sprites only female, and they need each other for reproduction, similar to Fauns and Dryads.

The chief difference between them is one of profession. The Atomies are male, masculine spirits.

Pixy Weapon	Dm	Ranges (S/M/L)
Battle Axe	1d6	
Club	1d2	
Dagger	1d2	3/6/10
Mace	1d3	
Sling	1d2	10/20/30
N. Sw ord	1d4	
2H Sw ord	1d6	
Bow	1d4	10/30/50
Crossbow	1d3	15/30/45
Hand Axe	1d3	
Pole Arm	1d6	
Spear	1d4	5/10/20
S. Sw ord	1d3	
War Hammer	1d4	





They survive primarily as scavengers, 'living off the land' and 'borrowing' from other races as need be. Both races are meticulously clean, and they love water; to win their favor many people leave out pails of water at night, in which these Fairies may bathe and frolic. They also appreciate fresh cream, or some delicate foodstuffs. Atomies can and will mate with Sprites or Grigs. Males offspring will be Atomie, female will be that of the mother. They will not reproduce offspring with any other species.

Example use

On the first leg of a trek into the mountains to find the lair of a green dragon, the adventurers make camp in a small meadow as dusk approaches. As dinner is prepared and night falls, the party is set upon by a voracious horde of stinging, biting insects that chase off the horses (which were believed to be securely staked down), then turn on the PCs, possibly causing the group to abandon equipment (which is not to be found upon later search) as it retreats to safety and seeks the recovery of the steeds.

Weaknesses

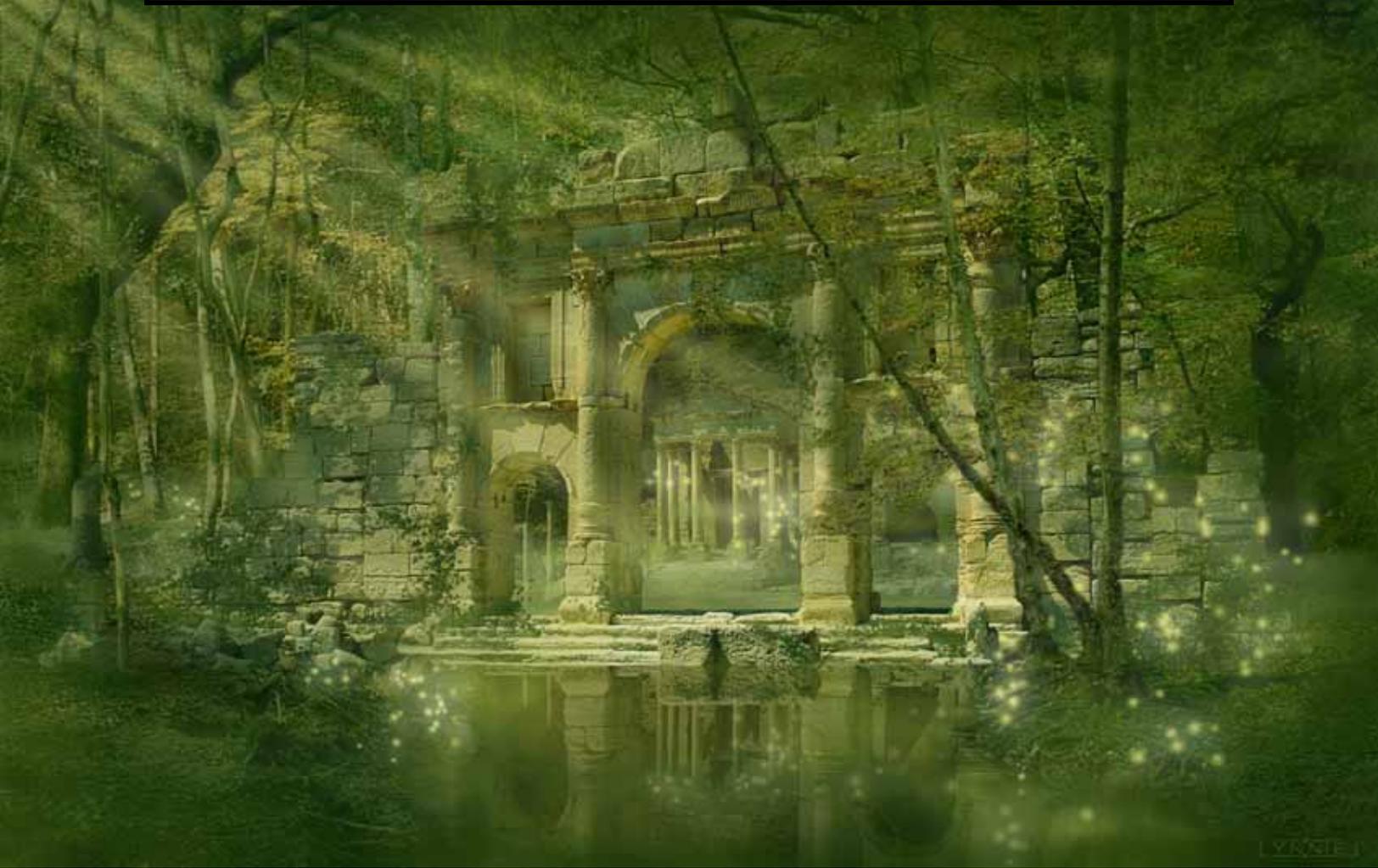
They take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals.



Just a nice picture of a Fairy Dragon and a Robin

Romeo and Juliet by William Shakespeare describes Atomies pulling Queen Mab's carriage.

*O, then, I see Queen Mab hath been with you.
She is the fairies' midwife, and she comes
In shape no bigger than an agate-stone
On the fore-finger of an alderman,
Drawn with a team of little atomies
Athwart men's noses as they lie asleep;
Her wagon-spokes made of long spinners' legs,*



Fairy Land by Edgar Allan Poe references atomies in the last lines:

*They use that moon no more
For the same end as before-
Videlicet, a tent-
Which I think extravagant:
Its atomies, however,
Into a shower dissever,
Of which those butterflies
Of Earth, who seek the skies,
And so come down again,
(Never-contented things!)
Have brought a specimen
Upon their quivering wings.*

Grig (*Sylphus minor* Prophalangopsidae)

Fairy	Grig												
Type	Fairy												
Climate/Terrain	temperate Forest												
Frequency	Very Rare												
Organization	Band												
Activity Cycle	Night												
Diet	Herbivore												
AL	NG												
NA	2d6												
Size	4"+3d6" (fitness normal)												
ST	3d6=3-13												
IN	3d6=3-13												
WI	3+2d6=5-15												
DX (PR)	3+2d6=5-15												
CO	3+2d6=5-15												
CH	3+2d6=5-15												
Languages	Fairy, Broken Local, Plants and Animals												
Spellcaster Limits:	D6, W4												
AC	2												
AV	by armor												
Level	NM	1	2	3	4	5	6	7	8	9	10	11/36	
XP Needed													
HD	1***	2***	3***	4***	5***	6***	7***	8***	9***	10***	10+***		
HP	1d4	2d4	3d4	4d4	5d4	6d4	7d4	8d4	9d4	10d4	+1 vl		
MV / FL / MF	+2cn/ ST adj.						+1 cn/ST adj.						
	60'/20'						0-5 cn 5B						
	45'/15'						6-10 cn 3B						
	30'/10'						11-15 cn 1B						
	15'/5'						16-20 cn 1/2 B						
	0						20 cn+						
	Leap 120'						Must rest 1T/3T Flying						
THACO	20	19	18	17	16	15	14	13	12	11	10		
Attacks	2 weapon (Dart, Sword)												
Damage	by weapon (Tiny)												
Special Attacks	Blink, Pass Plant, Summon Insects												
Special Defenses:	Invisibility to Mortals, Second Sight, Cast Speak to Plants.												
Immune to:	Surprised 1on 6 only. Normal Disease												
Item Use Success		01-05	01-10	01-15	01-20	01-25	01-30	01-35					
Item Use Failure	01-00	06-84	11-84	16-84	21-84	26-84	31-84	36-84					
Item use Backfire		85-99	85-98	85-97	85-96	85-95	85-94	85-93	85-92	85-91	85-90		
Item use Unexpected		00	99-00	98-00	97-00	96-00	95-00	94-00	93-00	92-00	91-00		
Natural Skills	Tracking												
Obligatory Skill	Dancing												
Skills	4+1IN						+1			+1			+1/1,500,000
Advised Skills	Animal Training, Hiding, Hunting, Knowledge, Labor, Forest Survival, Singing, Profession												
Extra Vulnerable to:	Holy Water (1d4 damage), unwe'l vs holy places and objects												
AM	30%												
SV DR	12			8			4			2			
SV MW	13			10			7			4			
SV TS	13			10			7			4			
SV DB	15			11			7			3			
SV SP	15			11			7			3			
ML	10												
XP													
TT	R+S												
Body Weight	2-5 LBS												

Grigs are mischievous and lighthearted. They have no fear of big people and take great joy in playing tricks upon them. A Grig has the head, torso, and arms of a Sprite, with the wings, antennae, and legs of a cricket. They can leap great distances.

Grigs have mostly light blue skin, forest green hair, and brown hairy legs. They usually wear tunics or brightly colored vests with buttons made from tiny gems.

They have double normal hearing range and 180-foot infravision.



Combat:

Fierce (by Sprite standards), each Grig carries six small darts and a Sprite sword. Grigs gain a +2 bonus to attack rolls with darts. Darts and swords do normal damage when used by Grigs, but only 1 point of damage when used by non-Grigs.

Grigs have the following spell-like abilities, usable once per round at 6th level ability: Polymorph Self, Entangle, Pyrotechnics, Trip, and Ventriloquism. Grigs move silently in woodlands; they are surprised only on a 1, while opponents suffer a -6 penalty to surprise rolls.



Some Grigs throw darts, while others leap to attack, and one Grig fiddler (Grigs never go anywhere without a fiddle), plays a song with the same effect as the Magic spell Dance All non-Sprites within 30 feet of the fiddler must make a successful saving throw vs. spell or dance until the Grig ceases playing. Grigs can play for hours. (Fairies are immune to sonic magic like this).

Invisibility to Mortals

Sprites may at will become Invisible to Mortals, in 1 initiative segment. They have the special power of being able to remain invisible even when attacking. This enables them to always gain surprise against those who can't detect the invisible, on the following rounds they get the normal invisible bonuses. They also have second sight. They are invisible unless they want to be seen (or unless magically detected). They can't be attacked in the first round of combat, but after that their attackers will see shadows and movement in the air and may attack the Sprites with a -4 penalty on attack rolls.

When a Detect Invisibility is used, the fairy will become visible to the user of the spell effect, but the fairy may become Invisible to that viewer after 1 initiative segment if it desires to do so.

The same occurs to spells like appear, or dispel magic.

Habitat/Society:

Grigs roam the forests in small bands. They have no permanent homes but often sleep in the limbs of Treants, or near unicorns (who protect Grigs even unto death).

Grigs are cautious but trusting. They delight in playing pranks on big people. Common pranks include stealing food, collapsing a tent, and using *ventriloquism* to make objects talk. Once a prank is set, the Grigs sit back and watch, laughing at the unfortunate person. People who make fools of themselves are apt to be plagued by harmless jokes until they reach the forest edge. At that point, one of the Grigs comes out of hiding and makes amends with a gift, either a harmless bauble such as a 1d6×100 gp gem (25%) or a precious jar of really fresh honey (75%).



Ecology:

Grigs live on nuts, berries and honey, like their Atomie cousins.

Atomies, Grigs, and Sprites are closely related beings, similar enough to describe them together. Their appearances and attitudes are similar, and they are often considered to be one race. This primarily due the fact that Atomies are only male and Sprites only female, and they need each other for reproduction, similar to Fauns and Dryads.

The chief difference between them is one of profession. The Atomies are male, masculine spirits.

They survive primarily as scavengers, 'living off the land' and 'borrowing' from other races as need be. Both races are meticulously clean, and they love water; to win their favor many people leave out pails of water at night, in which these Fairies may bathe and frolic. They also appreciate fresh cream, or some delicate foodstuffs.

Grigs can and will mate with Sprites or Atomies. Male offspring will be Grig; female will be that of the mother. They will not reproduce offspring with any other species.

Weaknesses

They take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals.

Faux Faerie (*Sylphus minor Energis*)

Fairy	Faux Fairy									
Type	Fairy									
Climate/Terrain	Temperate Forest									
Frequency	Very Rare									
Organization	Solitary									
Activity Cycle	Day									
Diet	Herbivore									
AL	CN									
NA	1									
Size	12+1d12" or by fairy shape Fitness 1d10									
ST	2+1d8=3-9									
IN	7+1d4=8-11									
WI / CH / CO	3d6=3-18									
DX	12+1d6=13-18									
Languages	Fairy, Local, Local Elvish									
AC	4									
AV	0									
Level	-3	-2	-1	NM	1	2	3	4	5	6
HD	1*	2*	3*	4*	5*	6*	7*	8*	9*	10*
HP	■	■	■	■	■	■	■	■	■	■
MV	180°/60°									
THACO	19	18	17	16	15	14	13	12	11	10
Attacks	1 weapon									
Damage	by weapon (Tiny)									
Special Attacks	Spell Absorption and release									
Special Defenses;	Invisibility to Mortals Second Sight									
Immune to;	Normal Disease									
Obligatory Skill	Dancing									
Skills	4+1/IN							+1		+1
Extra Vulnerable to;	Holy Water (1d4 damage), unwel vs holy places and objects									
AM	100%									
SV DR	12		8		4		2			
SV MW	13		10		7		4			
SV TS	13		10		7		4			
SV DB	15		11		7		3			
SV SP	15		11		7		3			
ML	7									
XP	■	■	■	■	■	■	■	■	■	■
TT	S									
Body Weight	11-26 cn (in any shape)									

Combat:

The lies and deceit of the faux faerie are one of its most potent weapons, and more than one adventuring party has been misdirected to its death by these pernicious little creatures. But the most unusual feature of combat with these strange creatures is their complete and special magic resistance, which gives them total protection from all forms of magical spell attack. An invisible aura of absorbent and reactive magic surrounds them so that when a spell is cast upon them, the spell is itself absorbed into their aura, where it joins dozens of other spells, circling the faux faerie in a magical frenzy. If the aura is "full" at the time a spell is cast upon the faux faerie, the spell is still absorbed, but a random spell captured earlier is expelled from the aura back toward the caster of the spell upon the faux faerie. This can happen multiple times in the same round and cannot be disrupted by any physical attack. Thus, without components or motions of casting, a faux faerie may appear to have great innate magical abilities, as it will cast out in any round the same number of spells which may be cast upon it that round, without suffering spell disruption by any means.

If a faux faerie is burnt in its dormant state (see Habitat/Society below), the results can be disastrous, as the aura is disrupted and all of the stored spells are released at the rate of six per round until the aura is fully emptied or the burning of the faux faerie is put out.

The number of spells which can be held by the aura of a faux faerie ranges from 24 to 48, and does not change over the life of the faux faerie. Until the aura fills, spells are merely captured by it, and no spells are expelled in return. Once full, the aura captures and randomly expels spells on a one-for-one basis. The spells absorbed and expelled may be either magical or clerical in nature and are not limited by school or discipline. The spells which a faux faerie has stored in its aura would normally include a variety of spells which might have been cast upon it (by both friendly and unfriendly parties), including such spells as know alignment, charm, magic missile, lightning bolt, etc.

The faux faerie has a mission and goal to its life: to misdirect and lie to as many creatures as possible. It is quite happy in its life's work, and delights in finding new and novel ways to lie and mislead others. It has almost no powers of its own, but its special form of magic resistance makes it seem as if it has great magical power. Because it is essentially a magic-based creature, the faux faerie can appear to those who view it as one of almost any number of Fairy like creature, such as Sprites, Brownies, Pixies, Leprechauns, or woodland Fairies. It will generally take the form of whichever type of Fairy-creature is most common to the locale in which it is currently traveling. The faux faerie is an excellent mimic, conversant in all of the languages of the creatures it portrays, and is virtually impossible to detect as an imposter, except that it does not possess the innate magical powers and natural abilities of the creatures it poses as. Thus, for example, it can appear and sound like a Leprechaun, but cannot play the magical tricks that come so easily to such creatures. The faux faerie spends its day changing trail markers and sign posts, creating false and circling trails, and giving inaccurate directions and information to passersby. It will even create trails to areas in which such natural dangers as quicksand, rockslides, and dangerous pits abound. It is a congenital liar, but crafty in mixing lies, half-truths, and partial truths, so as to misdirect and confuse without its lies being noticeable or obvious. Once having led someone astray, the faux faerie will often follow behind them at a distance to laugh at their plight, sometimes changing form to encounter them yet again.

Whatever shape, it does not fly. Swimming is at half normal rate.



Habitat/Society:

During daylight hours, the faux faerie goes about its novel business, snacking on berries and nuts. An hour before dusk, the faux faerie will seek out a suitable fallen branch or log, three or four feet long at most, into which it melds itself for its night's rest, and becomes a part of the wood itself – much as a dryad will meld into her host tree for rest and replenishment. The faux faerie remains in the wood until an hour after dawn. When infused with a faux faerie, the wood of the branch or log will take on an extremely faint blue glow from the dweomer of the magical aura of the faux faerie. This glow, which is indistinguishable from the blue fox fire glow which sometimes occurs in naturally decomposing wood, cannot be seen at all if it is still light or dusk or if there is a light source (e.g., torch, lamp, lantern, or continual light gem) in use when the wood is viewed. Thus, gathering wood for a fire at dusk can be a risky proposition if a faux faerie is about. If the wood infused with a dormant faux faerie is burnt, the faux faerie will take normal damage from the fire, and its aura is explosively disrupted as described above, if, however, the wood containing the faux faerie is chopped or cut (and not burnt), only six random spells will be discharged. Two faux faeries will emerge from the pieces of wood that morning, each with half the hit points and half the stored spells of the original faux faerie. They will remain in this immature stage for two weeks, after which their hit points and spell capacities will double. This is the only known means of procreation for the faux faerie.



Ecology:

A faux faerie can be a formidable storage battery for high-level protective and healing spells, or even for offensive spells. If captured before its aura is full, the faux faerie can be "fed" whichever spells are desired. For example, a cleric could cast several high-level cures on the faux faerie until its aura was filled or nearly filled with such spells. This would allow any Spellcaster to receive such a cure during battle by casting a low level spell on the creature, receiving the expelled spell in return. Obviously there are many risks involved. First, the hazards of trying to determine whether or not a faux Faery's aura is "full" should be obvious, as well as the effort involved in capturing the creature. Second, as low-level spells are cast upon it to discharge the stored spells, the odds increase that one will not receive the hoped-for spell in return. And finally, faux faeries are not at all fond of being treated like storage batteries, and will do their utmost to escape from any such situation.

Fairies are immune to sonic magic like Dance spells.

Bramble Fairy (*Sylphus minor Spinatus*)

Fairy	Bramble Fairy									
Type	Fairy									
Climate/Terrain	Subarctic to Temperate Grasslands, Hills, and Plains									
Frequency	Rare									
Organization	Nomadic Band									
Activity Cycle	Day									
Diet	Omnivore									
AL	NE									
NA	2d6									
Size	2+2d4* (fitness normal)									
ST	3d6=3-13									
IN	6+2d6=8-18									
WI	3d6=3-18									
DX (PR)	7+2d6=9-19									
CO	3d6=3-16									
CH	3d6=3-18									
Languages	Fairy, Local, Imp									
Spellcaster Limits:	na									
AC	8									
AV	By Armor Mostly 5									
Level	NM	1	2	3	4	5	6	7	8	9
XP Needed	—	█	█	█	█	█	█	█	█	█
HD	1	2	3	4	5	6	7	8	9	10
HP	1d4	2d4	3d4	4d4	5d4	6d4	7d4	8d4	9d4	10d4
MV	+2cn/ ST adj.									
90'/30'	0-20cn									
60'/20'	21-75 cn									
30'/10'	76-150 cn									
15'/5'	151-200 cn									
0	201cn+									
THACO	19	18	17	16	15	14	13	12	11	10
Attacks	once self									
Damage	1d6									
Special Attacks	10% chance to poison									
Special Defenses:	Invisibility to Mortals, Second Sight									
Immune to:	Normal Disease									
Item Use Success	01-05	01-10	01-15	01-20	01-25	01-30				
Item Use Failure	01-00	06-84	11-84	16-84	21-84	26-84	31-84			
Item use Backfire	85-99	85-98	85-97	85-96	85-95	85-94	85-93	85-92	85-91	
Item use Unexpected	00	99-00	98-00	97-00	96-00	95-00	94-00	93-00	92-00	
Natural Skills	Tracking									
Obligatory Skill	Hiding									
Skills	4+1IN							+1		+1
Advised Skills	Animal Training (Porcupine), Trapbuilding, Riding (Porcupine)									
Extra Vulnerable to:	Holy Water (2d4 damage), unwe'l vs holy places and objects									
AM	5%									
SV DR	12	8			4			2		
SV MW	13	10			7			4		
SV TS	13	10			7			4		
SV DB	15	11			7			3		
SV SP	15	11			7			3		
ML	5									
XP										
XP wit Poison										
TT	R+S									
Body Weight	2-5 cn									

Brambles look like tiny, dried-out people, of roughly leaf-size, with dark, wrinkled skin, long, pointed fingers and toe nails, ears with much sharper points than elves', and—sticking out of their backs—a brace of spines that look like they should support miniature dragon wings, but which are bare. Under normal circumstances brambles wear small suits of spiked (insectoid) plate mail armor; the wing spines that come out of holes in the armor's back plate are often mistaken for longer versions of the artificial spines covering the rest of the bramble's armor.

They speak their own language, as well as the languages of most other faerie creatures.

The tiny bramble fairies are among the most aggressive and vicious of all faeries. Rumor has it that the first bramble Fairies were the first individual outcasts from "polite" faerie society. What was unknown then, was that the Gorse Fairy, their ancestors, were affected by the corrupting magic of the bad magical points of Mystara (of which many lead to the Imp Realm).

This happened long before the elves reached the continent of Brun, where they later created their Canolbarth Forest. At that moment the area was just recovering from large ice sheets, and the deprived area could only harbor the sturdiest of plants, Grass and Thorns. The Gorse Fairy, as being natural spirits soon arose in the area and quickly spread. When they came to an area full with Thorns, they thought to have found a haven of safety. Unbeknownst to them these thorns rapidly multiplied due to escaping magic from the natural bad magic point of Thornbush. The Gorse Fairy living in the area were rapidly affected, lost their wings and transformed into the Bramble Fairies.

Combat:

The spine-covered armor of a bramble is both its best defense and its strongest attack. The armor provides AV5 protection, and the barbs on its surface prevent other creatures from coming too close to the wearer; any animal that attempts to bite or eat a bramble suffers an automatic 1d4 damage, as would any humanoid trying to pick up a bramble with bare hands. Protected attackers must roll above the AV value of the armor covering their hands on 1d12 to avoid injury; Dexterity, Magic and

shield bonuses do not apply.

To attack with its spines, a bramble merely hurls itself against a foe; using normal attack and damage rolls. A group of bramble will wrestle opponents close to it's a human (5') in height, causing 1d2 points of damage per round per Bramble involved in addition to the normal wrestling results, with a combined Wrestling rate of all HD added together.

One bramble in ten wields poison. The wing spines of these brambles secrete a strong poison that causes a painful burning sensation (-2 on attack and damage rolls and Wrestling Rate for 2d10 rounds, with additional doses having cumulative effects). A successful saving throw vs. poison with a -3 penalty halves both the effect and duration. As these brambles are perfectly willing to use this poison on dissenting members of their own bands, these special brambles are generally the leader in any group.

Finally, brambles are often found riding an odd selection of animals. It is not uncommon to come upon a band riding a collection of porcupines, hedgehogs, and other creatures, looking like bizarre Pixie knights in their nomadic wan.

Invisibility to Mortals



Brambles may at will become Invisible to Mortals, in 1 initiative segment. They have the special power of being able to remain invisible even when attacking. This enables them to always gain surprise against those who can't detect the invisible, on the following rounds they get the normal invisible bonuses. They also have second sight. They are invisible unless they want to be seen (or unless magically detected). They can't be attacked in the first round of combat, but after that their attackers will see shadows and movement in the air and may attack the fairies with a -4 penalty on attack rolls.

When a Detect Invisibility is used, the fairy will become visible to the user of the spell effect, but the fairy may become Invisible to that viewer after 1 initiative segment if it desires to do so. The same occurs to spells like appear, or dispel magic.

Immunities

Faeries are immune to all normal diseases but may still be affected by magical diseases such as mummy rot.

Faeries do not grow old. Death is merely a change in the cycle of their existence in which they become reborn as another faerie (in 0-999 years time). Fairies are immune to sonic magic like Dance spells.

Weaknesses

Bramble Faeries take 2d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy

Symbols, Prayers or the names of the Immortals (especially Good)

Magic Item Use

They may use magic items permitted to fighters (again, subject to size). In addition, they may attempt to use items normally restricted to Spellcasters. See table; on Success the item functions properly, on Failure, the item fails to function at all, Backfire, the item malfunctions, directing its results against an unintended target (typically the user. For example, a backfiring Wand of Fireball would explode around the user rather than the intended target, or a Shield spell, cast from a scroll, would protect not the caster, but his opponent or a nearby rock or tree. On an Unexpected result; due to the Fairy's inherently magical nature, there is a chance of the item producing an entirely unexpected result. The chance of this happening increases as the Fairy rises in level, presumably becoming more magical.

It is up to the DM to determine the exact nature of an unexpected result. As a general guide, roll 1d6=>1-2= the event is helpful to the Fairy, 3-4= Harmful, 5-6= indifferent. The dm should be imaginative in creating unexpected results. If there is a Fairy in the party with a chance of generating them, it may be useful to prepare a few clever ideas beforehand. Note that unexpected results can assist the DM as a plot device and relative plausible Deus ex Machina. For example, an indifferent result could be to save the party from impossible odds, but by teleporting them into the lair of a Red Dragon.

Such results may liven up the campaign by 'forcing' the characters into new circumstances and adventures. Be forewarned, however, that this one must be careful not to abuse or overuse this game device, or it will quickly become old and boring. Examples; using the aforementioned Wand of Fireball, an unexpected helpful result could be healing the caster with 1d6 hp; harmful, causing a small load of manure to appear in the air over his head and drop on him, causing an illusory reproduction of a famous painting, or to appear suspended in the air for a round.

Habitat/Society

Brambles are a malicious evil kind of fairy, living like the Gorse Fairy in thorn bushes. Their lifestyle may be evil, but they are very reclusive. Rarely are they seen, and rarer still victims of them are discovered. They are omnivorous, eating mostly vegetables, but also completely digesting a complete human body in less than a week, leaving nothing but clean bones (often hidden under the thorns and sometimes even used as temporary abodes—especially the skull and with leaves covered ribcage. They often leave after eating a human (oid). Strangely these creatures will not attack animals, or elves. Elves they can't digest, probably due their vegetable/fairy origin, as they also can't and won't eat any kind of fairies. This doesn't mean they won't kill one if having a chance too. Their low morale makes it, however, very unlikely to continue combat with multiple and/or able victims, especially with access to magic. Their enemies are the Gorse Fairies from which they "evolved" as having the same territorial type.

Ecology

The Bramble Fairies further live as Pixies and Sprites, having both genders for reproduction. They are able to but never will reproduce with Pixies or Sprites or other Fairies. They only breed amongst their own race.

These fairies are nomadic, traveling from one region of thorns to another, following the seasons. In winter their territory ranges between the Southern Coast of Brun and Glantri, in summer they spread as far as the Northern Wildlands.



Gorse Fairy (*Sylphus minor Ulexis*)

Fairy	Gorse Fairy									
Type	Fairy									
Climate/Terrain	Subarctic to Temperate Grasslands, Hills, and Plains									
Frequency	Uncommon									
Organization	Tribe									
Activity Cycle	Day									
Diet	Herbivore									
AL	N, NG, CN, LN									
NA	5d8									
Size	2+2d4" (fitness normal)									
ST	3d6=3-13									
IN	6+2d6=8-18									
WI	3d6=3-18									
DX (P R)	7+2d6=9-19									
CO	3d6=3-16									
CH	3d6=3-18									
Languages	Fairy, Local, Imp									
Spellcaster Limits;	na									
AC	6 (2 if Flying)									
AV	0									
Level	NM	1	2	3	4	5	6	7	8	9
XP Needed	0	100	200	300	400	500	600	700	800	900
HD	1**									
HP	1	2	3	4	5	6	7	8	9	10
MV / FL (MF)	+1cn/ ST adj.									
120'/40'	0-1cn					0cn 7A				
90'/30'	2-3 cn					1cn 5 A				
60'/20'	4-5 cn					2 cn 3A				
30'/10'	6-7 cn					3 cn 1A				
15'/5'	8-9 cn					4 cn 1/3 A				
0	10cn+					5 cn +				
THACO	20					19				
Attacks	by micro weapons +2 to hit									
Damage	1									
Special Attacks	10% arrows to confusion poison Once a Day; Mirror Image. 3 times a day minor effect 10% chance to once aday; Spike growth, Goodberry									
Special Defenses;	Invisibility to Mortals, Second Sight, Cantrips, Lair Trap									
Immune to;	Normal Disease									
Item Use Success	01-05	01-10	01-15	01-20	01-25	01-30				
Item Use Failure	01-00	06-84	11-84	16-84	21-84	26-84	31-84			
Item use Backfire	85-99	85-98	85-97	85-96	85-95	85-94	85-93	85-92	85-91	
Item use Unexpected	00	99-00	98-00	97-00	96-00	95-00	94-00	93-00	92-00	
Natural Skills	Tracking									
Obligatory Skill	Hiding									
Skills	4+1IN					+1				
Advised Skills	Animal Training (Porcupine), Trapbuilding, Riding (Porcupine)									
Extra Vulnerable to;	Holy Water (1d4 damage), unwl vs holy places and objects									
AM	5%									
SV DR	12	8			4			2		
SV MW	13	10			7			4		
SV TS	13	10			7			4		
SV DB	15	11			7			3		
SV SP	15	11			7			3		
ML	10									
XP	16					30				
XP wit Poison	19					35				
TT	PRS									
Body Weight	10-15 cn									

These faerie folk, are roughly the size of a leaf, and in some respects the most beautiful, the gorse must be secretive and unobtrusive to survive. Gorse appear as tiny human children, though they are fully mature, with the only differences being their height, their delicate wings, and their slightly pointed ears. Their simple clothing is no different in appearance than that of most humans or elves, if any is worn at all. When wearing clothing they prefer dressing in shades of green and yellow to blend in with their surroundings, which are most often gorse (*Ulex Europeaus*), a prickly evergreen shrub with yellow flowers.



Gorse have their own language, but are willing and able to speak the Fairy tongue and often understand (not speak) the local tongue.

Combat:

Aside from using the defenses of their thorny homes, gorse use a number of weapons, all of which they manufacture from the bushes they tend. They have minute bows with a 30 foot range, tiny spears (10 foot range) and minuscule swords, all of which inflict 1 point of damage. The weapons' fine points and the skill with which the gorse use them give these tiny creatures a +2 bonus to their attack rolls. Also, 10% of gorse arrows will be coated with a weak poison that causes confusion (like the spell with the same name) for 2d4 rounds if the victim fails a saving throw vs. poison.

Magic-use

In addition to their weapons, gorse have limited magical abilities and defenses available. Each day, a gorse can cast one **mirror image**, as the 2nd level wizard spell, and three minor magical effects. Each of minor effect occurs if performed with the 1st-level wizard spell Cantrip, and each takes place in its entirety within the round it is cast. Typical uses include:

Distract:

Causes anyone watching the gorse to look at an area of the caster's choice within 10 feet, those of average intelligence or better receive a saving throw;

Exterminate:

Kills a single creature no larger than a field mouse, or all insect-sized

creatures in a ½ cubic foot area, magical or enchanted creatures receive a saving throw vs. death magic;
Sprout: Causes thorn bushes in a 1 cubic yard area to add an inch of new growth (good for blocking a miniature path).
 One gorse in ten can cast one **Spike growth** and one **Goodberry** spell each day. These are used either to defend the lair or to bribe intelligent creatures not to attack them.

Invisibility to Mortals

Gorse may at will become Invisible to Mortals, in 1 initiative segment. They have the special power of being able to remain invisible even when attacking. This enables them to always gain surprise against those who can't detect the invisible, on the following rounds they get the normal invisible bonuses. They also have second sight. They are invisible unless they want to be seen (or unless magically detected). They can't be attacked in the first round of combat, but after that their attackers will see shadows and movement in the air and may attack the fairies with a -4 penalty on attack rolls.

When a Detect Invisibility is used, the fairy will become visible to the user of the spell effect, but the fairy may become Invisible to that viewer after 1 initiative segment if it desires to do so. The same occurs to spells like appear, or dispel magic.

Immunities

Faeries are immune to all normal diseases but may still be affected by magical diseases such as mummy rot.

Faeries do not grow old. Death is merely a change in the cycle of their existence in which they become reborn as another faerie (in 0-999 years time). Fairies are immune to sonic magic like Dance spells.

Weaknesses

Gorse Faeries take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals.

Magic Item Use

They may use magic items permitted to fighters (again, subject to size). In addition, they may attempt to use items normally restricted to Spellcasters. See table; on Success the item functions properly, on Failure, the item fails to function at all, Backfire, the item malfunctions, directing its

results against an unintended target (typically the user. For example, a backfiring Wand of Fireball would explode around the user rather than the intended target, or a Shield spell, cast from a scroll, would protect not the caster, but his opponent or a nearby rock or tree. On an Unexpected result; due to the Fairy's inherently magical nature, there is a chance of the item producing an entirely unexpected result. The chance of this happening increases as the Fairy rises in level, presumably becoming more magical.

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Habitat/Society:

Gorse dwell in the green, thorny flower bushes from which they take their name; their lairs are forbidding to most predators too large to maneuver through the thorns as the gorse do.

Creatures larger than twice gorse size trying to enter their thorny bushes take damage equal to 1 hit point per round if Armor Class 6 to 10, or 1 point every other round if Armor Class 4 to 5. Movement rates through gorse bushes of beings of size S to L are slowed to one-quarter normal; larger and smaller beings are unhampered. If threatened, gorse will retreat deeper into their bushes, luring attackers through the most thickly thorned regions and possibly over logs, pits, and other hard-to-see natural obstacles.

**Ecology:**

Although they must be wary of bigger folk—and almost all creatures are big to them—gorse can be persuaded to deal with woodland dwellers (dryads, satyrs, centaurs, etc.), humans, and demihumans who bring them gifts of fresh fruit bread, honey, or milk. They become protective of any who do them favors, such as druids who defeat menacing beasts or elves that stop forest fires. Often a gorse tribe will send a few members to accompany its larger allies for the duration of the latter's stay near their lair.

Some gorse tribes have magical potions in their lairs. Because of their small size, one potion can affect 20 gorse. Thus, it is not uncommon to find a large group of these faeries who can polymorph themselves, resist fire, or similar at will for short periods of time. Potions that affect others, such as various control potions, work only if all the gorse who drank part of it concentrate on the potion effect at once. Consequently, these potions often lie undisturbed in their hoards and will often be traded for more useful ones or used as bribes or rewards for bigger folk.

Frost Fairies (*Sylphus minor Frigidus*)

Fairy	Frost Fairies												
Type	Fairy												
Climate/Terrain	Subarctic and cold/winter temperate forests												
Frequency	Rare												
Organization	Tribal												
Activity Cycle	Any												
Diet	Omnivore												
AL	LNG, N, CN, LG, LN												
NA	1d6												
Size	8"+1d20" (fitness normal)												
ST	3d6=3-13												
IN	6+2d6=8-18												
WI	3d6=3-18												
DX (PR)	7+2d6=9-19												
CO	3d6=3-16												
CH	3d6=3-18												
Languages	Fairy, Local, Local Elvish, Gnomish, Hin/Lalor, Animals												
Spellcaster Limits:	D6, W4												
AC	9 (5 if flying)												
AV	By Armor, or by cold clothing 1												
Level	NM	1	2	3	4	5	6	7	8	9	10	11/36	
XP Needed	1**	2**	3**	4**	5**	6**	7**	8**	9**	10**	10**	10**	
HD	1d4	2d4	3d4	4d4	5d4	6d4	7d4	8d4	9d4	10d4	10d4	+1/1v1	
HP	1d4	2d4	3d4	4d4	5d4	6d4	7d4	8d4	9d4	10d4	10d4	+1/1v1	
MV / FL / MF	+2cn/ ST adj.						+1 cn/ST adj.						
90'/30'	0-20cn						0-20 cn 5B						
60'/20'	21-75 cn						21-40 cn 3B						
30'/10'	76-150 cn						41-50cn 1B						
15'/5'	151-200 cn						51-60 cn 1/2 B						
0	201cn+						61cn+						
	Must rest 1T/3T Flying												
THACO	19	18	17	16	15	14	13	12	11	10	10	as F Lvl	
Attacks	1 weapon												
Damage	by weapon (Tiny)												
Special Attacks	At Will; Control Temperature 10'. Thrice a Day; Cone of Cold, Icy Hands 1n 6 chance/ fairy; Cold Ray												
Special Defenses;	Invisibility to Mortals, Second Sight, Light Falling												
Immune to;	Normal Disease, Cold												
Item Use Success	01-05	01-10	01-15	01-20	01-25	01-30	01-35	01-35	01-35	01-35	01-35	01-35	
Item Use Failure	01-00	06-84	11-84	16-84	21-84	26-84	31-84	36-84	36-84	36-84	36-84	36-84	
Item use Backfire	85-99	85-98	85-97	85-96	85-95	85-94	85-93	85-92	85-91	85-90	85-90	85-90	
Item use Unexpected	00	99-00	98-00	97-00	96-00	95-00	94-00	93-00	92-00	92-00	92-00	91-00	
Natural Skills	Tracking												
Skills	4+1/IN						+1			+1		+1/1,500,000	
Advised Skills	Hiding, Hunting, Knowledge, Labor, Arctic Survival, Singing, Profession												
Extra Vulnerable to;	Holy Water (1d4 damage), unwe'l vs holy places and objects. Heat												
AM	30%												
SV DR	12		8		4		2		2		2		
SV MW	13		10		7		4		4		4		
SV TS	13		10		7		4		4		4		
SV DB	15		11		7		3		3		3		
SV SP	15		11		7		3		3		3		
ML	10												
XP	■	■	■	■	■	■	■	■	■	■	■	■	
XP if Cold Ray	■	■	■	■	■	■	■	■	■	■	■	■	
TT	R+S x2												
Body Weight	5-15 cn cn												



Often called snow Fairies, snow Sprites, or winter folk, these small, mischievous beings inhabit dense forests, migrating to cooler regions as the seasons dictate. Frosts are tiny elfin creatures with whirring, beelike wings. Their skin is pale blue, though some from subarctic regions are a darker blue. Their hair is white or silvery, their eyes are blue or green, and their clothing tends to be white with patches of gray, black, blue, and green.

Combat:

Frosts, like their cousins the Sprites and Pixies, are prone to playing pranks on travelers, but they keep their tricks to a minimum. "Clever" pranks usually involve shaking snow down on burly fighters or creating ice patches.

Control Temperature 10'

Frosts can use control temperature, 10' radius at will, as a 10th level caster.

If evil or destructive beings annoy the frosts, however, they must be prepared for retaliation. Frosts never attack larger beings in hand-to-hand combat, but always flee and use their spells at a distance. They save their weapons skills for hunting small monsters or animals their own size. Initial attacks are made using the natural environment. For example, if large foes cross ice-covered lakes or ponds, frosts might use control

temperature spells to cause the ice to crack under their foes' boots. Then they use spells to cause the water to refreeze if a being falls through the ice and is submerged or swimming. If the chance to use an avalanche trap presents itself, frosts try this against massed groups of their foes.

Cone of Cold

If this doesn't work, frosts are able to use cone of cold spells three times per day at the third level of ability (3d4+3 hp damage, 15-foot-long, 5-foot-wide cone).

Ice Hands

Each is also able to use ice hands, a spell-like power that causes 1-2 points of cold damage by touch, at will. Ice hands freezes up to one gallon of liquid per round, including potions and holy water. Frozen Holy water gives no damage to fairies.

Cold Ray

One frost in six can cast a cold ray from his hands once per day. This ray is 90 feet long, an inch wide, and causes 6d4+6 points of damage if a saving throw vs. spells is unsuccessful. No damage is suffered if the save is successful, as the ray is so narrow.

Cold/Heat

Frosts are immune to all cold. They take normal damage from fire- or heat-based spells, and flames causing 1 or more points of damage instantly sear off their wings, which cannot regrow. Because frosts are so light, they suffer only 1-2 points of damage from falling from any height over 10 feet, but suffer no damage if they land in a snow bank.



Invisibility to Mortals

Frosts may at will become Invisible to Mortals, in 1 initiative segment. They have the special power of being able to remain invisible even when attacking. This enables them to always gain surprise against those who can't detect the invisible, on the following rounds they get the normal invisible bonuses. They also have second sight. They are invisible unless they want to be seen (or unless magically detected). They can't be attacked in the first round of combat, but after that their attackers will see shadows and movement in the air and may attack the fairies with a -4 penalty on attack rolls.

When a Detect Invisibility is used, the fairy will become visible to the user of the spell effect, but the fairy may become Invisible to that viewer after 1 initiative segment if it desires to do so. The same occurs to spells like appear, or dispel magic.

Immunities

Faeries are immune to all normal diseases but may still be affected by magical diseases such as mummy rot.

Faeries do not grow old. Death is merely a change in the cycle of their existence in which they become reborn as another faerie (in 0-999 years time). When they reincarnate they will be born 50% chance as an Unseelie in the Imp Realm, or 50% chance as a Fairy in the Fairy Realm. Fairies are immune to sonic magic like Dance spells.

Weaknesses

Frost Fairies take 2d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals.

Magic Item Use

They may use magic items permitted to fighters (again, subject to size). In addition, they may attempt to use items normally restricted to Spellcasters. See table; on Success the item functions properly, on Failure, the item fails to function at all, Backfire, the item malfunctions, directing its results against an unintended target (typically the user. For example, a backfiring Wand of Fireball would explode around the user rather than the intended target, or a Shield spell, cast from a scroll, would protect not the caster, but his opponent or a nearby rock or tree. On an Unexpected result; due to the Fairy's inherently magical nature, there is a chance of the item producing an entirely unexpected result. The chance of this happening increases as the Fairy rises in level, presumably becoming more magical.

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Habitat/Society:

Frosts are nearly always found in small family groups, though some gatherings are exploratory bands out to see the wide world, cause a bit of trouble, or hunt for gems and crystals, which frosts love and hoard. Nomadic in nature, frosts make their lairs in hollow trees, rocky shelters, old animal dens, and the like, never staying in one place for more than a year. Frosts manufacture few things, usually only clothing, though it is not known how their fine cloth is created. Their dagger-like weapons are actually hard, sharp icicles.

If carefully approached and given gems, frosts can be very helpful to well-behaved beings that don't stay long in the frosts' woodlands. They like other small woodland Fairies best, with elves and dryads running a close second, Halflings third, and everyone else somewhere far behind. They war continually with small evil beings such as quicklings. Some frost communities work closely with Elven and Fairy bands to defend their woods against goblins and other invaders, but are also likely to attack careless human loggers, hunters, and city-builders.

Frosts speak their own language, Elven, and up to three other languages of allied beings in their vicinity. They cannot read or write, and have no interest in learning to do so.

Ecology:

Frosts have little overall effect on their environment, as their food and material needs are minute at best. Frosts have no known use as spell components, though it is rumored that certain evil sorcerers have investigated this possibility in the past. A few such sorcerers are known to have had unfortunate and fatal accidents when crossing icy rivers or traveling through dense winter, forests, and these losses have probably slowed this research.



Unseelie Faeries (*Sylphus minor Cruciatum*)

Fairy	Unseelie Fairies												
Type	Fairy (Corrupted since 1006 AC)												
Climate/Terrain	Sylvan Forest (until 1007 only corrupted Canolbarth)												
Frequency	Very Rare												
Organization	Tribal												
Activity Cycle	Night												
Diet	Omnivore												
AL	CE												
NA	1d0d10												
Size	8"+1d20" (fitness normal)												
ST	3d6=3-13												
IN	6+2d6=8-18												
WI	3d6=3-18												
DX (PR)	7+2d6=9-19												
CO	3d6=3-16												
CH	3d6=3-18												
Languages	Fairy, Local, Local Elvish, Gnomish, Hin/Lalor, Animals												
Spellcaster Limits;	D6, W4												
AC	6												
AV	0												
Level	NM	1	2	3	4	5	6	7	8	9	10	11/36	
XP Needed	1	2	3	4	5	6	7	8	9	10	11	12	
HD	1*	2**	3**	4**	5**	6**	7**	8**	9**	10**	10+**		
HP	1d4	2d4	3d4	4d4	5d4	6d4	7d4	8d4	9d4	10d4	+1/lvl		
MV / FL x2 / MF	+2cn/ ST adj.						+1 cn/ST adj.						
90'/30'	0-20cn						0-20 cn 5B						
60'/20'	21-75 cn						21-40 cn 3B						
30'/10'	76-150 cn						41-50cn 1B						
15'/5'	151-200 cn						51-60 cn 1/2 B						
0	201cn+						61cn+						
	Must rest 1T/3T Flying												
THACO	19	18	17	16	15	14	13	12	11	10	as F Lvl		
Attacks	1 weapon												
Damage	by weapon (Tiny)												
Special Attacks	Fear, Sleep Poison												
	At Night Polymorph partially when hit victim comes beyond 200 yard												
Special Defenses;	Invisibility to Mortals, Second Sight, Light Falling												
Immune to;	Normal Disease, Cold												
Item Use Success	01-05	01-10	01-15	01-20	01-25	01-30	01-35						
Item Use Failure	01-00	06-84	11-84	16-84	21-84	26-84	31-84	36-84					
Item use Backfire	85-99	85-98	85-97	85-96	85-95	85-94	85-93	85-92	85-91	85-90			
Item use Unexpected	00	99-00	98-00	97-00	96-00	95-00	94-00	93-00	92-00	91-00			
Natural Skills	Tracking												
Skills	4+1IN						+1			+1			+1/1,500,000
Advised Skills	Hiding, Hunting, Knowledge,												
Extra Vulnerable to;	Holy Water (2d4 damage), unwell vs holy places and objects.												
AM	25%												
SV DR	12			8			4			2			
SV MW	13			10			7			4			
SV TS	13			10			7			4			
SV DB	15			11			7			3			
SV SP	15			11			7			3			
ML	10												
XP	1	2	3	4	5	6	7	8	9	10	11		
XP if Colf Ray	1	2	3	4	5	6	7	8	9	10	11		
TT	R+S x2												
Body Weight	5-15 cn cn												

Twisted and evil versions of the Fairies, the Unseelie faeries are ugly, dark-skinned creatures. They have tattered insect wings, long thin arms, and broad, large-nosed faces. The Unseelie faeries vary greatly in appearance, often with the faces or limbs of beasts with claws, fangs, or oversized, monstrous eyes. Individuals are able to manipulate their size, ranging from one inch to one foot in height.

The Unseelie faeries fight an endless war against the Fairies, since their spawning out of Pixies and Sprites who resided near the Bad Magic Gate Thornbush in the Canolbarth forest in 1006 AC, when the gate to the Imp Real opened.

While the faeries are merely mischievous, the Unseelie faeries are sadistic and murderous. Fairies merely taunt and annoy intruders; Unseelie faeries take delight in the infliction of pain and killing.

Combat:

Unseelie faeries can still become invisible to mortals at will, and use this ability to follow, terrorize, and eventually ambush foes. The mere sight of an Unseelie faerie is terrifying to ordinary mortals and has the effect of a fear spell on all observers.

Unseelie faeries fight with tiny weapons, of Pixy Size. The weapons are sometimes treated with the same sleep poison used by their seelie cousins (those hit must save vs. spell or fall asleep for 2d4 hours). Victims often waken to find themselves bound and tormented by dozens of wicked Unseelie faeries, who derive great amusement from the pain and suffering of others. Unseelie faeries also ride

bats or Stirges into battle, attacking with small lances (1d4 points of damage) that are sometimes treated with sleep poison. Each Unseelie faerie can cast only one fairy spell, once per day. This spell can be of any level, but is fixed (and must be determined by the DM). Most are damaging and painful, such as magic missile, lightning bolt, cloudkill, or monster summoning.

Invisibility to Mortals

Unseelie may at will become Invisible to Mortals, in 1 initiative segment. They have the special power of being able to remain invisible even when attacking. This enables them to always gain surprise against those who can't detect the invisible, on the following rounds they get the normal invisible bonuses. They also have second sight. They are invisible unless they want to be seen (or unless magically detected). They can't be attacked in the first round of combat, but after that their attackers will see shadows and movement in the air and may attack the fairies with a -4 penalty on attack rolls.

When a Detect Invisibility is used, the fairy will become visible to the user of the spell effect, but the fairy may become Invisible to that viewer after 1 initiative segment if it desires to do so. The same occurs to spells like appear, or dispel magic.

Immunities

Faeries are immune to all normal diseases but may still be affected by magical diseases such as mummy rot. Fairies are immune to sonic magic like Dance spells.

Faeries do not grow old. Death is merely a change in the cycle of their existence in which they become reborn as another faerie (in 0-999 years time).

Weaknesses

Unseelie Faeries take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals. Unseelies are unaffected by Graveyards (even holy or blessed ones, and like to frolic around there.

Magic Item Use

They may use magic items permitted to fighters (again, subject to size). In addition, they may attempt to use items normally restricted to Spellcasters. See table; on Success the item functions properly, on Failure, the item fails to function at all, Backfire, the item malfunctions, directing its results against an unintended target (typically the user. For example, a backfiring Wand of Fireball would explode around the user rather than the intended target, or a Shield spell, cast from a scroll, would protect not the caster, but his opponent or a nearby rock or tree. On an Unexpected result; due to the Fairy's inherently magical nature, there is a chance of the item producing an entirely unexpected result. The chance of this happening increases as the Fairy rises in level, presumably becoming more magical.

It is up to the DM to determine the exact nature of an unexpected result. As a general guide, roll 1d6=>1-2= the event is helpful to the Fairy, 3-4= Harmful, 5-6= indifferent. The dm should be imaginative in creating unexpected results. If there is a Fairy in the party with a chance of generating them, it may be useful to prepare a few clever ideas beforehand. Note that unexpected results can assist the DM as a plot device and relative plausible Deus ex Machina. For example, an indifferent result could be to save the party from impossible odds, but by teleporting them into the lair of a Red Dragon.

Such results may liven up the campaign by 'forcing' the characters into new circumstances and adventures. Be forewarned, however, that this one must be careful not to abuse or overuse this game device, or it will quickly become old and boring. Examples; using the aforementioned Wand of Fireball, an unexpected helpful result could be healing the caster with 1d6 hp; harmful, causing a small load of manure to appear in the air over his head and drop on him, causing an illusory reproduction of a famous painting, or to appear suspended in the air for a round

Habitat/Society:

Unseelie faeries live in tribal communities located in dark, twisted places, like gnarled trees, grim swamps, and dreary, weed-infested meadows. Their palaces, located in the Imp Realm, are ugly black structures bristling with spikes, carved skulls, and images of horrifying monsters.

They live under a malevolent anarchy, each individual doing as he or she pleases, usually the behest or under the control of the individual with the most powerful magical abilities. These individuals often style themselves king, queen, or emperor, but they are just as often deposed.

The Unseelie faeries have always fought their fairy relatives and will attack them on sight. Their battles rage the length and breadth of any sylvan area they share, and woe be unto any travelers caught in the middle.

Grief comes to anyone caught in Unseelie territory after nightfall. They are merciless with captives, often inflicting evil torments before finally killing the victims. Even those who escape have problems—they are often polymorphed automatically when beyond 200 yard from an Unseelie, which succeeded at least one attack, with the head of a goat and the legs of a beetle, dancing, itching, or laughing uncontrollably. When not hit at least once by an Unseelie the polymorph will not happen. The polymorph will also not happen during sunlight. (including clouded skies, twilight), and a Sunburst spell will not only chase all Unseelie away for its duration plus 1 turn, but also prevent them from activating the polymorph effect.

Ecology:

The Unseelie faeries seem to have a significant effect on the surrounding lands: hunting animals for the fun of it, despoiling pleasant glades, felling trees, and attacking travelers. Experienced explorers know the signs of nearby Unseelie activity: twisted and blackened vegetation, animals killed and left to rot, smashed trees, and poisoned water. Those familiar with sylvan woodlands are always careful to avoid such regions.



Glouras (*Sylphus minor Subterranea*)

Fairy	Glouras											
Type	Fairy											
Climate/Terrain	Subterranean											
Frequency	Very Rare											
Organization	Solitary											
Activity Cycle	Any											
Diet	Omnivore											
AL	N, NG, (NE rare)											
NA	1d2											
Size	S; 3'tall 8'wingspan											
ST	3d6=3-13											
IN	6+2d6=8-18											
WI	3d6=3-18											
DX (PR)	7+2d8=9-23											
CO	3d6=3-16											
CH	3d6=3-18											
Languages	Fairy, Shadow Elvish, Animals											
Spellcaster Limits;	D6, W4											
AC	6											
AV	2 (due burrowing) or by armor (mithril chain 4)											
Level	NM	1	2	3	4	5	6	7	8	9	10	11/36
XP Needed	—	—	—	—	—	—	—	—	—	—	—	—
HD	1**	2**	3**	4**	5**	6**	7**	8**	9**	10**	10+**	
HP	1d4	2d4	3d4	4d4	5d4	6d4	7d4	8d4	9d4	10d4	+1 vl	
MV/FL MF/BR	+5cn/ ST adj.					+3 cn/ST adj.						
150'/50'	0-40 cn											
120'/40'	4+60 cn											
90'/30'	6+80 cn					0-20 cn 5B						
60'/20'	8+120 cn					2+40 cn 3B						
30'/10'	12+150 cn					4+50cn 1B					0-20 cn	
15'/5'	15+200 cn					5+60 cn 1/2 B					2+60 cn	
0	201cn+					61cn+					61cn+	
	Must rest 1T/3T Flying											
THAC0	19	18	17	16	15	14	13	12	11	10	as F Lvl	
Attacks	Claws or by weapon (mace)											
Damage	1d8 or by weapon (mace 1d6)											
Special Attacks	Charming Drone											
Special Defenses;	Invisibility to Mortals, Second Sight, Servants, Darkvision 60', Infravision 60'											
Immune to;	Normal Disease, Cold											
Item Use Success		01-05	01-10	01-15	01-20	01-25	01-30	01-35				
Item Use Failure	01-00	06-84	11-84	16-84	21-84	26-84	31-84	36-84				
Item use Backfire		85-99	85-98	85-97	85-96	85-95	85-94	85-93	85-92	85-91	85-90	
Item use Unexpected		00	99-00	98-00	97-00	96-00	95-00	94-00	93-00	92-00	91-00	
Natural Skills	Tracking											
Skills	4+VIN					+1			+1		+1/1,500,000	
Advised Skills	Hiding, Hunting, Knowledge,											
Extra Vulnerable to;	Holy Water (2d4 damage), unwe'l vs holy places and objects.											
AM	25%											
SV DR	12			8			4			2		
SV MW	13			10			7			4		
SV TS	13			10			7			4		
SV DB	15			11			7			3		
SV SP	15			11			7			3		
ML	10											
XP	—	—	—	—	—	—	—	—	—	—	—	—
TT	RU											
Body Weight	5-15 cn cn											

The Glouras is a rare delicate faerie creature of the Underground world. A Glouras resembles a silver-skinned humanoid. From its back sprouts a pair of huge, gray (often colored in gray-purple or gray-green tones) wings, like those of a moth. Glouras favor simple homespun clothing, and most carry musical instruments, often cave harps. They have long fingers, sharp claws, with black eyes that seem too large for its face and a mass of dark hair.



Sometimes called the "unicorn of the deeps" because of its elusive nature, it flies through the eternal darkness on shimmering wings that propel it slowly from place to place. Glouras giggle, sing, and titter more often than they speak, but they can speak Shadow elvish, and the faerie tongue. They also may speak to animals.

Combat:

Glouras dislike combat and prefer to flee rather than fight. They recognize surface adventurers as folk who may not be as cruel or rapacious as some of the native subterranean races, so they often approach surface-world heroes to trade news and offer assistance. Fairies are immune to sonic magic like Dance spells.

Charming Drone

The Glouras' wings create a constant droning song, described by some adventurers as more beautiful even than the songs of sirens. This song allows them to charm other creatures of the underground realms, and charmed servants will follow them anywhere, even over a cliff or into roiling rivers. Any creature hearing the Glouras' song must make a saving throw vs. spell or be likewise enslaved by the song, becoming a servant. New saving throws are permitted as per the charm person spell; once a creature is free, it cannot be recaptured by the Glouras.

In battle, the Glouras depends on its song and its charmed servants to survive. These creatures obey their faerie master, attacking heedless of their own lives.

The Glouras often offers commentary on its followers, congratulating one on a particularly heavy blow, or berating another for not pressing the attack strongly enough. Glouras seem to have trouble deciding what is sentient and what is not; they address giant spiders and deep gnomes as equals in their coterie of followers, and they may even ask sentient followers to apologize to non-intelligent ones if the occasion merits it. A Glouras does more than just command its legions of giant bats, spiders, or sentient creatures into battle; it considers them its court of followers, issuing orders or prompting them to entertain it. This has led some creatures to call the Glouras the "royal" or "courtly" faeries.

They can cast the following spells once a day; Dancing Lights, Detect Magic, Ventriloquism, Know Direction, Read Magic, Cure Light Wounds, Haste, Mirror Image, Calm, Cure Moderate Wounds, Silence. Like all faeries they can become invisible to mortals at will and have second sight.

Habitat/Society: The rare and delicate Glouras are the fairy of the Underground realms. The powerful magic of these creatures is more than sufficient to keep them safe from their foes. They are shy, elusive creatures who can sometimes be heard singing or playing cave harps far away, creating songs of heart stopping beauty. Glouras are sweet natured and nurturing, and endeavor to heal any injured animals, humanoids, or monstrous humanoids in the Underground realms that they feel they can approach safely.

Glouras keep to themselves except on nights of the new moon, when they rise to the surface world among swarms of bats, seeking the Fairies with whom they frolic until the first hint of dawn colors the east. They despise all creatures of daylight and stay away from them as far as possible. They will attack them if they feel threatened by them in any way. Normal animals are exempted by this behavior.



All but the most evil of Underground dwellers look on Glouras with favor. Folk such as Deep Gnomes build small shrines at which they leave gifts of food, drink, and other tokens of appreciation for the deep fairy that live near their lairs. The people of communities that do not have skilled healers often leave their sick or dying there, in the hopes that the deep fey may take pity on them and heal them.

Glouras speak the local tongue, Sylvan, and Gnomish.

Ecology: The Glouras is worshiped as a messenger of Ordana (in Shadow Elvish; Elistraee) by those few Shadowelves who still accept the existence of that goddess, and it is feared and hunted by the rest. Its shimmering wings are highly valued for use in decorations, and are worth as much as 400 gp to underground traders.

Devious Glouras

Though most Glouras are good, some of these faeries have been influenced by evil magic and thus have turned toward evil. Devious Glouras look exactly like benign ones, and they cultivate this resemblance as a means of protecting themselves and ensnaring victims. Devious Glouras are capricious, vicious, greedy, and thoroughly evil individuals. They seek to acquire wealth by any means, but they prefer trickery to force.

Devious Glouras tend to be nomadic, because any ruses they set up can never be perpetrated for long. It's dangerous for them to settle in any place for longer than a few tendays, since the locals are bound to catch on eventually.

Combat

Devious Glouras use their spells and charming ability for two main purposes. To get additional allies and enhance their strategic positions.

To temporarily eliminate dangerous foes, they have spell-like abilities Confusion, Blindness, Dancing Lights, Detect Magic, Ventriloquism, Read Magic, Blindness, Deafness, ESP, Confusion and Sleep, which can be used once a day.



A Glouras on a Giant Snail in the Mushroom forests of the Underground

Flitterlings (*Sylphus minor Microsus*)

Flitterlings are very small, silver-colored humanoid about one-quarter of an inch tall. They are of delicate appearance and look like small pixies armed with slender silver swords.



Fairy	Flitterling											
Type	Fairy											
Climate/Terrain	temperate Forest (not Dry)											
Frequency	Very Rare											
Organization	Band											
Activity Cycle	any											
Diet	Omnivore (insects, Fungi and plants)											
AL	LG, NG											
NA	0(5d6x10)											
Size	14" (6mm) (fitness normal)											
ST	3d3=3-9											
IN	6+2d6=8-18											
WI	3+2d6=5-15											
DX (PR)	3+2d6=5-15											
CO	3+2d6=5-15											
CH	3+2d6=5-15											
Languages	Fairy, Plants and Animals											
Spellcaster Limits;	D6, W4											
AC	6											
AV	byarmor											
Level	NM	1	2	3	4	5	6	7	8	9	10	11/36
XP Needed												
HD	1/8*	2/8*	3/8*	4/8*	5/8*	6/8*	7/8*	1*	1+*	1+2*		1+*
HP	1	2	3	4	5	6	7	8	9	10		+1/1v1
MV/ FL/ MF	+1cn/ST adj.											
60'/20'								0 cn 5 BB				
45'/15'								2 cn 3B				
30'/10'	0-3 cn							3 cn 1B				
15'/5'	4-8 cn							4 cn 12 B				
0	9+cn							5+cn				
	Must rest 11/3T Flying											
THACO	20	19	18	17	16	15	14	13	12	11		10
Attacks	1tiny sword											
Damage	1d2											
Special Attacks	Charm Song , Fear Song											
Special Defenses;	Invisibility to Mortals, Second Sight.											
	Surprised 1on 6 only.											
Immune to;	Normal Disease											
Item Use Success	01-05	01-10	01-15	01-20	01-25	01-30	01-35					
Item Use Failure	01-00	06-84	11-84	16-84	21-84	26-84	31-84	36-84				
Item use Backfire	85-99	85-98	85-97	85-96	85-95	85-94	85-93	85-92	85-91	85-90		
Item use Unexpected	00	99-00	98-00	97-00	96-00	95-00	94-00	93-00	92-00	91-00		
Natural Skills	Tracking											
Obligatory Skill	Dancing											
Skills	4+1/IN			+1				+1		+1/150,000		
Advised Skills	Animal Training, Hiding, Hunting, Knowledge, Labor, Forest Survival, Singing, Profession											
Extra Vulnerable to;	Holy Water (1d4 damage), unwe1 vs holy places and objects											
AM	30%											
SV DR	12	8			4			2				
SV MW	13	10			7			4				
SV TS	13	10			7			4				
SV DB	15	11			7			3				
SV SP	15	11			7			3				
ML	8											
XP	6						13			calculate		
TT	0											
Body Weight	1/10 cn											

Combat

Flitterlings attack only in self-defense, and their preferred means of doing so is by singing.

Charm Song

A group of 5 Flitterlings can create a song that has the same effect as a charm monster spell (as a 22nd level caster) on one opponent. Additional groups of Flitterlings can attempt to charm other creatures, but two groups cannot attempt to charm the same one.

Their song will affect the characters as a charm monster spell unless a successful saving throw vs. Spells is made. If failed, the Flitterlings will continue singing for a few minutes longer, and then fly over to ask some questions. If the characters make their saving throw, the Flitterlings will continue to sing while watching them closely. Hostile actions will cause them to hide. If they attack, the Flitterlings will sing their fear song (make a saving throw vs. Spells or flee for 2 turns). Fairies are immune to sonic magic like Dance spells.

Fear Song

Flitterling groups are also able to

create a song which has the same effect as a fear spell. Both songs have a range of 60 feet and function as the spell with the same name as if cast by a 22nd level caster, and Flitterlings are able to use each song once per day.

Melee

Flitterlings are not aggressive, but if forced, they will attack in groups of 5, using their small silver thorns (used as swords) which are derived as by-product of the fungi. Roll once per round for each group of five. Armored victims (and monsters of AV 5 or better suffer 1 point of damage for each successful attack. Unarmored victims (and monsters of AV 4 or worse) suffer 2 points.

Attacks on Flitterlings will kill a number equal to the damage rolled, but never more than five from one attack Area spell effects can slay a whole group in a single blast, however.

Habitat/Society



A Small Sprite feasting with the even smaller Flitterlings.

Flitterlings live in old hollow tree trunks or in especially hollowed-out Home-mushrooms. Flitterlings are so closely linked with the mycellium (root system) of the mushrooms ring that they will die in 1d6 days if any irreparable damage is done to it. It is assumed that the ring and the Flitterlings share a special link with the mushrooms, as they do feed on them, but also need them for the energy radiating. (A Detect Life or Detect Magic spell would display a bright blueish aura over a spiderweb of roots between the mushrooms, and a similar free-bound light of the same color and intensity as that of the Mycellium of the mushroom ring.)

Mushroom rings

In the middle of a ring (1' to 4' diameter) of small (1") brightly colored magical mushrooms grows a large (5") red and blue-spotted mushroom or upon a dead hollow tree trunk grow several brightly colored magical mushrooms.

The air around it dances with tiny motes of light which change color as they move. A quiet,

gentle melody drifts from the ring, barely audible over the sound of your own breathing. Words drift through your mind—their meaning strange and unclear, but fascinating.

The trunk or the Home-shroom is internally overgrown with the mycellium of the magical mushrooms. This mycellium will grow small various colored mushrooms with each mycellium. There is no more than one mycellium on each location, but several may be placed near to each other. The Flitterlings tend the mushrooms for about a year or up to the upcoming winter.

When the temperature drops, the Flitterlings hide underground, covered totally by the mycellium and hibernate until the frost is gone for at least a month.

These mushrooms have a color mixture, which is depending upon the basic color of the ring. A DM may choose a ring mixture or may roll 2d20 to determine a random mixture. When a (or two) color(s) is chosen or rolled, roll the amount of mushrooms for each color in the ring. Each ring has 1 flittering in its group per special mushroom (do not count the Homeshroom as this is only parasited by the special mushrooms as is the wood trunk. Both, however, give enough hiding-living places for the Flitterlings). So when an 8 is rolled there will be 4+1d4 Bleu mushrooms with 40+1d20 orange ones, enabling 46 to 68 Flitterlings a home.

Eating a mushroom has a magical effect according to its color. The numbers of mushrooms in a typical ring and the effects of each color are listed in the Table:

2d20	Color	#	Ring mixture	Effect
2	Gold	1d2-1	single with white	Polymorph into Sprite 1Day Corporeal
3	Copper	1d3-1	single with white	Sleep 1Day Mental
4	Black	1d3-1	single with white	Find Traps 1T Vision
5	Pink	1d2-1	single with white	Detect Magic 1T Vision
6	Purple	2d8-1	single with white	Detect Evil 1T Vision
7-9	Bleu	4+1d4	single with Orange	Neutralise Poison Corporeal
10-11	Red	4+1d4	single with Orange	Haste 1T Corporeal
12-13	Yellow	2+2d4	single with Orange	Clairvoyance 1T Mental
14-17	Orange	40+1d20	single	Meal, Hot Corporeal
18-22	White	20+2d10	single	Meal, Tasteless Corporeal
23-26	Brown	10+1d10	single	Meal, Tasty Corporeal
27-28	Green	6+1d6	single with orange	Cure Light wounds Corporeal
29			single	
30	Silver	1d3	with brown	Remove Curse Magical
31			with White	
32	Grey	1d3	with brown	Speak with Animals 1T Mental
33			with White	
34	Amber	1d4	with brown	Silenced 1T Magical
35			with White	
36	Lighted Green	1d4	single with white	Infravision 1day Vision
37	Lighted Yellow	1d4	single with white	Lighted as Light 8 Hr Corporeal
38	Lighted White	1d3	single with white	Darkvision 1T Vision
39	Lighted Red	1d2-1	single with white	Second Sight 1T Vision
40	Lighted Purple	1d2-1	single with white	Death Corporeal

Only one mushroom is required for the desired effect. Each picked mushroom will grow back in one month. All effects have its effects after 1d3 rounds, instantly affecting the creature eating it after this period. Effects with durations count from this moment on. The effects have a magical power equal to a 22nd magic user.

Vision effects will affect the vision of the imbiber, Corporeal Effect, will temporarily or permanently alter the body of the imbiber (sustaining it of food, or killing it for example). Mental effects will enhance the mental capacity of the imbiber, temporarily giving it the ability. Magical effects will radiate magic from out of the creature's digestive system affecting the creature's whole body, giving the effect granted temporarily. All effects are similar to spells with the same name in range, intensity, effects, although duration will be either instantaneous or as given.

Spells come into effect even if the creature is normally not affected by the spell with the same name, (like sleep, which will affect any creature that does sleep normally).

All effects come to pass after their duration, or when dispelled except spells which have no given duration, these were instantaneous upon activation.

For the nourishing meal: three will provide a human-sized creature sustenance for one day, a Small sized creature needs only 2, a tiny sized even only 1. Large sized creatures need 5, and giant or even bigger aren't affected at all.

Link

The rings are vital to the Flitterlings' existence (not only as sustenance, but also due to the link they have with the mushrooms) and picking more than half of any particular kind destroys the mycellium of the ring and causes the flitterlings to sicken and die in 3d3 days. Any character who befriends a group of flitterlings will be allowed to pick some of the mushrooms, but on no account will the flitterlings allow more than half to be picked. They will attack if they pick more than half. The flitterlings always fight to the death to defend their mushroom rings.

Ecology

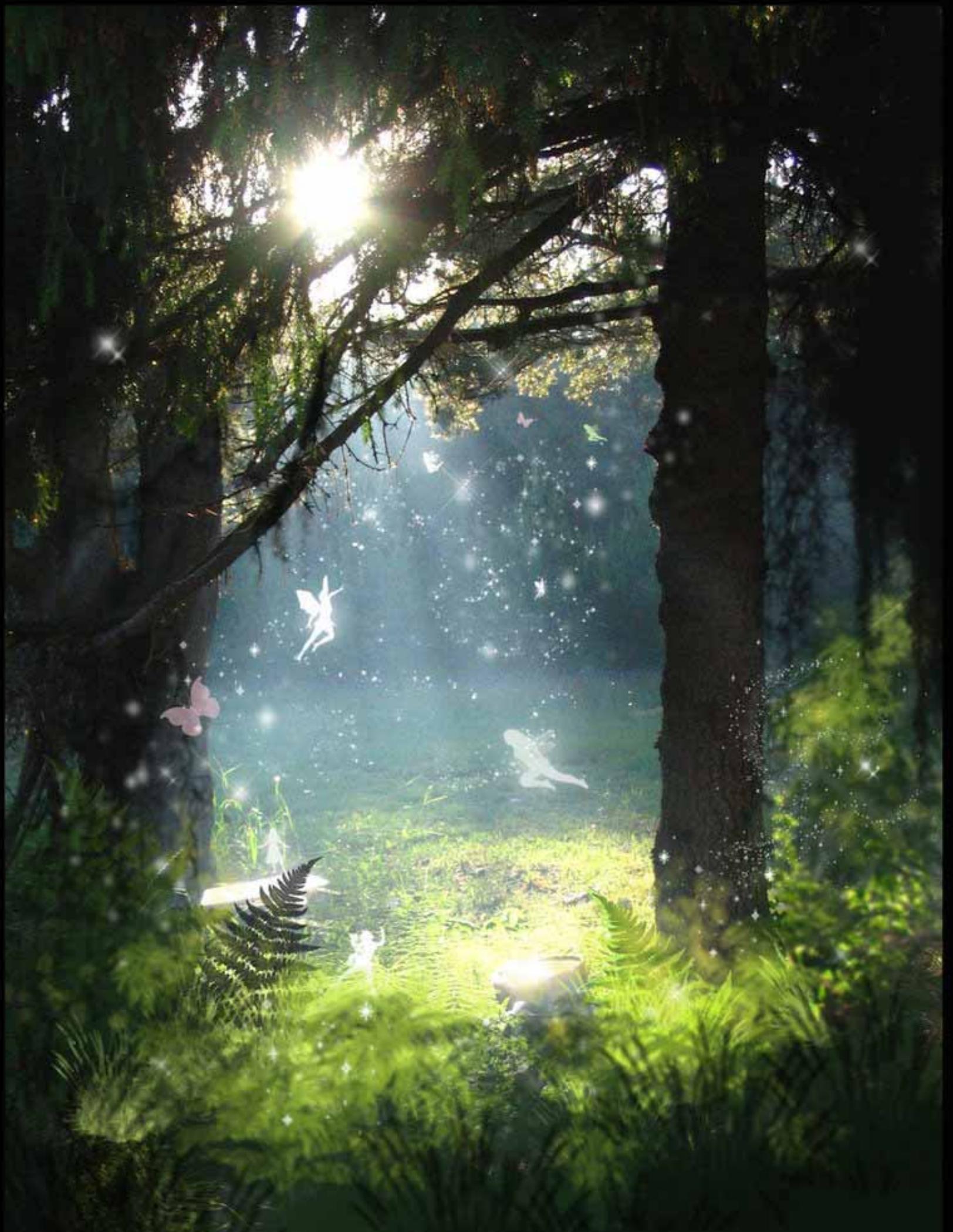
Flitterlings live almost equally to Sprites and Pixies, but this Fairy has both genders instead of being mono gendered and needing another gender to reproduce. Flitterlings give birth in winter while hibernating, and the offspring will become adult in 1 year. Flitterlings seem to be immortal as the other fairies, choosing to reincarnate after a period of about 900 to 1000 years.

They feed upon their mushrooms, insects, dew, fruits (berries), and plant juices. When a group becomes almost too large to bear sustenance from the mushrooms, they harvest spores from the mushrooms, and locate a Homeshroom or dead tree trunk to infect it with the new spores. Depending upon local moisture the spores will spread in the Homeshroom or the dead wood. Within 24 hours after a single rainfall or 1 week in normal moist forest circumstances 2d8 new fungi will sprout from the mycellium, but rarely the same colors as its parent circle. Until this moment the flitterlings still feed upon the older mushrooms, but from now on they feed upon the new ones. With time, the fungus consumes the source (trunk or Homeshroom) but without killing it, and becomes greater in diameter and number of mushrooms. And so the circle continues. Often several circles can be found near each other, as these tiny creatures tend to cling together, and being thus small requires great distances to cover to go further.

A friendly approach will cause the flitterlings to fly round and converse in this case; the Flitterlings will speak in their hardy audible voices and ask why the characters are here. Talk of a quest or danger will make them nervous, for they greatly fear the humanoid. They will offer some of the mushrooms, pointing out their properties, but only if need be.

Errata; Recent discoveries revealed that the Funghi mostly grow on tiny magic spots, like the Magic points of Alfheim. As thus the magic permeates the fungi and thus area, and enables the Flitterlings to live.





Imps (Sylpho-Diaboli minor species)

An imp is a mythological being similar to a Fairy or demon, frequently described in folklore and superstition. The word may perhaps derive from the term *ympe*, used to denote a young grafted tree.

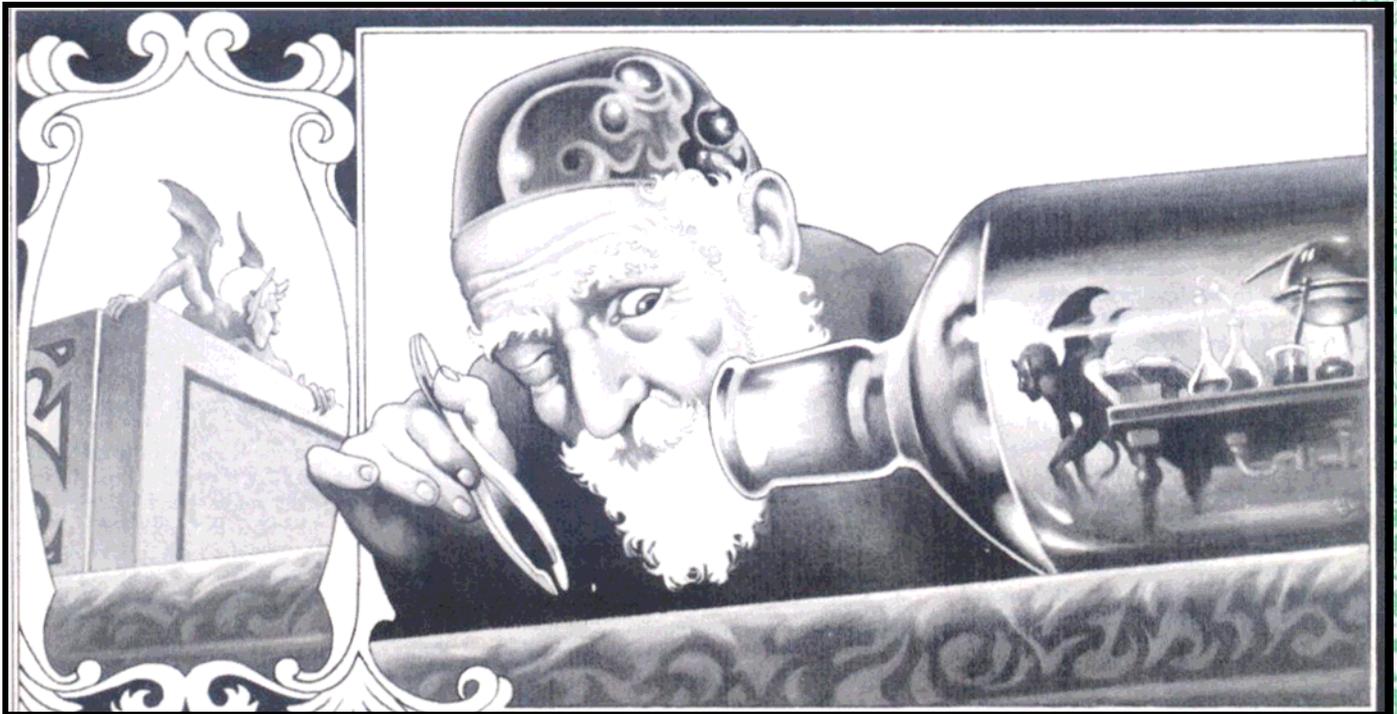
The imp is a small lesser demon-fairy. It should also be noted that Imps in legends were not necessarily always evil. Imps were often more mischievous rather than evil or harmful. Imps are often shown as small and not very attractive creatures.

Their behavior is described as being wild and uncontrollable, much the same as Fairies, and they were considered the same beings, both sharing the same sense of free spirit and enjoyment of all things fun. How these creatures became evil is another story.

It was later in history that people began to associate Fairies with being good and imps with being malicious and evil. However, both creatures were fond of pranks and misleading people. Most of the time, the pranks were harmless fun, but some could be upsetting and harmful, such as switching babies or leading travelers astray in places with which they were not familiar.

Though imps are often thought of as being immortal, many cultures believed that they could be damaged or harmed by certain weapons and enchantments, or be kept out of people's homes by the use of wards. (Protection from Evil spells or similar).

Imps were often portrayed as lonely little creatures always in search of human attention. They often used jokes and pranks as a means of attracting human friendship, which often backfired when people became tired or annoyed of the imp's endeavors, usually driving it away.



Even if the imp was successful in getting the friendship it sought, it often still played pranks and jokes on its "friend", either out of boredom or simply because this was the nature of the imp. This trait gave way to using the term "impish" for someone who loves pranks and practical jokes. Being associated with hell and fire, imps take a particular pleasure from playing with temperatures.

To this end it came to be believed that imps were the familiar spirit servants of witches and warlocks, where the little demons served as spies and informants. During the time of the witch hunts, supernatural creatures such as imps were sought out as proof of witchcraft, though often the so called "imp" was typically a black cat, lizard, toad or some other form of uncommon pet.

Imps have also been described as being "bound" or contained in some sort of object, such as a sword or crystal ball. In other cases imps were simply kept in a certain object and summoned only when their masters had need of them. Some even had the ability to grant their owners wishes, much like a genie.

This was the object of the real world 1891 story *The Bottle Imp* by Robert Louis Stevenson, which told of an imp contained in a bottle that would grant the owner their every wish, the catch being that the owner's soul would be sent to hell if they didn't sell the bottle to a new owner before their death.

Imps can be found in art and architecture throughout the world, usually carefully and painstakingly hidden under the eave of a church or the foot of a ceramic cup, so they can only be found by the most interested and observant of people.

Imps are nasty, diminutive creatures that roam the world causing mischief to all they meet. Three forms of imp inhabit the wilds of Mystara: the wood, bog, and garden imp.

Known History of Origin

The Imps are actually of Fairy descent, though there is no longer anyone who would count them among the Fairy folk.

The ancestors of the Imps are believed to have been a race much like the Leprechauns, but with a distinctive evil streak. Their greed, appetite for senseless violence, and general wickedness was only enhanced by Stalkbrow's influence.

Generations of degeneration have all but totally obscured the heritage of the race. They're incapable of even Invisibility to Mortals and Second Sight—the common denominator of Fairykind. They don't use magic. They serve Immortals, usually those of Entropy. They're short-lived, and they don't give a hoot about nature's welfare. Even their language is so debased that an astute linguist would be needed to trace its connections with the Fairy tongue.

The reason for the Imps' deterioration isn't known for certain, but several elements have been recognized. Part of the reason that Imps are so rarely encountered is that, as far as known, they originate in just one locale of the Known World; the region around Stalkbrow, a powerful center of evil (Bad) magic in the forest of Canolbarth, Alfheim.

In this area, the magic of Alfheim occasionally causes evil monsters to either be spontaneously generated (or in the case of Imps converted) or teleported in from somewhere else. These evil creatures proceed to roam around the forest—killing the elves and devastating plant life. Sometimes, there are worse things than mere physical horrors. The elves of Alfheim had scouts and guards detailed to detect and kill these creatures, but the long-lived elves found it hard to maintain a keen pitch of day-to-day alertness; many monsters evade immediate detection and escape to wander at the edges of the Canolbarth. For this reason, the Alfheim elves tended to stay near their communities and travelers (and currently even the unaware shadow elves must be wary of their way in Alfheim. It is also said that these elves prefer to let the monsters wander for awhile—it makes the hunt that more interesting. Not only Stalkbrow, but also Thornbush and Dragontree, and similar evil magic areas are also found in the broken lands and other monster-ridden places of Mystara.

Little is known about Stalkbrow, as it does not lie near human lands and its creations did not leave the forest until 1004 AC. Elven magicians know that the evil of Stalkbrow often takes forms other than just monsters. It frequently creates emanations which interfere with spellcasting or have even worse effects, such as magically spreading ideas of evil, mischief, or strife among the elves and their human neighbors.

Stalkbrow is in the middle of the Great Forest Canolbarth, at the Southern end of the Thornbush Plains (a mostly unforested area—see map.). The magic usually centers at a pair of brow-like hills, but frequently drifts up to five miles away from the hills. The drifting nodes carry with them a vague, mirage-like image of the central hills, giving the site its strange name.



The Elven watch around Stalkbrow did not consist of much troops, but of experienced elf and human wizards and druids. This habit recurred but at a greater distance after the demise of the Canolbarth Forest in 1007 AC.

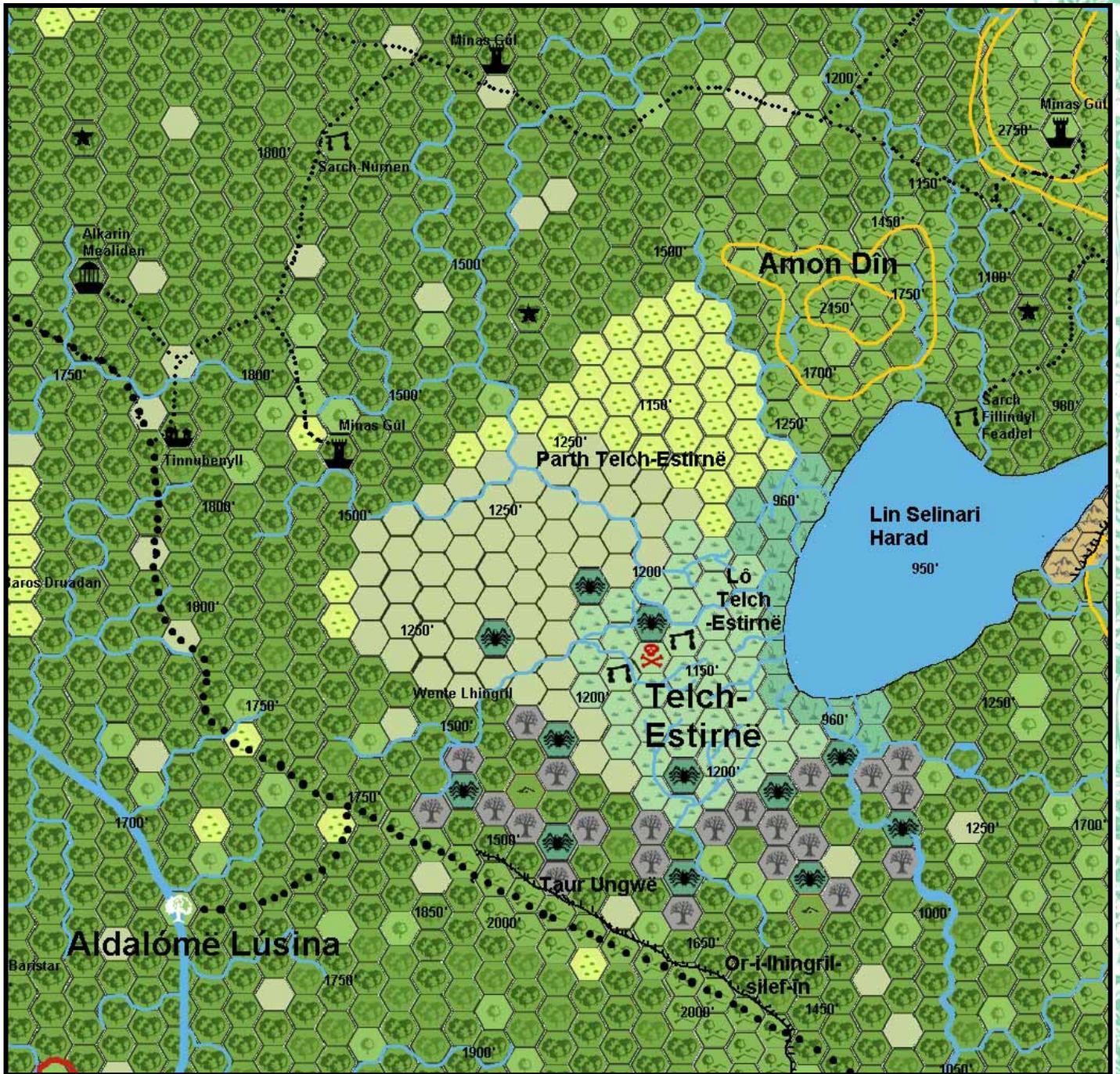
It is assumed by Elven and human sages that the area known as Stalkbrow is actually a Wormhole or Vortex of some kind to an Entropic Realm. The Nightmare Plane is assumed, but Hades or Hell as well. These assumptions are made by experts due to the secondary effects these areas produce on creatures, like mind altering, alignment change, corporeal alterations and corruptions of the environment. But until now this is still unconfirmed.

The Imps fell away from the Fairy fold, as much of their own volition as the will of Oberon's court. They turned to the Immortals—something that Fairy pride had never permitted—and there they found some support. The lords of entropy were particularly delighted to patronize these wayward Good People, and contributed more to their decay.

From Stalkbrow, the Imps have slowly spread through Canolbarth, into Darokin, Karameikos, and far further the continent of Brun. Their chaotic nature keeps the size of the enclaves down. Anytime there are too many members, the chief and Shamans are unable to wield enough personal power to bind the group. Rival factions inevitably develop, leading to bloodshed within the tribe. The survivors of each side become separate tribes (or even races as with the Bog and Garden Imp), and those who fared worse in the conflict find new territory for themselves. Imps use Gallic names, many as those directly pulled from an Asterix Comic, so use your imagination.

Good Fairies generally fail to understand the nature of Imps.

Exciting perhaps Redcaps, it is doubtful that any of the true Fairies can comprehend genuine malevolence. The Imps are regarded as nuisances, just mortals more obnoxious and vile than most. Their ancestral link to Fairies is an embarrassment, perhaps, but it leads to disdain and aloof contempt rather than hatred.



Region of Stalkbrow (Telch Estirnë in Elfsh) 1000 AC

For their part, the Imps hate the Fairies, and are jealous of the Fairy kingdom from which they're excluded. They never miss an opportunity to harm Fairies in the most sadistic manner possible. Around 1007 AC some Wood Imp tribes have come in contact with the Shadow Elves, and both races were thinking that cooperation in evil may be of mutual benefit. Around 1018 AC, this alliance is broken again in a Shadow Elf attempt to save the Canolbarth Forest.

As can be seen on the Stalkbrow map, the Canolbarth was in 1000 AC not as thickly covered with Elven Hometrees as in other parts. More heavy forest and even light forest parts and open places can be found, what clearly explains the rapid deforestation of the Canolbarth after 1007 AC. It is assumed that the rapid expanse of forest fires started from many open places together with the drought were started by mostly Imps.

How came the Imps really to be?

Early in the era of creation, several Fairies were entrapped in the new realms of Entropy, where the evil forces corrupted them and thus created the first Imps. These imps are also described here, even when they actually belong more to the Planar Creatures. Only their relation with the fairies and their origin make it sense to describe them here.

These imps evolved into several sub species and spread over their realms, often pestered more by the Demons and devils that were much, much stronger in magic, evil, strength and cunningness.

This forced the Imps to come together, and in a remote Outer Plane of Hades they found an immense forest of corrupted plants and life. This sandwich plane (having two surfaces facing each other) was however finite, the two surfaces were slowly spiraling until the upper layer becomes the lower, and then it is noted this realm is actually one long realm twisting slowly around up and above itself. Its width is at most a 40 miles or so, yet these sides seem to be as one side, thus actually none. When one passes over this side one continues unnoticeable on the other side. Within this realm the air is continuous between the two surfaces. After a few thousand centuries the realm was filled with all kinds of Imps, reasonable enough to call this Plane the Imp-realm.

When the Elves created the Canolbarth in 800 BC, they noticed that natural chaotic magic permeated the ground as it found nodes or points of magical power from the planet Mystara itself. These points were used on several other locations to create Henges, place magical monoliths, or Pyramids of Power. Some of these points already made their influences known like Stalkbrow and Thornbush by affecting the Flora and sometimes even Fauna slightly.

Several Fairies were already drawn to the spawning Canolbarth, and under them were three groups of Leprechauns. One group settled in the bogs of the Southern Lake of Selinar, another group settled in the gardens and acres of primitive Doulakki humans that had left the local area long before the elves did arrive (only some Henges, Barrows and a few Raths remained), while the third and



largest group settled on the new forest edge south of Stalkbrow.

Nobody then knew that the humans created the Henges on or near the magical point of Mystara where nowadays Stalkbrow is active. The magic broke through the magical points and connected them with several Outer Planes or other dimensions. Similarly so was Dreamland connected with the Fairy Realm, and Dragontree with The Chaotic Draconic Plane of Pearl, Thornbush connected with the Plane Thorne, and Stalkbrow is connected with the Imp-Realm.

The magical powers slowly entered the world of Mystara, and crawled between the Young Forest. Stalkbrow Its foul energies spread, and slowly affected the Forest in lessening its growth and spreading (this is the reason that this part of the Canolbarth has much more lesser forest and even open places in between as on its western and northern parts), and then it affected the three groups of Leprechauns living in the General area. They became more and more chaotic.

Around 700BC the Portal to the Imp-Realm finally opened completely, and released the True Imps on Mystara. These mixed with the converted Leprechauns and genetically merged as the three single Mystaran Imp Races; the Wood Imp, the Bog Imp, and the Garden Imp. The remaining imps rapidly spread over Mystara, even when they did not originate from it. These were the Red, the True imp, and the Quasit Imp. The Mystaran Imps spread within the Imp-Realm instead and without natural predators multiplied in abundance there.

Invisibly to Mortals (yes, the Mystara Imps still could become Invisible to Mortals, though in a much more reduced power) the Imps tried to affect mortals in doing evil and chaotic acts. Some of these acts were so vile that they left great repercussions. More and more Red Imps became lesser demons, and returned to the Imp Realm. Great wars between the various demonic races rapidly spread over the borders of the Planes of Entropy and into other Planes.

When these Imps and Demons spread freely across Mystara, (mostly summoned forth by the magics of the Nithians), it became one of the reasons of the Immortals to intervene in the Nithians.

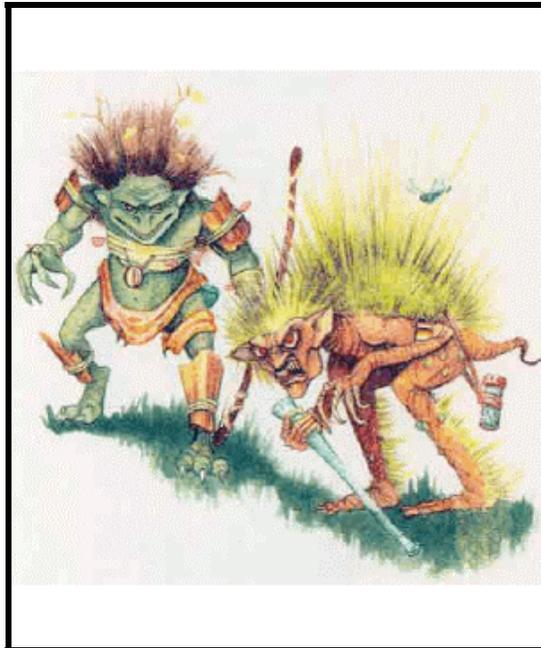
In 500 BC they were removed from Mystara, with all its structures, magic, and summoned creatures. The Blue Imp, a Fairy Creature from the Sphere of Matter was called forth by the Immortals Ordana and Terra (Mother Nature and Mother Earth) in an attempt to balance out the effects the other free-roaming Red Imps caused. Slowly the realms became less warlike and the devastating effects left the other realms. The Nithians were forgotten (by magical effects of the spell of Obliteration of the Immortals) and nobody knew what was from where and how. The Fairies knew, yet refrained from spreading the information, to prevent such a happening again. The Imps on Mystara were no more than a pest, or mostly a nuisance.

With the destruction of the Canolbarth, the Good magic points closed, and the balance fell toward the Bad magic points. Stalkbrow opened more often and more widely, and finally even continuously. Many more Imps passed through and the magic of Stalkbrow greatly affected its surroundings. New corrupted creatures appeared, Evil Treants, Dark Dryads and similar. These creatures helped in the destruction of Peaceful

Canolbarth, until it 1018 AC, when the Shadowelves finally decided to and had the knowledge in an attempt to save the

Canolbarth. The Evil forces were defeated by Centaur attacks, here and there helped by Fairies or Shadowelves.

In 1020 AC the gate to the Imp-Realm at Stalkbrow had fallen back completely to its state prior to the demise of the Canolbarth, while their numbers were defeated one by one. After 1020 AC the Imps retreated to the region, now devoid of Forest, but containing thousands of burned and fallen trees. A haven to these vile pesterous creatures. Even without a large continuous gate, still a powerful bad magic point, and still controlled by the Imps.





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Wood Imp (*Sylpho-Diabolo minor Arborus*)

Imp		Wood Imp												
Type	Fairy (corrupted)													
Climate/Terrain	temperate Forest													
Frequency	Rare													
Organization	Tribe													
Activity Cycle	Night													
Diet	Carnivore													
AL	CE, (Rarely NE, Rarer Still N, LN, CN)													
NA	1d8													
Size	16" +2d4" (fitness 1d12)													
ST	3d6=3-16													
IN	3d6=3-15													
WI	3d6=3-18													
DX (PR)	3d6=3-18													
CO	3d6=5-18													
CH	3d6=3-18													
Languages	Fairy, Broken Local, Plants and Animals													
Spellcaster Limits;	Shaman 4													
AC	8													
AV	by armor													
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12/36	
XP Needed	—	■	■	■	■	■	■	■	■	■	■	■	■	
HD	1***	2***	3***	4***	5***	6***	7***	8***	9***	10***	10***	10***	10***	
HP	1d6	2d4	3d4	4d4	5d4	6d4	7d4	8d4	9d4	10d4	10d4	10d4	+2/lvl	
MV / SW	+5cn/ ST adj.													
90'/30'	0-25 cn													
60'/20'	25-75 cn						0-25 cn							
30'/10'	76-150 cn						25-75 cn							
15'/5'	151-200 cn						76-150 cn							
0	201cn+						151cn+							
THACO	19	18	17	16	15	14	13	12	11	10	9	9	As F Lv	
Attacks	1bite													
Damage	1d3													
Attacks	2 weapon (Shortbow)													
Damage	by weapon (Tiny)													
Special Attacks	Poison, Surprise, Snares													
Special Defenses;	Hiding as T Lvl(Forest +25%)													
	Surprised 1on 6 only.													
	5% chance Second Sight (AL= not Evil)													
Immune to;	Normal Disease													
Natural Skills	Tree walking													
Obligatory Skill	Insect and Spider Empathy, Craftsman; Gardener													
Skills	4+V/IN							+1		+1		+1/1,500,000		
Advised Skills	Trapmaking/Snares, Knowledge Own garden, Tracking.													
	Labor, Forest Survival, Singing, Profession													
Extra Vulnerable to;	Holy Water (1d4 damage), unwe'l vs holy places and objects													
AM	20%													
ML	8													
SV	NM	F1	F2	F3	F4	F5	F6	F7	F8	F9	F10	F11	F11	
	■	■	■	■	■	■	■	■	■	■	■	■	■	
XP	R+S													
TT	R+S													
Body Weight	4-8 LBS													

The Wood Imps are a diminutive, evil, humanoid race that lives in dark forests. These creatures stand 1.5 to 2 feet tall. Their skin is green, and their long hair, which is green, brown, or black, is a tangled mess holding leaves, twigs, lice, fleas, and other assorted parasites. Their quite round little faces bear a gaping slit of a mouth filled with needle-sharp teeth.



Sometimes (especially after their defeat in Lolach-Lomod 1018 AC), they shave their heads as a way to personally reflect their (sometimes personal) defeat. Yet others dress their hair up in a provocative upright form to reflect their battle-readiness, unwilling to accept their defeat. They dress themselves in stoles cloth or fabric and strips of bark. They survive as hunters, gatherers, and (best of all, they mind) bandits, riding hug, hairy

arachnids that serve as both mounts and companions. 'The spider is a Wood Imp's best friend—indeed his only friend' goes one Fairy saying.

Combat

They hate to enter battle head-on, instead relying mostly on guile and trickery. Because of their size, coloration and use of natural materials they have a 1-3 on 1d6 for surprise.

Their bite causes 1d3 points of damage and leaves a lingering—although non-damaging—rash (due the filth in their little beaks). They rarely use this attack, however, instead they lay ambushes near vile traps they have set—usually they favor concealed, spiked pits and snares. Victims who fail a saving throw vs. paralyzation TS (with a -2 penalty) find themselves caught in a trap. Those entrapped will be an easy victim. As well as laying ambushes, they also actively hunt those foolish enough to enter their territory, driving them straight into their traps.



Imp Weapon	Damage	Ranges (S/M/L)
Club	1d2	
Dagger	1d2	3/6/10
Sling	1d2	10/20/30
Blow pipe	as normal	as normal
Net	as normal	as normal
Caltrops	as normal	
Bow	1d4	10/30/50
Hand Axe	1d3	
2h Sw ord	1d6	
War Hammer	1d4	

They most often attack with bows, which they can fire even when upside down. They can fire twice each round (at +2 and -2 initiative). It might choose to spend a round coating an arrowhead in spider venom it retrieves from its mount. The poison differs from the spider used, but these are mostly wood-spiders, with a poison that makes sluggish (as if severely fatigued) for 2d4+2 rounds when failed the Save vs. poison at +2. This poison has no cumulative effect, and the poison must be used within a turn (10 minutes or 60 rounds) or dry out without effect. If forced to enter melee, they drop out of the trees still astride their spiders and attack with axes and swords, while the spiders attack with their bites.

Wood Imps (including Shamans) may use any weapon or armor of suitable size (Pixy Size). Bows and two-handed swords are preferred. They may use any magic item permitted to fighters (even human sized), and shamans may even use Clerical items the same way. The use of giant wood spider venom to poison arrows or darts are common practice among Imps; non-lawful Imps are permitted to use this venom, but not most other toxin.

When hunting, Wood Imps ride large spiders. Their special saddles allow them to stay mounted even while the spiders cling to the undersides of tree branches.



Falling

This creature can't sustain falling damage, by falling down, just like spiders. If falling from any distance to the ground they need 1 round for every 10 points of damage they normally would sustain, to become active again. If riding a spider and thus falling, they can be active in only one round, no matter the distance. They can, however, sustain damage from sharp objects while in fall, or objects falling upon them.



A rarely dressed Imp, probably a help to some not-so-good sorcerer

Wood Imps are basically a race of fighters; their magical Fairy heritage has been completely lost and almost completely forgotten. Unlike their Fairy kin, the Wood Imps usually honor Immortal patrons, usually those of the Sphere of Entropy. The loss of their magical abilities has been countered somewhat by exceptional Wood Imps who are able to become Shamans, analogous to human Clerics.

Shamans & Wokani:

Should the character decide to become a Shaman or Wokani, he needs more experience points per level to achieve a higher character and thus casting level. The indicated XP have to be gained before actually acquiring the corresponding spellcasting level. This means that one can't start with a spell-casting character when the PC is created. For example, if a 3rd level Imp wanted to become a 1st level spell-caster upon reaching his next level, he would need to reach a total of 16,000 XP instead of 15,000.

Shamans are important authority figures in Wood Imp tribes; their spell abilities make them powerful, and feared. At the same time, Shamans will not share easily their knowledge. Their treasured lore was gained painfully over generations of communion with evil, Entropic beings, at terrible prices known only to some of the Shamans. Shamans are no better than Wood Imps in general. They're categorically involved in as many plots and power struggles as any chief, often more. Many successful tribal schisms are led by ambitious Shamans, who then combine tribal leadership in a single office. Such leaders can be brutally effective, and thus pose a serious menace to the tribe's neighbors in the forest. Tribes not engrossed by internal conflicts are more likely to put their energy into harming the life forms around them.

The respect accorded Shamans, it may be worth noting, is not religious awe, as one might expect; Wood Imps don't generally revere the Immortals, but see them as means, sources of power. Shamans are those best able to tap these power sources. If a Wood Imp is capable and it suits his goals or whim, he will slay the Shaman of his tribe without hesitation. "Blasphemy" has no equivalent in the Imp's language; the closest approximation is a word that means roughly (in polite terms) "something that upset an Immortal or Shaman so much that he caused you great inconvenience in return."

LVL	Extra XP
1	1000
2	2000
3	4000
4	8000
5	16.000
6	32.000
7	64.000

To become a Shaman, a Wood Imp must first and all have Wisdom of at least 14. If this requirement is met, the character may try to seek out a mentor of the same alignment (difficult, one may expect, for lawful or neutral characters—yes these aberrations do exist, and it's these the Player characters can be chosen from). Training will not come free. The teacher will require many tasks, difficult and dangerous, as payment and to prove the character's worthiness.

It is already noted that shamans are important authority figures in Wood Imp tribes; their spell; ability makes them powerful and feared. At the same time, shamans will not easily share their knowledge. Their treasured lore was gained painfully over generations of communion with evil, entropic beings, at terrible prices known only to the shamans.

PC Imps

PC Imps are simple fighter characters or, if they qualify, they serve an immortal patron as a shaman. (mostly Nyx or Yaga).

Do note that most Wood Imps are generally Chaotic Evil, and the shamans serve powerful immortals of Entropy; but this need not (and ought not) be the case of player characters. They can only be the rare Lawful, and Neutral or at least non Evil Imps who are shamans usually choose as their patrons immortals adopted from other woodland races (e.g. Faunus, Pan, Ordana, etc.).

Weapon Use

Wood Imps (including shamans) may use any weapon or armor of suitable size. Bows and two-handed weapons are the preferred weapons. Normal wood imps may use any magic item permitted to fighters; shamans may use these as well as any permitted to clerics or druids.

Poison Use

The use of Giant Spider Venom to poison arrows is common practice among wood imps; any non good or non-lawful player wood imps should be permitted the use of this venom only. (The use of any venom is permitted only to those of evil alignment).

Special abilities

All Wood imps are very at home in forests; there they gain surprise 1-3 on 1d6.

Skills

Riding (Wood Spiders), Wood spider training, Craftsman, Hiding, Hunting, Forest Survival, Tracking.

Habitat/ Society

Wood Imps are at home in the forests, and will establish their lairs nowhere else. They prefer tangled woodlands full of rot, death, and decay. If a tribe wishes to settle and no such area is available, they'll do their best to establish one themselves. This may mean violent conflict with any of the forest's intelligent caretakers (Treants, dryads, and so on), but that's very much to the taste of the little demons. They will spitefully chop down the trees of the dryads and hamadryads, raid Treants' caves, and kill animals for sport; they'll even damage healthy trees and introduce disease and parasites to a forest.

It's worth noting that one Imp tribe will just as willingly try to disrupt another tribe; the only order or authorities they recognize are the personal Strength of a tribal chief who can keep his underlings in line, and the tribal Shaman, who is personally powerful and has the favor of the Immortals. Although they have a normal gender differentiation, physically they have almost no differences, and socially only the first year after birth.

These tribal, petty creatures get along well only with their large spiders – occasionally with each other, too. For every 10 Wood Imps, there lives one leader with level 4 or higher. However, these leaders rarely wield much control over their people, often resorting to violence or bribery to get a group to act in concert. An entire tribe follows a chief with 7th level or higher. If these chiefs are slain, Wood Imp morale drops 2 points. 50% of tribes also have 1d4 shamans (priests of 1st to 4th level).

Ecology

Wood Imps keep their prisoners and fresh food in lairs among old and rotten trees. The captives usually consist of 2-12 creatures ranging from kobolds to humans. Fairies are mostly tortured and then killed as painfully as possible. The captives usually consist of 2d6 creatures varying from small humanoids (like kobolds) and humans to forest creatures.

Weaknesses

They take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals, except those of Entropy.



Bog Imp (*Sylpho-Diabolo minor Terrastrix*)

Imp	Bog Imp												
Type	Fairy (corrupted)												
Climate/Terrain	Any Swamp												
Frequency	Rare												
Organization	Tribe												
Activity Cycle	Night												
Diet	Carnivore												
AL	CE, (Rarely NE, Rarer Still N, LN, CN)												
NA	2d6												
Size	16" +3d4" (fitness 1d12)												
ST	3d6=3-16												
IN	3d6=3-15												
WI	3d6=3-18												
DX (PR)	3d6=3-18												
CO	3d6=5-18												
CH	3d6=3-18												
Languages	Fairy, Broken Local, Plants and Animals												
Spellcaster Limits:	Shaman 4												
AC	7												
AV	byarmor												
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12/36
XP Needed	1	2	3	4	5	6	7	8	9	10	11	12	13
HD	1**	2**	3**	4**	5**	6**	7**	8**	9**	10**	11**	12**	13**
HP	1d6	2d4	3d4	4d4	5d4	6d4	7d4	8d4	9d4	10d4	11d4	12d4	+2/lvl
MV / SW	+5cn/ ST adj.												
90'/30'	0-25 cn						0-25 cn						
60'/20'	25-75 cn						25-75 cn						
30'/10'	76-150 cn						76-150 cn						
15'/5'	151-200 cn						151-200 cn						
0	201cn+						201cn+						
THACO	19	18	17	16	15	14	13	12	11	10	9	As F Lv	
Attacks	2 claws												
Damage	1d3 each												
Attacks	2 weapon (Shortbow, preferred darts)												
Damage	by weapon (Tiny)												
Special Attacks	Poison, Surprise, Snares												
Special Defenses:	Hiding as T Lvl (Swamp +50%)												
	Hold Breath 3 times longer than normal												
	5% chance Second Sight (AL= not Evil)												
Immune to;	Normal Disease												
Natural Skills	Bog walking/Jumping												
Obligatory Skill	Swamp survival, Craftsman												
Skills	4+1/IN			+1				+1		+1/1,500,000			
Advised Skills	Trapmaking/Snares, Hunting, Tracking.												
Extra Vulnerable to;	Holy Water (1d4 damage), unwell vs holy places and objects												
AM	20%												
ML	7												
SV	NM	F1	F2	F3	F4	F5	F6	F7	F8	F9	F10	F11	F12
XP	1	2	3	4	5	6	7	8	9	10	11	12	13
TT	R+S												
Body Weight	5-9 LBS												

Bog imps, cousins of the Wood Imps, live only in the darkest swamps and fens and have adapted well to their wet surroundings.

These wizened creatures have dark, gnarled skin, wide mouths, and slightly protruding eyes. Their grasslike hair grows from the top of their matted, greasy heads clear down the backs of their legs. A bog imp has long, dexterous fingers and can sound a cry akin to that of a puppy.



Combat:

As with their woodland cousins, bog imps avoid direct combat. They hide very effectively in their natural environment, curling into small "grass-covered hummocks". They become effectively invisible to the eye (although not to infravision), but remain vulnerable to trackers that can scent them. Their camouflage causes opponents to be surprised 1-4 on 6, as they become thus equal to the many bogs of grass around them.

When forced to attack head-on, the creatures tear at their enemies with their sharp claws

(1d3 points of damage each), aiming for very vulnerable areas such as the nose and eyes (Int check to bypass armor completely). Normally, however, bog imps attack by luring their victims to the edge of a standing pool or fen, beside which they have laid snares. The creatures are adept with these snares; an opponent can avoid them with a successful saving throw vs. paralysis, modified by a -2 penalty due to the imps' skill. The creatures attempt to pull ensnared victims underwater in hopes of drowning them; those caught in one of these snares must make a successful saving throw vs. paralysis or lose their footing and fall into the water, where more imps wait with weighted ropes and nets to hold them under. Once underwater, victims can drown, as normally. A successful Strength check against these nets (18+) allows a character in the water to break away from the creatures unaided. Bog imps also enjoy firing darts from reed blowpipes at intruders. These darts cause 1d2 points of damage and are coated with a poison that causes weakness (as the spell of the same name). Victims who fail a saving throw vs. poison lose 1 point of Strength for 1d6+1 turns after which the victim's body conquered the infection poison. Effects of the poison are cumulative.



Habitat/Society:

Bog imps make their homes in caves or under hollowed logs in fetid swamps and fens. Their lairs always lie near the stagnant pools of water they use with their snares. They seem less organized than Wood Imps and have no leaders per se. Instead, the creatures solve internal quarrels by fighting (usually attempting to drown one another) until either they reach a resolution of some sort or a more interesting activity comes along. Bog imps hate other humanoids and love to catch and kill them in their snares.

These creatures are somewhat adapted to their environment, in that they can all swim, and can hold their breath underwater three times normal. Thus first after passing three times their constitution in rounds underwater, they must make constitution checks with a -1 cumulative penalty each 3 rounds to prevent drowning.

Ecology:

The waters surrounding the lairs of a bog imp tribe often contain a great deal of treasure, the belongings of the imps' past victims. What's more important that the bogs near Stalkbrow may spontaneously generate Bog Mummies.

Weaknesses

They take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals, except those of Entropy.



Find the seven Bog Imps hidden here

Garden Imp (*Sylpho-Diablo minor Cultivus*)

Imp		Garden Imp											
Type	Fairy (corrupted)												
Climate/Terrain	Any Field, Garden or Yard												
Frequency	Very Rare												
Organization	Solitary												
Activity Cycle	Night												
Diet	Omnivore												
AL	CN, (Rarely CE, NE, Rarer Still N, LN, CN)												
NA	1												
Size	20" +2d4" (fitness 1d12)												
ST	3d6=3-16												
IN	3d6=3-15												
WI	3d6=3-18												
DX (PR)	3d6=3-18												
CO	3d6=5-18												
CH	3d6=3-15												
Languages	Fairy, Broken Local, Plants and Animals												
Spellcaster Limits;	Shaman 4												
AC	8												
AV	by armor												
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12/36
XP Needed	-	■	■	■	■	■	■	■	■	■	■	■	■
HD	1***	2***	3***	4***	5***	6***	7***	8***	9***	10***	10***	10***	10***
HP	1d6	2d4	3d4	4d4	5d4	6d4	7d4	8d4	9d4	10d4	10d4	10d4	+2/lvl
MV / SW	+5cn/ ST adj.												
90'/30'	0-25 cn						0-25 cn						
60'/20'	25-75 cn						25-75 cn						
30'/10'	76-150 cn						76-150 cn						
15'/5'	151-200 cn						151-200 cn						
0	201cn+						151cn+						
THAC0	19	18	17	16	15	14	13	12	11	10	9	9	As F Lv
Attacks	1bite												
Damage	1d3												
Attacks	2 weapon (Shortbow, preferred darts)												
Damage	by weapon (Tiny)												
Special Attacks	Summon Insects, Traps												
Special Defenses;	Hiding as T Lvl (Vegetation+25%)												
Immune to;	5% chance Second Sight (AL= not Evil)												
Natural Skills	Normal Disease												
Obligatory Skill	Spider and Insect Empathy												
Skills	Craftsman; Gardener, trapbuilding/Snares												
Advised Skills	4+1/IN			+1			+1			+1/1,500,000			
Extra Vulnerable to;	Trapmaking/Snares, Knowledge Own Garden, Tracking.												
AM	Holy Water (1d4 damage), unwe vs holy places and objects												
MR	20%												
SV	NM	F1	F2	F3	F4	F5	F6	F7	F8	F9	F10	F11	F1V
XP	■	■	■	■	■	■	■	■	■	■	■	■	■
TT	R+S												
Body Weight	5-8 LBS												

Garden imps, though not quite as nasty as either of their previously described relations, still can prove utterly selfish, dangerous creatures. These mottled, greenish-brown or mud-brown imps usually stand 2½ feet tall and have pointed faces with large brown eyes and elflike ears. Strange, lily-like flowers often grow in a garden imp's soft brown hair in the spring and summer months. These root themselves between the hairs, and don't penetrate any skin, ever. Actually, the sweat of the creature feeds the plant, and evolution created a sort of symbiotic variation of these lilies. Sometimes they wear strange headwear, (like shoes) under which the plants grow from.

Combat: Garden imps, as with others of their kind, prefer to attack with guile. Each of these imps knows its particular garden intimately and prepares a variety of traps, pits, and snares to which it can lead annoying visitors. One favorite trick of this monster involves leading the victim to the top of a small rise, under which the imp has hollowed out a pit. The victim must make a successful saving throw vs. paralyzation (SV vs. TS-4 or 1d6 damage from a fall into the pit

with thorny bushes the imp has placed in the pit beneath the rise.

These imps also can attack using swarms of tiny insects that obey their commands. Such swarms have the same characteristics as those created by the 3rd level priest spell summon insects. Finally, garden imps can bite opponents, inflicting 1d3 points of damage.

Habitat/Society:

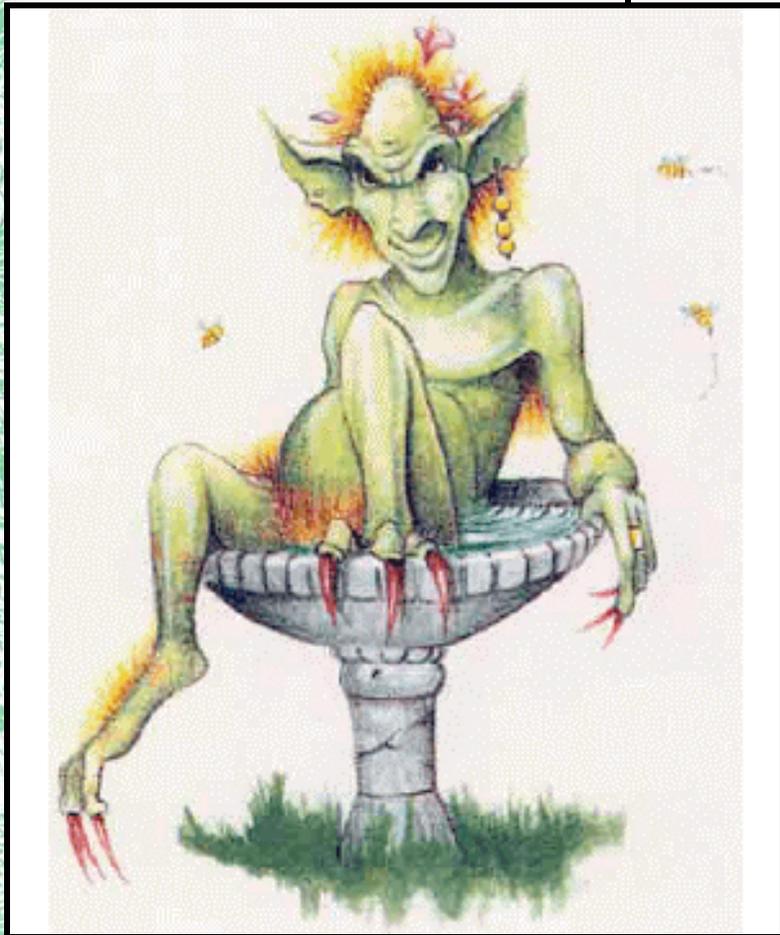
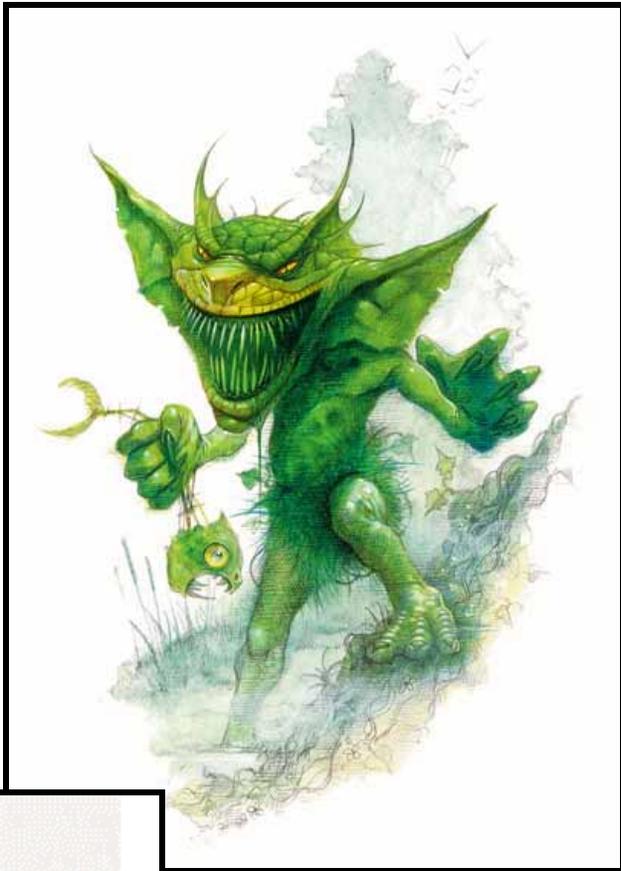
These solitary creatures prefer to live in lush gardens that have been either abandoned or allowed to grow somewhat wild. An imp will keep watch over any dwelling attached to its garden. It normally treats the owners of such a home normally fairly; only bothering them if they attempt to drive it out change (restore) its garden. Once 10 years they seek a mate to produce offspring, and then return.

Ecology:

The flowers from the hair of a garden imp can be used in the creation of a *potion of vitality*. These Imps are the only ones that eat vegetables. They still prefer meat, but refuse to hunt for it; instead they rely on their snares for a steady supply of meat. They're very lazy creatures, but become active when they or their garden is threatened.

Weaknesses

They take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals, Except those of Entropy/



Red Imp (*Diabolo-Sylphus consciatus Chaosar*)

Imp	Red Imp														
Type	Fairy (corrupted)														
Home Plane	Hades; Imp-Realm														
Climate/Terrain	Any														
Frequency	Very Rare														
Organization	Solitary														
Activity Cycle	Any														
Diet	Carnivore														
AL	CE														
NA	1 (or 3% chance with Blue Imp)														
Size	10"+2d4" (fitness 1d12)						size x 4								
ST	3d6=3-16														
IN	3d6=3-15														
WI	3d6=3-18														
DX (PR)	3d6=3-18														
CO	3d6=5-18														
CH	3d6=3-15														
Languages	Demon, Fairy, Limited Telepathy for any human-oid Language only														
Spellcaster Limits;	Shaman 4														
AC	-5														
AV	by armor														
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12/36		
XP Needed	—	■	■	■	■	■	■	■	■	■	■	■	■		
Souls acquired	0	1	2	3	4	5	6	7	8****	9****	10****	10+****			
HD	1d4	2d4	3d4	4d4	5d4	6d4	7d4	8d8	9d8	10d8					
HP													+2/lvl		
MV/FL(MF)	+5cn/ ST adj.														
180'/60'							0-25 cn 3 B								
150'/50'							26-50 cn 1B								
120'/40'	0-25 cn						51-75 cn 1B								
90'/30'	26-50 cn						76-100 cn 1/2 B								
60'/20'	51-75 cn						101-125 cn 1/3 B								
30'/10'	76-100 cn						126-150 cn 1/3 B								
15'/5'	101-150 cn						151-200 cn 1/5 B								
0	151+ cn						201cn+								
THACO	19	18	17	16	15	14	13	12	11	10	9	As F Lvl			
Attacks	1bite														
Damage	1d3														
Attacks	1Tail														
Damage	1d3														
Attacks	or 1weapon														
Damage	by weapon (Small Trident +2)														
Special Attacks	Charm Monster once a day														
	Facial Shapeshift (victim only)														
	Dimension Door Once a day						Gate Imp-Realm and Prime								
	Move 500 cn telekinesis 100'						Teleport Any Object								
Special Defenses;	Invisible to Mortals at Will														
	Second Sight at Will														
Immune to;	Normal Disease, Fire, Cold														
Natural Skills	Spider and Insect Empathy														
Obligatory Skill	Craftsman; Gardener, trapbuilding/Snares														
Skills	4+1/IN						+1			+1			+1/1,500,000		
Advised Skills	Trapmaking/Snares, Knowledge Own Garden, Tracking.														
Extra Vulnerable to;	Holy Water (2d4 damage), unwell vs holy places and objects														
AM	20%														
MR	9														
SV as MU	21	22	23	24	25	26	27	28	28						
XP	■	■	■	■	■	■	■	■	■	■	■	■	■		
TT	nil														
Body Weight	5-9 LBS														

This is a small but very intelligent creature from the Sphere of entropy. It is a foot-tall humanoid fairy-like demon, with two bat wings in the back, two little horns on its head, a pointy tail, and rubbery skin. The imp often wears a small cloak, mostly red or dark in color.



Personality

The imp seeks to destroy those who befriend it by offering help in exchange for their souls. It desires to trick a victim into signing a contract with his own blood. These contracts are then transferred to Limbo, where a Minion or master of Chaos awaits the soul of the signed. Upon gaining its 7th soul, the imp becomes a minor demon in the Sphere of Entropy (and then rewards the help in Limbo he had).

It actually needs these souls in combination to experience gained to gain another level, and at 8th level demon shape.

If the victim dies later on, it cannot be raised by any means (as its soul did pass directly through Limbo to the Gate to one of Hades' realms, and a Raise Dead only calls souls back from Limbo. The Imp will help the victim as per the contract, but always indirectly, and in a way to get the victim in trouble.

Combat

The imp likes to imitate the face of its victim, it has infravision and Second Sight, and can use a Charm Monster spell once a day, Dimension Door (double Range) three times a day, move up to 500 cn of objects at a 100' or less distance, and Turn Invisible to Mortals at will.

It speaks all humanoid languages (due a form of natural Telepathy), is immune to fire and cold, and all mind affecting spells. As can be seen, it clearly has a mixture of fairy powers and demon powers, the latter it gained in the demonic Imp-Realm.

If forced to Fight, the imp will summon a small trident +2 (from its home plane). When

destroyed on the Prime Plane, the Imp turns to ashes. Its weapon is a -2 cursed weapon in the hands of non-evil creatures.

Habitat/Society

These creatures live solitary, and are very egoistic, they don't share anything, especially souls, as these are needed to grow in HD, Level and overall appearance as a demon.

Every time a red imp charms a victim, a blue imp has a 3% chance of appearing on its opposite side. It will imitate the face of the victim and attempt to use its charm abilities to undo that of the red imp. If it fails, it follows the victim everywhere, trying to convince him to come to his senses, constantly arguing with the red imp; this prevents the concentration.

The Red Imp can be banished from the Prime Plane with a Dispel Evil spell.

Ecology

The creature is a carnivore, preferring to eat human(-oid) flesh, mostly of recently died victims.

Weaknesses

They take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals.



Red Imp (Right) versus Blue Imp (left) acting as a person's conscience against each other.



A Blue Imp's natural appearance .

(By GrayGinther <http://grayginther.deviantart.com/art/Blue-Imp-139287678>)

Bleu imp (Res-Sylphus consciatus Mandatea)

Imp	Bleu Imp												
Type	Fairy (Exalted)												
Home Plane	Unknown Plane of Matter												
Climate/Terrain	Any												
Frequency	Very Rare												
Organization	Solitary												
Activity Cycle	Any												
Diet	Carnivore												
AL	CE												
NA	1 (or 3% chance with Red Imp)												
Size	10" +2d4" (fitness 1d12)						As size x 3						
ST	3d6=3-16												
IN	3d6=3-15												
WI	3d6=3-18												
DX (P R)	3d6=3-18												
CO	3d6=5-18												
CH	3d6=3-15												
Languages	Angelic, Fairy, Limited Telepathy for any human-oid Language only												
Spellcaster Limits;	Shaman 4												
AC	-5												
AV	by armor												
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12/36
XP Needed	0	1	2	3	4	5	6	6	8	9	10	10	12
Souls Saved	1***	2***	3***	4***	5***	6***	7***	8***	9***	10***	10***	10***	10***
HD	1d4	2d4	3d4	4d4	5d4	6d4	7d4	8d8	9d8	10d8	10d8	10d8	+2/lvl
HP	1d4	2d4	3d4	4d4	5d4	6d4	7d4	8d8	9d8	10d8	10d8	10d8	+2/lvl
MV FL(MF)	+5cn/ ST adj.												
180'/60'							0-25 cn 3 B						
150'/50'							26-50 cn 1B						
120'/40'	0-25 cn						51-75 cn 1B						
90'/30'	26-50 cn						76-100 cn 1/2 B						
60'/20'	51-75 cn						101-125 cn 1/3 B						
30'/10'	76-100 cn						126-150 cn 1/3 B						
15'/5'	101-150 cn						151-200 cn 1/5B						
0	15+ cn						201cn+						
THACO	19	18	17	16	15	14	13	12	11	10	9	As F Lvl	
Attacks	1bite												
Damage	1d3												
Attacks	1Tail												
Damage	1d3												
Attacks	or 1 weapon												
Damage	by weapon (Small Trident +2)												
Special Attacks	Charm Monster once a day												
	Facial Shapeshift (victim only)												
	Dimension Door Once a day						Gate IHomePlane and Prime						
	Move 500 cn telekinesis 100'						Teleport Any Object						
Special Defenses;	Invisible to Mortals at Will												
	Second Sight at Will												
Immune to;	Normal Disease, Fire, Cold												
Natural Skills	Spider and Insect Empathy												
Obligatory Skill	Craftsman; Gardener, trapbuilding/Snares												
Skills	4+1/IN			+1			+1			+1/1,500,000			
Advised Skills	Trapmaking/Snares, Knowledge Own Garden, Tracking.												
Extra Vulnerable to;	Dispel Good, Holy Water (1d4 damage), unwe'l vs holy places and o'bjects												
AM	20%												
ML	6												
SV as MU	21	22	23	24	25	26	27	28	28				
XP	0	1	2	3	4	5	6	6	8	9	10	10	12
TT	nil												
Body Weight	4-9 LBS												

Ecology

This creature is an herbivore, preferring sweetness and fruits to dine upon. The Blue Imp can be banished from the Prime Plane with a Dispel Good spell.

This creature is a Fairy native of the Sphere of Matter (it lives in an Outer Plane of Matter). It is pearly blue with short horns. Its wings are feathery, it has no tail, and sometimes wears a translucent white, yellow, Golden or blue robe. Often if encountered without a victim to save, it is naked, which it prefers even when it becomes a Cherub.

The blue imp has the same abilities as the red imp, but is lawful good.

Personality

The imp seeks to save those who have been tricked into signing a contract with his own blood with a Red Imp.

This creature can save souls from damnation, by entering Limbo, and destroy the contract.

Upon gaining its 7th soul, the Imp becomes a minor angel (a Cherub) in the Sphere of Matter. It actually needs these saved souls in combination to experience gained to gain another level, and at 8th level Cherub shape (in the table Pink color).

Combat

The imp likes to imitate the face and overall body of its victim, but remains in its normal size and keeps its wings (though these are often appearing as white feathered) and its horns (hidden or not) then generate an aura of weak light on it. It has infravision and Second Sight, and can use a Charm Monster spell once a day, Dimension Door (double Range) three times a day, move up to 500 cn of objects at a 100' or less distance, and Turn Invisible to Mortals at will.

It speaks all humanoid languages (due a form of natural Telepathy), is immune to fire and cold, and all mind affecting spells. As can be seen, it clearly has a mixture of fairy powers and exalted powers, the latter it gained in its homeplane.

If forced to Fight, the imp will summon a small trident +2 (from its homeplane). When destroyed on the Prime Plane, the Imp turns to ashes. Its weapon is a -2 cursed weapon in the hands of non-good creatures.

Weaknesses

They take 1d4 damage from Unholy Water (no splash damage) and are made uncomfortable and tend to avoid Unholy Symbols, Prayers or the names of the Entropic Immortals.

Habitat/Society

Every time a Blue imp charms a victim, a Red imp has a 3% chance of appearing on its opposite side. It will imitate the face of the victim and attempt to use its charm abilities to undo that of the red imp. If it fails, it follows the victim everywhere, trying to convince him to come to his senses, constantly arguing with the Red imp; this prevents the concentration needed for spellcasting by the victim and is terrible noisy for him (nobody else sees them except with Second Sight.).

If attacked, the Bleu Imp Dimension Doors away and returns later. It will not rest until it manages to undo the Red Imp's Charm. Once this is done, the two creatures disappear from the victim to never reappear again.

If cornered, a Blue Imp summons a Small Harp or other instrument (Flute, violin, etc) producing a Time Stop, which it uses to get itself and its victim to safety. If killed, both the body and the harp teleport back to its homeplane.

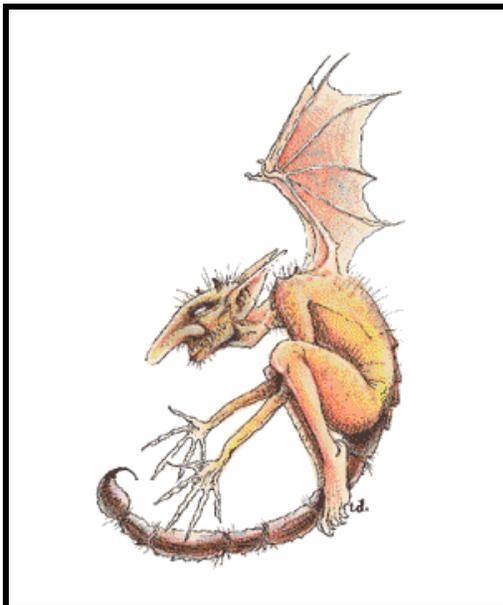
True Imp (*Diabolo-Sylphoides Demonicus*)

Imp	True Imp*												
Type	Fairy (Corrupted)												
Home Plane	Hades; Imp-Realm												
Climate/Terrain	Any												
Frequency	Very Rare												
Organization	Solitary												
Activity Cycle	Any												
Diet	Carnivore												
AL	LE, Rarely CE, NE)												
NA	1												
Size	18" +2d4" (fitness 1d12)												
ST	3d6=3-16												
IN	1d8+2=3-10												
WI	3d4=3-12												
DX (PR)	3d6=3-18												
CO	3d6=5-18												
CH	3d6=3-15												
Languages	Demonic, Fairy, 25% chance one Human(oid) language												
Spellcaster Limits;	Shaman 4												
AC	2												
AV	by armor												
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12/36
	█	█	█	█	█	█	█	█	█	█	█	█	█
XP Needed	0												
Souls Saved	0	1	2	3	4	5	6	6+					
HD	2***	3***	4***	5***	6***	7***	8***	9***	10***	11***	11+***		
HP	2d6	3d6	4d6	5d6	6d6	7d6	8d6	9d6	10d6	11d6	+2/lvl		
MV FL(MF)	+5cn/ ST adj.												
180'/60'							0-25 cn 3B						
150'/50'							26-50 cn 1B						
120'/40'							51-75 cn 1B						
90'/30'	0-25 cn						76-100 cn 1/2 B						
60'/20'	26-50 cn						101-125 cn 1/3 B						
30'/10'	51-75 cn						126-150 cn 1/3 B						
15'/5'	76-100 cn						151-200 cn 1/5 B						
0	101+ cn						201cn+						
THACO	19	18	17	16	15	14	13	12	11	10	9	As F Lvl	
Attacks	1bite												
Damage	1d4												
Attacks	1Tail												
Damage	1d3+poison stinger												
Special Attacks	Poison SV P or Die in 1r Polynorph; Large Spider, Goat, Raven, Giant Rat at will Detect Good, Detect Magic at Will												
Special Defenses;	Invisible to Mortals at Will Second Sight at Will once a day; Suggestion Regenerate 1hp/r												
Immune to;	Normal Disease, Fire, Cold, electricity												
Natural Skills	Spider and Insect Empathy												
Obligatory Skill	Craftsman; Gardener, trapbuilding/Snares												
Skills	4+1/IN			+1			+1			+1/1,500,000			
Advised Skills	Trapmaking/Snares, Knowledge Own Garden, Tracking.												
Extra Vulnerable to;	Find Familiar, Dispel evil												
AM	25%												
ML	6												
SV as MU	21	22	23	24	25	26	27	28	28				
	█	█	█	█	█	█	█	█	█	█	█	█	
XP	nil												
TT	nil												
Body Weight	4-9 LBS												

Imps are diminutive creatures of an evil nature who roam the world and act as familiars for lawful evil wizards and priests.

The average imp is a 2' humanoid with leathery, bat-like wings, a barbed tail, and sharp, twisted horns. Its skin is a dark red and its horns and jagged teeth are a gleaming white.

The imp can polymorph itself into two other animal forms. The most commonly encountered alternate forms are those of a large spider, raven, giant rat, or goat. In such forms the imp is physically identical to a normal animal.



Combat:

In its natural form, the imp attacks with the wicked stinger on its tail. In addition to inflicting 1d4 points of damage, this stinger injects a powerful poison which is so deadly that those who fail their save versus poison are instantly slain by it.

When it is polymorphed, the imp attacks with the natural weaponry of its adopted form.

The imp can use its special magical abilities no matter what its form. All imps are able to detect good, detect magic, or become invisible at will. Once per day they can use a suggestion.

Imps are immune to attacks based on cold, fire, or electricity. They can be harmed only by silver or magical weapons and are able to regenerate one hit point per melee round.

Habitat/Society:

Imps are beings of a very evil nature who originate on the darkest of evil planes. Their main purpose on the Prime Plane is to spread evil by assisting wizards and priests. When such a person is judged worthy of an imp's service, the imp comes in answer to a find familiar spell.

Once they have contacted their new "master", imps begin at once to take control of his actions. Although imps maintain the illusion that the summoner is in charge, the actual relationship is closer to that of a workman (the imp) and his tools (the master).

Although an imp's body can be destroyed on the Prime Plane, it is not so easily slain. When its physical form is lost, its corrupt spirit instantly returns to its home plane where it is reformed and, after a time, returned to our world to resume its work.

While they are technically in the service of their master, imps retain a basic independence and ambition to become more powerful someday. They may acquire treasure from those they slay, and will often pilfer valuables encountered during their travels.

The imp confers some of its powers upon its master. A telepathic link connects the two whenever they are within one mile of each other. This enables the master to receive all of the imp's sensory impressions, including its infravision. The master also gains the imp's inherent 25% magical resistance and is able to regenerate just as the imp does. He also slowly transforms to the Alignment of the Imp, at one step to that alignment per act of Evil.

If the imp is within telepathic range, the master acts as if he were one level higher than he actually is. Conversely, if the imp is more than a mile away, the master acts as if he were one level of ability below his actual rank.

If the imp is killed, the master instantly drops by four levels, though these can be regained in the usual manner.



Ecology:

Imps are the errand boys of the powerful evil beings who command the darkest planes. They often act as emissaries and agents, but their primary task is to enhance the spread of evil in our world.

Weaknesses

They take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals, except those of Entropy.



An Imp can be defeated by a Dispel evil spell.

Quasit (*Diabolo-Sylphoides Tyrranis*)

Imp	Quasit*													
Type	Fairy (Corrupted)													
Home Plane	Hades; Imp-Realm													
Climate/Terrain	Any													
Frequency	Very Rare													
Organization	Solitary													
Activity Cycle	Any													
Diet	Carnivore													
AL	CE													
NA	1													
Size	10"+2d4" (fitness 1d12)													
ST	3d6=3-16													
IN	1d6=4-9													
WI	3d6=3-15													
DX (PR)	3d6=3-18													
CO	3d6=5-18													
CH	3d4=3-12													
Languages	Demonic, Fairy, Limited Telepathy for any human-oid Language only													
Spellcaster Limits;	Shaman 4													
AC	2													
AV	by armor													
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12/36	
	█	█	█	█	█	█	█	█	█	█	█	█	█	
XP Needed	0	1	2	3	4	5	6	6+						
Souls Saved	2***	3***	4***	5***	6***	7***	8***	9***	10***	11***	11+***			
HD	2d6	3d6	4d6	5d6	6d6	7d6	8d6	9d6	10d6	11d6	+2/lvl			
HP	+5cn/ ST adj.													
MV FL(MF)	150'/50'	0-25 cn						0-25 cn 3B						
	120'/40'	26-50 cn						26-50 cn 1B						
	90'/30'	51-75 cn						51-75 cn 1B						
	60'/20'	76-100 cn						76-100 cn 12B						
	30'/10'	101-150 cn						101-125 cn 13B						
	15'/5'	126-200 cn						126-150 cn 13B						
	0	201+cn						151+cn						
THAC0	19	18	17	16	15	14	13	12	11	10	9	As F Lvl		
Attacks	2 claws													
Damage	1d2 + poison													
Attacks	1Bite													
Damage	1d4													
Special Attacks	Claw Poison SV P or DX -1for 2d6 r													
	Cause Fear Blast 30'radius o once a day													
	Detect Good, Detect Magic at will													
	Polymorph; Giant Bat, Giant Centipede, Giant Toad, Wolf													
Special Defenses;	Invisible to Mortals at Will													
	Second Sight at Will													
	Regenerate 1hp/r													
	Contact Lower Planes once a week													
Immune to;	Lightning, Fire, Cold													
Natural Skills	Spider and Insect Empathy													
Obligatory Skill	Craftsman; Gardener, trapbuilding/Snares													
Skills	4+1/IN	+1						+1	+1/1,500,000					
Advised Skills	Trapmaking/Snares, Knowledge Own Garden, Tracking.													
Extra Vulnerable to;	Holy Water (2d4 damage), unwe'l vs holy places and objects													
MR	7													
AM	25%													
SV as MU	21	22	23	24	25	26	27	28	28					
	█	█	█	█	█	█	█	█	█	█	█	█	█	
XP	Q3													
TT	Q3													
Body Weight	7-9 Pounds													

A Quasit is a tiny demon Imp that delights in tormenting mortals with vicious—and often lethal—pranks. They delight in causing mischief and mayhem. Sometimes, a Quasit will bind itself to a mortal Spellcaster to act as a familiar. These demons do so as a means to corrupt the mortal wizard into using her magic as destructively as possible.



Standing about 1.5-2 feet in size and weighing about 8 pounds, they resemble tiny humanoids with spiky horns and bat wings. Its hands and feet are long and slender, with long, claw-tipped digits. Warts or pustules cover its greenish skin. It has a vicious fang-filled mouth that drips with saliva. As being affected by demonic powers, no Quasit looks exactly alike the other, there are many minor differences, although, the overall appearance is consistent. Some Quasits may have lost their wings and thus their ability to fly.

Polymorph

Like imps, each Quasit can Polymorph into other forms. Quasits choose two of the following forms; Giant Bats, Giant centipedes, frogs, or wolves. They can use their magic in any of their forms. A Quasit in alternate form loses its poison attack, however. When it is polymorphed, the Quasit attacks with the natural weaponry of its adopted form.

Combat

Although Quasits thirst for victory and power as other demons do, they are cowards at heart, and prefer to strike from ambush and use shape shifting and invisibility to enter combat at the best moment to administer its poison, and then try to scuttle away. When retreating, they use their cause fear ability to deter pursuit.

Though weak, it still has the innate qualities of a demon, and Quasits rarely attack alone or without the ability to escape. For these reasons, it is still a somewhat challenging foe for adventurers.

The Quasit attacks with its clawed hands (doing 1d2 points each) and its deadly bite (doing 1d4 points). The Quasit's claws are coated in a toxin which causes anyone struck by them to save versus poison or lose one point of dexterity for 2d6 rounds. The effects of multiple wounds are cumulative.

Quasits can turn invisible, detect good, or detect magic at will. They regenerate 1 hit point per round and can unleash a blast of fear with a 30 foot range radius once per day.

Once per week a Quasit can use Contact Lower Planes to ask six questions. The ability otherwise works as the spell, in that bit only (named) contacts demons on the lower Planes.

Quasits can only be harmed by cold iron or magical weapons. They are able to resist magic 25% of the time and are immune to cold, fire, and lightning.



*In the darkest recesses,
hidden amongst forgotten presses.
It grows and yearns,
a pestilence of unimaginable form
waiting for a magical word
in the back of every closet.
Its name, the Quasit.*

Habitat Society

They are normally found serving as counselors, spies, or spellcasters for more powerful demons or (soon –to-be) chaotic evil spellcasters.

They are weak fighters, although they have several useful tricks up their sleeves, such as poisonous claws and the ability to shape shift, turn invisible, and cause fear. They generally employ these tricks to the full as they prefer to use hit-and-run tactics whenever possible.

Quasits are beings of a very evil nature who originate on the darkest of evil planes. Their main purpose on the Prime Plane is to spread evil by assisting wizards and priests. When such a person is judged worthy of a Quasit's service, the Quasit comes in answer to a find familiar spell.

Once they have contacted their new "master", Quasits begin at once to take control of his actions. Although Quasits maintain the illusion that the summoner is in charge, the actual relationship is closer to that of a workman (the Quasit) and his tools (the master).

Although a Quasit's body can be destroyed on the Prime Material plane, it is not so easily slain. When its physical form is lost, its corrupt spirit instantly returns to its home plane where it is reformed and, after a time, returned to our world to resume its work.

While they are technically in the service of their master, Quasits retain a basic independence and ambition to become more powerful someday. They may acquire treasure from those they slay, and will often pilfer valuables encountered during their travels.

The Quasit confers some of its powers upon its master. A telepathic link connects the two whenever they are within one mile of each other. This enables the master to receive all of the Quasit's sensory readings, including its infravision. The master also gains the Quasit's inherent 25% magical resistance and is able to regenerate just as the Quasit does. He also slowly transforms to the Alignment of the Quasit, at one step to that alignment per act of Evil.

If the Quasit is within telepathic range, the master acts as if he were one level higher than he actually is. Conversely, if the Quasit is more than a mile away, the master acts as if he were one level of ability below his actual rank.

If the Quasit is killed, the master instantly drops by four levels, though these can be regained in the usual manner.

Ecology

The Quasit is perhaps the least powerful demon, yet it is not the least respected—even Quasits hold themselves above the Dretch horde, and true to their natures, Dretches lack the courage or drive to prove the Quasits wrong. A Quasit's first role in life is that of a familiar to a spellcasting master, but those Quasits who escape from this humiliating servitude become free-willed and much more dangerous.

Alone among the demonic horde, Quasits and Imps do not form from the dead souls of evil mortals. Instead, they form from living souls—

When a Quasit's master dies, the Quasit can attempt to follow the master's soul into the Great Beyond by making a plane shift, but affects only the Quasit and transports it into the Abyss and places its master's soul in the Quasit's possession as a writhing larvae rather than using the evil master's soul to create new demonic life. In this manner, a Quasit can use its newly captured soul to bargain with more powerful denizens of the lower planes, and perhaps secure a vile transformative "promotion" to a more powerful form of life in the process.

Rarely, a Quasit elects to ignore its master's death and instead remains on the Material Plane to seek other ways to entertain itself—usually settling in an urban area where there are plenty of folk to torment.

Weaknesses

They take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals, except those of Entropy.



Leprechauns and Brownies (*Sylphoides minor species*)

Leprechauns (*Sylphoides minor Aurum*)

Brownie	Leprechaun												
Type	Fairy												
Climate/Terrain	Temperate Green Lands, Sylvan Glens (especially bordering areas)												
Frequency	Uncommon												
Organization	Clans												
Activity Cycle	Any												
Diet	Omnivore												
AL	LG, LN, rarely NG, N												
NA	1d20												
Size	5" +1d8" (fitness 1d12)												
ST	3d6=3-13												
IN (PR)	6+2d6=9-18												
WI	3d6=3-18												
DX (PR)	6+2d6=9-18												
CO	3d4+3=6-16												
CH	3d6=3-18												
Languages	Fairy, Elvish Local, Gnomish, Local												
Spellcaster Limits;	special												
AC	9												
AV	by armor												
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12/36
XP Needed	■	■	■	■	■	■	■	■	■	■	■	■	■
HD	1/2	1	2	3	4	5	6	7	8	8	8	8	8
HP	1d2	2d2	2d4	3d4	4d4	5d4	6d4	7d4	8d4	8d4	8d4+1vlv	8d4	8d4
MV / SW	+50cn/ ST adj.												
120'/40'	0-200 cn												
90'/30'	201-400 cn												
60'/20'	401-600 cn												
30'/10'	601-800 cn												
15'/5'	801-1200 cn												
0	1201+cn												
THAC0	19	18	17	16	15	14	13	12	11	10	9	As F Lv	
Attacks	1 weapon (Shortbow, preferred darts)												
Damage	by weapon (Tiny)												
Special Attacks	Summon Insects, Traps												
	Pick pockets 75%												
Spells level 1	1	2	2	2	2	3	3	3	3	4	4	4	4
Spells level 2			1	2	2	2	2	3	3	3	4	4	4
Spells level 3					1	2	2	2	2	3	4	4	4
Spells level 4							1	2	2	2	3	4	4
Spells level 5									1	2	3	4	4
Special Defenses;	Invisible to Mortals, Second Sight												
Immune to;	Creat Visual Audio/Olfactorial Illusions												
	Normal Disease												
Obligatory Skill	two craft skills												
Skills	4+1IN												
Advised Skills	Bargaining, Dancing, Drinking, Gambling, Hiding, Labor, Profession, Persuasion												
	Riding (Coltpixy), Storytelling												
DL	+10 to wines, +0 to other beverages												
Extra Vulnerable to;	Holy Water (1d4 damage), unwe vs holy places and objects												
AM	30%												
ML	8												
SV	NM	F1	F2	F3	F4	F5	F6	F7	F8	F9	F10	F11	F1v
XP	■	■	■	■	■	■	■	■	■	■	■	■	■
TT	R+S												
Body Weight	Size x ST / 45 cn												

Leprechauns are diminutive folk who are found in fair, green lands and enjoy frolicking, working magic, and causing harmless mischief.



Falsely rumored to be a cross between a species of Halfling and a strong strain of Pixie. The commonly accepted image of a leprechaun is that of a small, old man with a red beard and wearing a top hat. He is often intoxicated, but ne'er so drunk that he can't ply his trade as a cobbler or a tinker. The first sign that a leprechaun is near usually is the tapping of his hammer.



Leprechauns are about 9 inches tall. They have pointed ears, and their noses also come to a tapered point have Elfin features, as pointy ears, but they are rarely so delicate as Sprites, Pixies, and the like. Otherwise their appearances varies widely; some are young, others old; some are thin, others are rotund.

About 30% of all male Leprechauns have beards. Pointed shoes, brown or green breeches, green or gray coats and either wide-brimmed or stocking caps are the preferred dress of the wee folk. Many Leprechauns also enjoy smoking a pipe, usually a long-stemmed one, filled with Halfling tobacco of own design (see Halfling).

Real world:

Samuel Lover, writing in the 1831 describes the leprechaun as ... quite a beau in his dress, notwithstanding, for he wears a red square-cut coat, richly laced with gold, and inexpressible of the same, cocked hat, shoes and buckles.

Yeats, in his 1888 book entitled Fairy and Folk Tales of the Irish Peasantry describes the leprechaun as follows: He is something of a dandy, and dresses in a red coat with seven rows of buttons, seven buttons on each row, and wears a cocked-hat, upon whose pointed end he is wont in the north-eastern counties, according to McAnally, to spin like a top when the fit seizes him.

The modern image of the leprechaun is almost invariant: he is depicted as having red hair (often with a beard), wearing an emerald green frock coat, and bestowed with the knowledge of the location of buried treasure, often in a crock of gold.



Leprechauns love children as they love music, and are willingly entertain a human child if it was left alone.

Combat

Normal Leprechauns can defend themselves with their little long swords (1d3 points of damage). In truth, Glower, the foremost knight of Lubedan, King of the Leprechauns, is renowned for the feat of cutting down a thistle with a single blow. They do wear armor of any kind to AV 4 in combat, but mostly only wear clothing appropriate to their profession. They refrain from using shields, as being to cumbersome.

These fun-loving creatures of magical talent are by nature non-combative.

They are immune to all normal diseases but may still be affected by magical diseases such as mummy rot.

They can become Invisible to Mortals at will, Have Second sight, Cast magic, Create illusions (with full audio and olfactory effects—even tricking illusionists or those immune to illusions), and use Ventriloquism spells as often as they like. Their keen ears prevent them from ever being surprised. Being full of mischief, they often (75%) snatch valuable objects from adventurers, turn Invisible to Mortals and dash away. There is a 75% chance that the attempt is successful. If pursued closely, there is a 25%/minute that he drops the item stolen. The chase never leads to the Leprechaun's lair.

Spellcasting

Leprechauns may use Permanence as a 5th level spell for the manufacture of magical items. Warp Wood and Locate Object are 1st level spells, Polymorph Natural Objects becomes a 4th level spell, and Contingency, Create Normal Animals, Polymorph Any Object become 5th level spells. Most other creation spells become one level lower than normally. The Casting or Reading Time is mostly not affected, but Leprechauns are never hastily in creating items, and as such can even prolong the casting of the spell to produce even finer detailed effects (this ability is extraordinary, and only found under the Leprechauns, and Clurrauns).

Leprechauns never become very powerful physically, on account of their size. In particular, Leprechauns have a certain aptitude for magic, this was originally another aspect of their craftsmanship, for magic is useful for their work, and is indeed indispensable for the creation of magical devices. Adventuring Leprechauns have shown that the race can master a variety of spells, but their specialty is still those relating to the creation of objects (and as such they are not limited to the use of the Fairy spells, but may use all creation spells). They may use any weapon or armor of their size, with no hindrance to their spellcasting abilities. They may employ any magical item not limited to Clerics. They can turn Invisible to Mortals, however, the one special limitation on this power is that if seen by a mortal, he can't become Invisible to that person's eyes until he has looked—however momentarily (thus not blinking)—elsewhere.

Since they are involved primarily with manufacture, Leprechauns aren't involved in the direct care nature, but they do loathe evil creatures and those who mistreat the environment, and they will always do their best to hamper such beings. They are the chief craftsmen of the Good Folk; they are best known among Humans as shoemakers (since it is said, the Fairies wear out so many pair of shoes with their frequent dancing), but they make such other things as clothes, weapons, wine casks, and magical items. They trade these items with the other Fairies in return for food, raw materials, and treasure.

Weaknesses

They take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals.

Music, dancing, fox hunting, and drinking Wine or whiskey are said to be the Leprechauns' favorite pastimes. Once a leprechaun begins dancing to a human's song, it is said that he cannot stop until the tune ceases. His exhausted state may cause him to make outlandish offers, including his crock of gold, if you will please only allow him to stop dancing.

Skills

Two crafts (either two different, or one with expertise), bargaining, dancing, gambling, Hiding, Knowledge, Labor, Persuasion, Profession, Riding (Coltixy), Storytelling.



Habitat/Society

Leprechauns live in families of up to 20, though they call this unit their clan. They use first names and surnames, and it is fairly certain that these names are a good indication of which clan one is dealing with. A lair usually consists of a warm, dry cave with a hearth, rugs, and furniture. Strangely, words travel fast between clans with the same surname, and a clan that is encountered may already know the names of the party from another clan encountered days prior. Under Humans and Elves there's a rumor that a Leprechaun king exists, but their seems to be no official political hierarchy. There are no communities, nor villages of Leprechauns.

It's rare to see Leprechaun offspring, but they do exist. About 10% of Leprechauns in a lair will be a child, females and males are spread evenly, and though they seem to be a male chauvinistic race, females have the same rights and professions and habits of any male, except maybe the habit of bragging.

Leprechauns tend to have good relations with forest creatures and other faeries. They avoid mortals as much as possible, but don't bear them any ill will.

Locations

The best times and places to observe Leprechauns are called borderlines. Dawn and dusk (neither light nor dark), or the equinoxes and solstices (neither one season nor another), the shore (neither water nor land), the road/forest or land border are the best times and places to see the Leprechauns and their ilk frolicking and celebrating.

Leprechauns and other creatures of Irish mythology are often associated with "faerie forts" or "faerie rings", often the sites of ancient (Celtic or pre-Celtic) earthworks or drumlins. They are also said to dwell at springs in wild areas with large grassy hills, sometimes in cellars.

Leprechauns are clever, good-natured, and hardworking by faerie standards. They are attracted to magic, particularly if it can be adapted to aid in crafting.

Leprechauns are found throughout the Known World wherever the other faerie races can be found. The largest grouping is in the areas of Alfheim and Darokin known as the Dreamlands.

Like most Faeries, Leprechauns do not worship the Immortals. This doesn't mean they are not aware of them or are disrespectful of them, just they do not see them as something to worship.

Relations to other creatures

A Leprechaun will not sit idly by while a helpless creature is attacked, since they have a spot for weaker creatures. In general, if a Leprechaun senses that a stranger means no harm, he can be quite civil, but never will bring visitors to its lair (except Fairies). If the Leprechaun finds someone hurt, he might take the victim near or even in its lair, but only after making sure that the stranger is unconscious, and not followed.

Languages

They speak Sylvan, Fairy, Gnomish, and the dominant local language. They can communicate with animals as well. They may also speak Thyatian, Lalor (Halfling), Dryad, and other local languages.

Names:

Leprechaun names are ancient (Irish, Gaelic, or Scottish) sounding and often difficult to pronounce. They are linguistically related to Brownie, Wood Imp and Sidhe names. They do not use surnames or clan names.

Male Names: Colm, Glower, Iubadan, Killian, Padraig, Shamus

Female Names: Aine, Doireann, Fionnuala, Liadan, Sinead, Tierney



Adventurers:

Leprechauns most often find themselves adventuring for two reasons. The first is to acquire treasure, which they are quite fond of. The second is in the pursuit of magic to aid in their crafting. They will fight to protect their homes, and will join other faeries and forest creatures if the woodlands are threatened.

Leprechauns are excellent craftsmen and have quite the affinity for arcane magic, using it to augment their crafting. They make for good rogues (due to their Pick pocket ability), wizards, and bards (is not a true bard, but a Leprechaun mage with music skill) as well. Some prove to be capable fighters, although their small stature is not always suited to melee combat. Leprechauns are unable to use divine magic, and are never clerics, druids, paladins or other divine magic-based classes.

Ecology

Leprechauns enjoy eating the same sorts of foods that humans and demihumans eat, with a special fondness for wine and whiskey (Higher DL counts). This weakness may be used to outwit them. They are naturally distrustful toward humans, dwarves and demihumans, since these races have greedy tendencies. They get along well with elves, gnomes, and Halflings.

Leprechauns are the chief craftsmen of the Good People; they are best known among humans as shoemakers (cobblers), since, it is said, the Fairies wear out so many pairs of shoes with their frequent dancing, but they do make other things, such as clothing, weapons, wine casks, and magical items. They trade these items with the other Fairies in return for food, raw material, and treasure.

Treasure

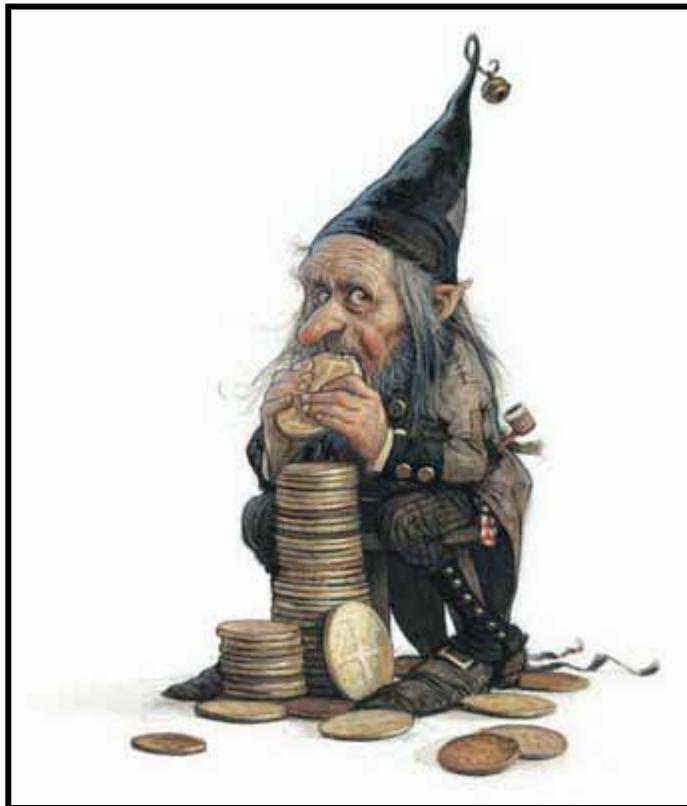
If you can catch a Leprechaun, you can make him show you his hoard, but you must never look away from him, or he will be able to turn Invisible to Mortals. Their hidden hoards consists of treasure with a lots of copper in it. (Treasure Type; U/V=10% 3d100 cp, 20% 6d100 sp, 5% 3d100 ep, 15% 6d100 gp, 5% 3d100 pp, 15% 1d4 gems, 15% 1d8 jewelry, 7% 1d2 special treasure, 7% 1d2 any magical items). They thus do hoard treasure, and as human legends maintain, if they are captured, they will tell their captors the location of their hoard. However, they are under no obligation to help them retrieve it, and will look for ways to escape and complicate any efforts to retrieve it.

Other means of finding his gold include looking at the end of a rainbow, which may lead him offer 3 wishes in exchange for his treasure. His promises of gold always proves hollow, as the Leprechaun always employs clever tricks in his granting of wishes, often resulting in the embarrassment or injury to the one who expected a bounteous reward.

Each leprechaun carries two leather pouches, one containing a silver shilling and the other a gold coin, to bribe captors to set him free. But both coins are bewitched; once the leprechaun has paid his redeem and gained his freedom, the silver returns to his purse, and the gold turns to leaves or ashes.

If caught or discovered in its lair (10% chance), the Leprechaun attempts to mislead his captor into believing that he is giving over his treasure while he actually is duping the captor. It requires great care to actually obtain the Leprechaun's treasure.

If an intruder secures this treasure, a Leprechaun will bargain and beg to get it back. As a last desperate measure, he will grant the intruder three wishes (very limited), but only if the intruder gives over the treasure first. When this is done, the Leprechaun will indeed grant the three wishes. After all three wishes, the Leprechaun will flatter the intruder and declare that the three wishes were so well-phrased that he will give a fourth wish. If the fourth wish is pronounced, the Leprechaun will cackle with glee, the results of all the wishes will be reversed, and the intruder plus his group will be teleported (no saving throw) to a random location 2d20 miles away. No member of that party will never be able to find that particular Leprechaun again.



'My Gold,... Mine...!!

A Leprechaun bereft unknowingly will do all he can, to get every coin, gem or other item returned, how long it, as if they were their children. The only way a Leprechaun accepts the theft is when it is completely used in restoring the health, house, family of a poor family of human or demi-human or Fairy or forest races, and any other remaining treasure is used for the greater good of a whole community, he then walks away with a smile and a tear on his cheek.

Mythology

Leprechauns rarely appear in what would be classed as a folk tale; in almost all cases the interest of these stories centers on a human hero. Stories about leprechauns are generally very brief and generally have local names and scenery attached to them. The tales are usually told conversationally as any other occurrence might be told, whereas there is a certain solemnity about the repetition of a folk-tale proper.

In most tales and stories leprechauns are depicted as generally harmless creatures that enjoy solitude and live in remote locations, while in others they are depicted as ill-natured and mischievous, with a mind for cunning. Opinion is divided as to if they ever enjoy the company of other spirits. Although rarely seen in social situations, leprechauns are supposedly very well spoken and, if ever spoken to, could make good conversation.

A leprechaun is shown crafting shoes in this Engraving made in 1858. In previous years leprechauns had a less homogenized appearance.

Among the most popular of beliefs about leprechauns is that they are extremely wealthy and like to hide their gold in secret locations, which can only be revealed if a person were to actually capture and interrogate a leprechaun for its money. Another popular belief is that you may find a leprechaun and his pot of gold at the end of a rainbow.

Some of the Leprechauns mythical powers include magical control over the intricate workings of the Earth and the materials that reside there i.e. gold, silver... In several Irish myths Leprechauns have a power of hypnotism or trickery that confuses their target either allowing the Leprechaun to escape or just to play tricks on unsuspecting victims.

Many tales present the leprechaun as outwitting a human, as in the following examples.

The three wishes, by Yeats

*I caught me a Leprechaun,
and you know what that means!
I got me three big wishes,
and I wanted so many things.
I wanted silver and I wanted gold,
and riches beyond my place,
And castles all in clover,
and love a beautiful face.*

*"So what it be, your wish number one?"
asked the Leprechaun all in green.*

*"I wish I might have beauty,
the most bewitching ever seen."*

*"Done!" said the green little Leprechaun,
with a wave of his hand.*

*"And I wish," I said, "to have riches,
the greatest in this land."*

*With a flourish and a flutter they did appear,
great beauty and my gold,*

*And then I wished for a lover fair,
all that my heart could hold.*

*Bedazzled I was when I saw him there,
my knight in armored bob.*

*"Thank you, Leprechaun," I gushed with glee,
"You've done a most splendid job."*

But the Leprechaun stood near me, seeming unanxious to leave.

*"I'm glad you know your mind, lass.
So many waste wishes, you see."*

*So enraptured I was with my bounty
that I hardly noticed when
That wee little, green little Leprechaun
began chattering away again.*

*"Tis a bonnie day, is it not, my lass?
Don't you wish, lass, it would bid
To stay like this all year long?"*

And I replied ... I did.

*The little Trickster laughed with mirth,
and then my face did fall.*

"The rules be, lass, if a fourth wish you make,



A farmer or young lad captures a leprechaun and forces him to reveal the location of his buried treasure. The leprechaun assures him that the treasure is buried in an open field beneath a particular ragwort plant. The farmer ties a red ribbon to the plant, first extracting a promise from the leprechaun not to remove the ribbon. Releasing the leprechaun, he leaves to get a shovel. Upon his return he finds that every weed in the field has been tied with an identical red ribbon, thus making it impossible to find the treasure.

In another story, a young girl finds a leprechaun and bids him show her the location of his buried money. She takes him up in her hand and sets out to find the treasure, but all of a sudden she hears a loud buzzing behind her. The leprechaun shouts at her that she is being chased by a swarm of bees, but when she looks around there are no bees and the leprechaun has vanished.

In other stories they are told of riding shepherds' dogs through the night, leaving the dogs exhausted and dirty in the morning.



The Field of Boliauns

A fine day in harvest--it was indeed Lady-day in harvest, that everybody knows to be one of the greatest holidays in the year--Tom Fitzpatrick was taking a ramble through the ground, and went along the sunny side of a hedge; when all of a sudden he heard a clacking sort of noise a little before him in the hedge.

"Dear me," said Tom, "but isn't it surprising to hear the stone chatters singing so late in the season?" So Tom stole on, going on the tops of his toes to try if he could get a sight of what was making the noise, to see if he was right in his guess. The noise stopped; but as Tom looked sharply through the bushes, what should he see in a nook of the hedge but a brown pitcher, that might hold about a gallon and a half of liquor; and by-and-by a little wee teeny tiny bit of an old man, with a little motty of a cocked hat stuck upon the top of his head, a deeshy daushy leather apron hanging before him, pulled out a little wooden stool, and stood up upon it, and dipped a little piggin into the pitcher, and took out the full of it, and put it beside the stool, and then sat down under the pitcher, and began to work at putting a heel-piece on a bit of a brogue just fit for himself.

"Well, by the powers," said Tom to himself, "I often heard tell of the Leprechauns, and, to tell God's truth, I never rightly believed in them--but here's one of them in real earnest. If I go knowingly to work, I'm a made man. They say a body must never take their eyes off them, or they'll escape". Tom now stole on a little further, with his eye fixed on the little man just as a cat does with a mouse. So when he got up quite close to him, "The Gods bless your work, neighbour," said Tom. The little man rose up his head, and "Thank you kindly," said he.

"I wonder you'd be working on the holiday!" said Tom. "That's my own business, not yours," was the reply. "Well, may be you'd be civil enough to tell us what you've got in the pitcher there?" said Tom. "That I will, with pleasure, said he; it's good beer." "Beer!" said Tom. "Thunder and fire! Where did you get it?" "Where did I get it, is it? Why, I made it. And what do you think I made it of?" "Devil a one of me knows," said Tom; "but of malt, I suppose, what else?" "There you're out. I made it of heath." "Of heath!" said Tom, bursting out laughing; "sure you don't think me to be such a fool as to believe that?" "Do as you please," said he, "but what I tell you is the truth. Did you never hear tell of the Danes."

"Well, what about them?" said Tom. "Why, all the about them there is, is that when they were here they taught us to make beer out of the heath, and the secret's in my family ever since." "Will you give a body a taste of your beer?" said Tom.

"I'll tell you what it is, young man, it would be fitter for you to be looking after your father's property than to be bothering decent quiet people with your foolish questions. There now, while you're idling away your time here, there's the cows have broke into the oats, and are knocking the corn all about."

Tom was taken so by surprise with this that he was just on the very point of turning round when he recollected himself; so, afraid that the like might happen again, he made a grab at the Leprechaun, and caught him up in his hand; but in his hurry he overset the pitcher, and spilt all the beer, so that he could not get a taste of it to tell what sort it was. He then swore that he would kill him if he



did not show him where his money was. Tom looked so wicked and so bloody-minded that the little man was quite frightened; so says he, "*Come along with me a couple of fields off, and I'll show you a crock of gold.*"



So they went, and Tom held the Leprechaun fast in his hand, and never took his eyes from off him, though they had to cross hedges and ditches, and a crooked bit of bog, till at last they came to a great field all full of Boliauns (A Thistle), and the Leprechaun pointed to a big Boliaun, and says he, "*Dig under that Boliaun, and you'll get the great crock all full of guineas.*"

Tom in his hurry had never thought of bringing a spade with him, so he made up his mind to run home and fetch one; and that he might know the place again he took off one of his red garters, and tied it round the Boliaun.

Then he said to the Leprechaun, "*Swear ye'll not take that garter away from that Boliaun.*" And the Leprechaun swore right away not to touch it.

"*I suppose,*" said the Leprechaun, very civilly, "*you have no further occasion for me?*" "No," says Tom; "*you may go away now, if you please, fare well, and may good luck attend you wherever you go.*"

"*Well, good-bye to you, Tom Fitzpatrick,*" said the Leprechaun; "*and much good may it do you when you get it.*"

So Tom ran for dear life, till he came home and got a spade, and then away with him, as hard as he could go, back to the field of Boliauns; but when he got there, lo and behold! not a Boliaun in the field but had a red garter, the very model of his own, tied about it; and as to digging up the whole field, that was all nonsense, for there were more than forty good acres in it. So Tom came home again with his spade on his shoulder, a little cooler than he went,

and many's the hearty curse he gave the Leprechaun every time he thought of the neat turn he had served him.



A Leprechaun Merchant on his befriended Badger

Famous Leprechauns

Lubedan

King of Faylinn, King of the Leprechauns of East Brun and Isle of Dawn.

Tiny but proud, Lubedan is the fantastic and legendary King of the Leprechauns. His ventures among Mortals have made for tales among mortals and the Good People alike.

Lubedan does not live on the same continent as the Dreamland; his personal castle and Protectorate are somewhere over the sea (Most likely on the Isle of Dawn), but the diminutive monarch has liking for travel, for both pleasure and administrative duties.

As King of the Leprechauns, Lubedan rules Faylinn; this is the name of his personal Protectorate, true, but more importantly it is also every Leprechaun, all of "Leprechaundom" (at least in theory). It is more like a craft guild than a state, for the leprechaun's primary vocation is as master craftsman. Faylinn regulates production and prices, sets and enforces standards for quality, and so forth. Also, the organization's information on members makes it possible to locate the best craftsman for a particular creation. The other fairy races (as well as those rare and exceptional mortals, and even some immortals, who may gain access) can turn to Faylinn with their needs. All this adds up to Lubedan being a very important and equally busy administrator.

Ultimately, Faylinn is not as powerful as it sounds to human ears. Its services are valued, but actually dispensable; after all, the woodland races can all well enough depend on nature for sustenance and beauty, and often on themselves for magic. King Lubedan's economic hegemony could never eclipse the authority of High King Oberon.

Happily Lubedan doesn't have any such pretensions anyway. He is generally harried by endless details of delegating responsibility and covering up for people who fail to pull through him (a thankfully rare occurrence among these industrious fairies). He would like sometimes to abdicate and, with his queen, Bero, spend a few centuries satisfying some of his intense curiosity about everything in the world before retiring himself from conscious life before reincarnating. Among the other important figures in the Court of Faylinn are Glwer, the strong man, and the Chief Bard, Eisert.

Bero Lubedan

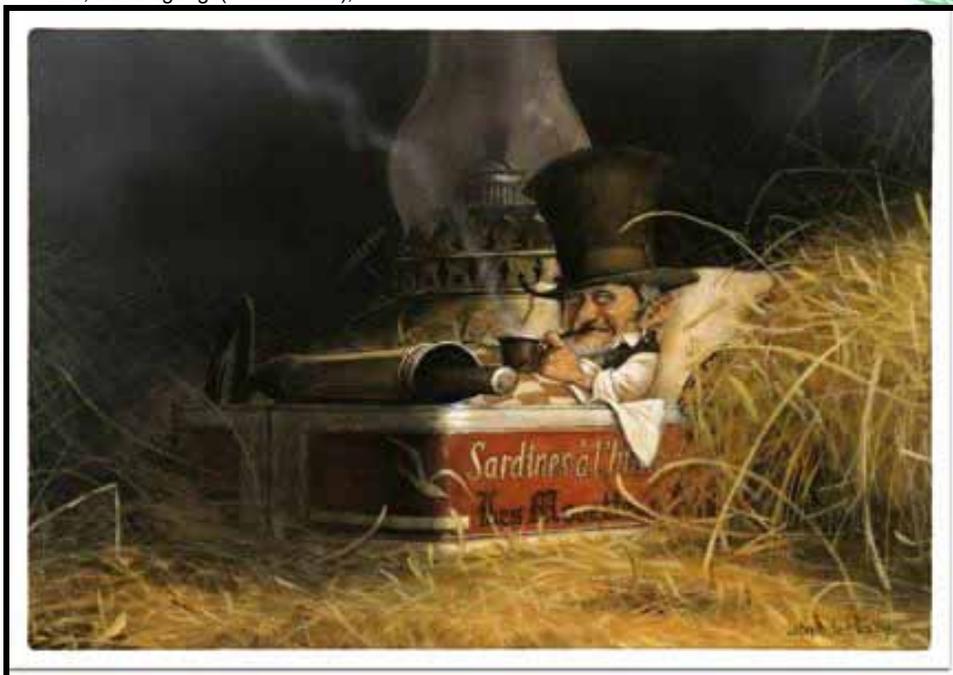
24th level Leprechaun, AC1, AV4 chain mail, HD 9d4+14 Hp 49, At 1 dm 1d20+5 or by weapon, THAC0 10, MV 60'/20' SV E10, ML10, AL LN, ST11, IN17, WI15, DX16, CO13, CH18,

Special abilities; Fairy spells (four 1st, four 2nd, four 3rd, four 4th, four 5th level), Invisibility to Mortals

Abilities and skills; Bargaining (CH+1), Knowledge administration/economics, Craft; cobbler, sword smith, Dancing, Persuasion (CH+1), Riding Coltpixy(DX+2).

Languages; Fairy, Thyatian, Elvish, Centaur, Bromdignags(Storm Giant),

Notable possessions; if the tales be true, Lubedan has an array of powerful enchanted devices, including a spear that is "The match of hundreds" (a Leprechaun-sized spear +5 that, despite its size, inflicts 1d20+5 points of damage, a shield reputed to protect him from all wounds(a shield +5 whose protection extends him against all attacks, including those from the rear), a belt that protects him from illness (and makes him immune to all disease attacks), and shoes of White Bronze (see magic items).. he also possesses a magical cauldron; stones placed in it overnight will the next day have been transformed to meat fit for any king; and his hers of swine regenerates so that, though killed and eaten, they arise the next day from their bones.



Holy Water (1d4 damage), unwell vs. holy places and objects

Related creatures

The leprechaun is related to the Clurachaun and the far Darrig in that he is a solitary creature. The Clurachaun is often confused with the leprechaun. Some writers even go as far as to substitute these second two less well-known spirits for the leprechaun in stories or tales to reach a wider audience. The Clurachaun is considered by some to be merely a leprechaun on a drinking spree.

By nature, leprechauns are said to be ill-natured and mischievous, with a mind for cunning. Many tales present the leprechaun as outwitting a human. Although rarely seen in social situations, leprechauns are supposedly very well spoken and, if ever spoken to, could make good conversation.

They usually take the form of old men who enjoy partaking in mischief. Their trade is that of a cobbler or shoemaker but their clientele is limited to the Faery world and they only work on one shoe. They are said to be very rich, having many treasure crocks buried during war-time (Real world Viking treasures left or stolen 8th century).

Real world

"He is about three feet high, and is dressed in a little red jacket or roundabout, with red breeches buckled at the knee, gray or black stockings, and a hat, cocked in the style of a century ago, over a little, old, withered face. Round his neck is an Elizabethan ruff, and frills of lace are at his wrists. On the wild west coast, where the Atlantic winds bring almost constant rains, he dispenses with ruff and frills and wears a frieze overcoat over his pretty red suit, so that, unless on the lookout for the cocked hat, ye might pass a Leprechaun on the road and never know it's himself that's in it at all."

The Clurachaun, or Clobhair in O'Kearney, is a Fairy which resembles the Leprechaun.

Some folklorists describe the Clurachaun as a night "form" of the Leprechaun, who goes out to drink after finishing his daily chores. Others regard them as regional variations on the same creature.

Clurachauns are said to always be drunk. However, unlike their cousins, they are surly. Many fables

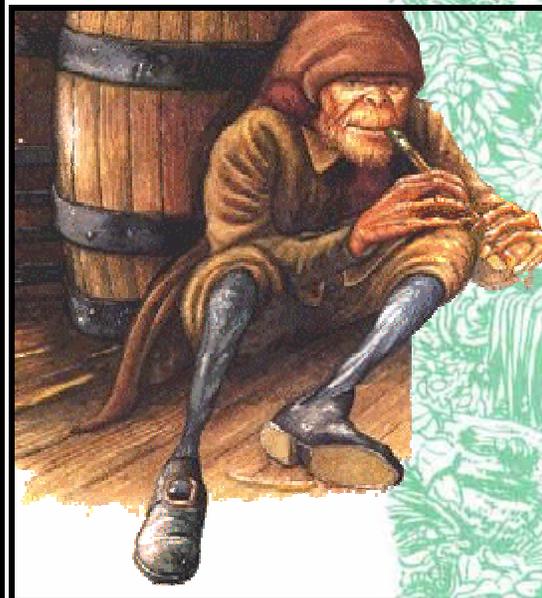
conclude Clurachauns enjoy riding sheep and dogs at night. If you treat them well they will protect your wine cellar, and if mistreated, they will wreak havoc on your home and spoil your wine stock. In some tales, they act as buttery spirits, plaguing drunkards or dishonest servants who steal wine; if the victim attempts to move away from their tormentor, the Clurachaun will hop into a cask to accompany them



Clurachaun (*Sylphoides minor Argentium*)

Brownie	Clurachaun												
Type	Fairy												
Climate/Terrain	Any Urban												
Frequency	Very Rare												
Organization	Solitary												
Activity Cycle	Any												
Diet	Omnivore and Wine												
AL	CG,CN, rarely NG, N												
NA	1												
Size	4"+2d4" (fitness 1d12)												
ST	3d6=3-13												
IN (PR)	6+2d6=9-18												
WI	3d6=3-18												
DX (PR)	6+2d6=9-18												
CO	3d4+3=6-16												
CH	3d6=3-18												
Languages	Fairy, Elvish Local, Gnomish, Local												
Spellcaster Limits;	Shaman 4												
AC	9												
AV	by armor												
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12/36
XP Needed													
HD	1/2	1	2	3	4	5	6	7	8	8	8	8	8
HP	1d2	2d2	2d4	3d4	4d4	5d4	6d4	7d4	8d4	8d4+1/lvl			
MV / SW	+50cn/ ST adj.												
	120'/40'	0-200 cn											
	90'/30'	201-400 cn											
	60'/20'	401-600 cn											
	30'/10'	601-800 cn						0-200 cn					
	15'/5'	801-1200 cn						201-400 cn					
	0	1201+cn						401+cn					
THACO	19	18	17	16	15	14	13	12	11	10	9	As F Lv	
Attacks	1 weapon (Shortbow, preferred darts)												
Damage	by weapon (Tiny)												
Special Attacks	Control Liquids												
Spells level 1		1	2	2	2	2	3	3	3	3	4	4	4
Spells level 2				1	2	2	2	3	3	3	4	4	4
Spells level 3						1	2	2	2	2	3	4	4
Spells level 4								1	2	2	2	3	4
Spells level 5										1	2	3	4
Special Defenses;	Hiding as T Lvl (Vegetation+25%)												
	5% chance Second Sight (AL= not Evil)												
Immune to;	Normal Disease												
Obligatory Skill	Drinking, Craft; Winemaking												
Skills	4+1/IN						+1			+1		+1/5 lvl	
Advised Skills	Bargaining, Dancing, Gambling, Hiding, Labor, Profession, Persuasion												
	Riding (Coltpixy), Storytelling												
DL	+15 to wines, +5 to other beverages												
Extra Vulnerable to;	Holy Water (1d4 damage), unwell vs holy places and objects												
AM	30%												
MR	8												
SV	NM	F1	F2	F3	F4	F5	F6	F7	F8	F9	F10	F11	Fvl
XP													
TT	R+S												
Body Weight	Size x ST / 48 cn												

One sort of Leprechaun is the Clurachaun, which inhabits wine cellars. He takes care that beer barrels and wine flasks aren't left running or allowed to go flat; in return he of course helps himself to the beverage, and appreciates the occasional supper from his hosts. There is no apparent physical difference between the two species, but they can't breed with each other, so they must be genetically different. Clurachauns, or Clurichauns as they're also called are relatives of Leprechauns. They are spirits who inhabit wine cellars of inns and other such establishments. They are mischievous little creatures who love nothing more than fine wine. They appear as tiny elves dressed like innkeepers.



He is slightly smaller than a normal Leprechaun, and somewhat lighter, it has a better resistance to Alcohol containing wines. All information accounted for Leprechauns does also count for Clurachauns. Their lair is mostly near the house(s) the reside/work in, and can be even hidden in a cave underneath the house itself, using their heart and/or chimney for smoke exhaust and warmth. This lair is mostly several feet below the foundation to prevent accidental discovery. Their hoards

are hidden somewhere else, individually like any other Leprechaun.
 The Clurachaun is usually thought of as being aged and Dwarfish, but not all fit this description.
 :
 The Clurachaun is often confused with the leprechaun.
Combat:

When forced into melee, a Clurachaun uses small weapons, usually daggers; however, Clurachauns have a much more dangerous ability. Clurachauns can control up to 2 gallons of any liquid (usually wine) per level of Experience through telekinesis. In doing so, they can make bottles squirt fluid with the force of a decanter of endless water.

They can also create water twice per day (as the create water spell).

If hard pressed, a Clurachaun can create a watery double, once per day, but using wine rather than water.

*...A wrinkled, wizen'd, and bearded Elf,
Spectacles stuck on his pointed nose,
Silver buckles to his hose,
Leather apron - shoe in his lap...
A Cluricaun with a jug of wine.*

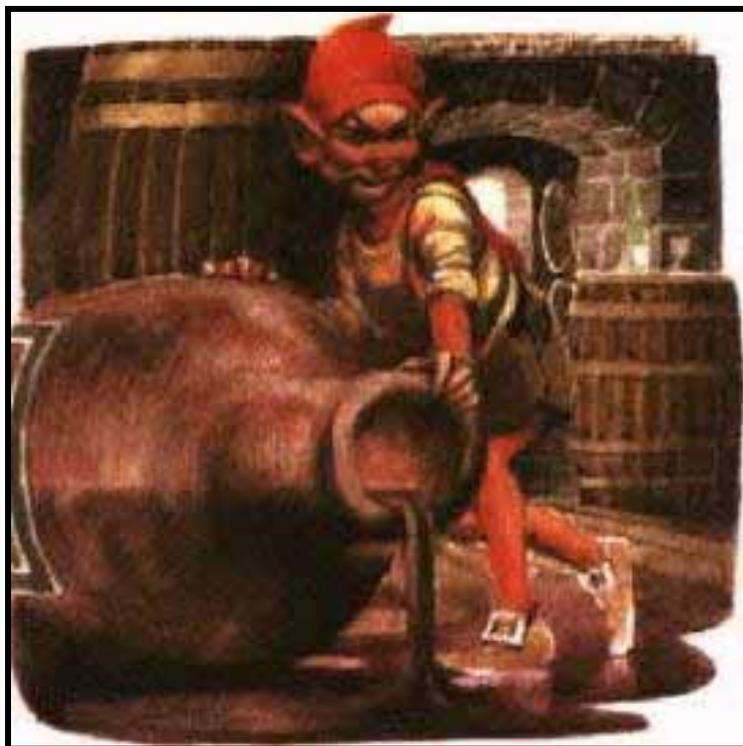
Skills

Drinking, Winemaking, bargaining, dancing, gambling, Hiding, Knowledge, Labor, Persuasion, Profession, Riding (Coltpixy), Storytelling.

Habitat/Society:

A Clurichaun's behavior depends mostly on its alignment. A good-aligned Clurichaun may help an innkeeper by making sure spigots are tightened and no wine is wasted. An evil Clurichaun might slurp up all the supplies, forcing the innkeeper out of business.

Regardless, a Clurichaun can become nasty when drunk. It smashes bottles, scares pets, and makes a general mess of things. More than one innkeeper has hired adventurers as Clurichaun-exterminators.



Ecology:

A Clurichaun may live entirely on wine, of any style or vintage, but also like well made dishes. They don't drink to excess, taking only about a bottle a week, though individual Clurichauns have been known to drink heavily.

Clurichauns collect no treasure, though all of them know the location of great riches, or at least interesting rumors of treasure hoards. Naturally, these caches are often well guarded by powerful monsters—a fact a Clurichaun conveniently leaves out if interrogated rather than questioned politely.

Fir Darrig –Fear Dearg (*Sylphoides minor Rebeum*)

Brownie	Far Darrig												
Type	Fairy (Corrupted)												
Climate/Terrain	Any Urban												
Frequency	Very Rare												
Organization	Solitary												
Activity Cycle	Any												
Diet	Omnivore												
AL	CN, CE												
NA	1												
Size	4" +2d4" (fitness 1d12)												
ST	1d6+2d4=3-14												
IN (PR)	6+2d6=9-18												
WI	3d6=3-18												
DX (PR)	6+2d6=9-18												
CO	3d4+3=6-16												
CH	3d6=3-18												
Languages	Fairy, Elvish Local, Gnomish, Local												
Spellcaster Limits;	special												
AC	9												
AV	by armor												
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12/36
XP Needed													
HD	1/2	1	2	3	4	5	6	7	8	8	8		8
HP	1d2	2d2	2d4	3d4	4d4	5d4	6d4	7d4	8d4	8d4+1/lvl			
MV / SW	+50cn/ ST adj.												
	120'/40'	0-200 cn											
	90'/30'	201-400 cn											
	60'/20'	401-600 cn											
	30'/10'	601-800 cn						0-200 cn					
	15'/5'	801-1200 cn						201-400 cn					
	0	1201+ cn						401+ cn					
THACO	19	18	17	16	15	14	13	12	11	10	9	As F Lvl	
Attacks	1bite												
Damage	1d3												
Attacks	1weapon (shillelagh)												
Damage	by weapon (Tiny club)												
Special Attacks	Cause Nightmare (as potion of Dreaming)												
Spells level 1		1	2	2	2	2	3	3	3	3	4	4	4
Spells level 2				1	2	2	2	2	3	3	3	4	4
Spells level 3					1	2	2	2	2	3	3	4	4
Spells level 4								1	2	2	2	3	4
Spells level 5										1	2	3	4
Special Defenses;	Hiding												
	Etherealness												
	Illusion; Sound, Illusionary Touch												
Immune to;	Normal Disease												
Obligatory Skill	Trap Making												
Skills	4+1/IN			+1				+1			+1/5lv		
Advised Skills	Bargaining, Dancing, Move Silent, Hear Noise, Hiding, Drinking, Eating, Intimidate, Disguise, Persuasion												
DL	+5												
Extra Vulnerable to;	Holy Water (1d4 damage), unwell vs holy places and objects												
AM	10%												
MR	6												
SV	NM	F1	F2	F3	F4	F5	F6	F7	F8	F9	F10	F11	F1vl
XP													
TT	R+S												
BodyWeight	Size x ST / 38 cn												



This is the Fear Dearg, a word that means "red man" in Irish Gaelic and aptly describes the creatures, as their favorite color and the color with which they prefer to clothe and adorn themselves is red. It wears nothing but a red coat and cap. This creature looks like a cross between a small elf and a leprechaun, its skin a pale yellow. It doesn't have the walking sticks favored by its related kin.



Due to the Chaos imbedded within this creature they seem to have different appearances. The less evil within them; the more leprechaun-like they are. They are little fey creatures who delight in tricks and pranks of a rather gruesome nature (another source of their favorite color and their joy—blood), though they are loyal and defensive of "property" if respected and demands are met. Kind of like little terrorists, and indeed, this one

appears to be plotting some unpleasant deed to perpetrate against some unsuspecting, disrespectful soul. A far Darrig or fear Dearg is a faerie of Irish mythology. The name far Darrig (or in Irish words) fear Dearg, meaning Red Man, as the far Darrig is said to wear a red coat and cap. According to Fairy and Folk Tales of the Irish Peasantry the far Darrig is classified as a solitary fairy along with the leprechaun and the Clurachaun, all of whom are "most sluttish, slouching, jeering, mischievous phantoms."

The far Darrig in particular is described as one who "busies himself with practical joking, especially with gruesome joking". These are in actuality the surviving Leprechauns of the Stalkbrow disaster. They were not merged with the Imps from the Fairy Realm, but were altered magically.

Due to this they lost their Invisibility to Mortals, Spellcasting, and Second Sight, but did not fully lose their magical powers. They were able to send nightmares into people's minds when awake or asleep and could create tactile or audible ghostlike illusions.

What nobody knows is that these creatures are still attempting to shed the evil powers from them. As their basic good nature seems to be, the dislike being evil, but the powers of the Imp-Realm have still a hefty control over their basic moods and feelings, and with that their personality and powers.

They are also known by the name Rat Boys, largely due to their appearance; they have dark, hairy skin, long snouts, skinny tails and are rather fat. Even their clothing looks as though it might have been scrounged from a sewer, being extremely torn and shabby.

Combat

Far Darrig, despite their penchant for blood, dislike engaging in actual combat. They prefer to allow their stronger Red Cap allies to take care of threats. Far Darrig generally become ethereal if danger presents itself.

When combat, can't be escaped they either use their magical powers or attack with their shillelagh.

Spell-like Abilities:

At will- Ghost Sound Ghost Touch. These are illusionary powers that are so real they can't be dismissed as an illusion, even by illusionists or with second sight.

3/day- Etherealness. With this power the Far Darrig may enter or leave the ethereal Plane. He may spend as much time as it wants within this realm, as long as food is available. It can fly in the Ethereal Realm as per Fly spell.

1/day- Nightmare. This powerful illusion can create near to real enemies within the head of the affected creature. It will be wounded, and can be killed by the creature, as it can also defeat it as if the creature was real. Other persons or creatures will not be able to see what is happening without Treusight or Second Sight. Any monster of up to 4 times the Far Darrig's HD may be created. The illusion can be dispelled by a Dispel evil or any anti magic effect.

Weaknesses

As long as it is a Far Darrig it is extra vulnerable to cold iron and holy items or magic. It takes 2d4 points of damage from holy water and entering a holy place gives it 1d4 points of damage if touching anything (unknown to the Far Darrig, this would actually also cure him of the Stalkbrow affliction, but the pain is too much to even try so far). Holy or blessed weapons inflict an extra point of damage per die of damage. Unholy water or weapons, give no damage however.

Habitat/Society

The far Darrig wears a red cap and coat, and busies himself by being the practical joker of the otherworld., they are the lazy evil form of Leprechaun, and do not work. Their "craft" is joy making. In itself, the Far Darrig is a Fairy and not evil, yet it does not comprehend the results of his "jokes" which often result in blood loss. The blood is something it likes, as the smell and taste and color excite it. It will refrain however from killing any creature on purpose.

Far Darrig like to perform gruesome tricks. Some might be killing a family's dog and decorating the house with its intestines, mimicking disturbing sounds, and pushing heavy objects off of ledges. Far Darrig also kidnap the first born of every family in any village that appears within one mile of their home. It is not known where exactly they go, but some sages say they are sacrificed to the Unseelie Court on the Plane of Faerie. What is actually happening is that these Leprechauns try to capture seven different small bits of pure good soul power and absorb this, in an attempt to release them from the Stalkbrow power. Until now only 17 Far Darrig have succeeded and they died, but reincarnated as a Leprechaun, instead as a Far Darrig. The further unharmed changelings have been left somewhere far away (up to 100 miles), mostly another village, or if they awoke earlier and tried to defend themselves were killed due the evil still residing within the Far Darrig.

Skills: Far Darrig get a +4 bonus to diplomacy checks when made against Red Caps.



Ecology

Far Darrig speak Fairy and a Local language.

Of all these solitary and mainly evil fairies, there is none more wretched than the far Darrig. Like many other phantoms, he presides over evil dreams. Some legends hold that the far Darrig is an unlucky former human changeling who wandered into fairy land by mistake and now attempts to warn others from making the same mistake.

Far Darrig are, by nature, chaotic beings of destruction and homicide. They love pulling practical jokes, but there is far more gruesome and emotionally scarring, if not outright lethal to the victim. Far Darrig are shunned by most fey. Satyrs and Nymphs find them much too sadistic, but despicable fey generally tolerate them. Far Darrig and Red Caps have strong racial alliance (in fact, some say that the Far Darrig wear only red in an attempt to emulate their stronger allies).

Despite this apparently good natured move, they revel in cruel and gruesome practical jokes, which they play upon those who have made the mistake of irritating them. A favorite trick is to make some poor mortal tramp over hedges and ditches, carrying a corpse on his back, or to make him turn it on a spit.

Possessing a similar lack of taste in their choice of foodstuffs, far Darrig consume carrion as their main staple.

Most active in winter, and found along polluted coastlines, in swamps, marshes and coastal ruins, it is best to avoid these creatures at almost any cost. Occasionally they venture into the land of humans, where they delight in startling people by knocking upon their doors in the dead of night and asking to warm themselves at the fire. Never refuse such a request, as it is exceedingly bad luck and you may wake to find a changeling in your child's crib or that your cows have come down with the pox.

Should you happen to encounter a far Darrig, take great pains to be polite to it, lest you become the victim for one of its practical jokes.

Variants: fear-Dearg, fir Darrig, rat boys, red man.

Real World

In Donegal he is known for being a tall creature, but in Munster he is reported to be 2'6" (75cm) tall, and wears a sugarloaf cap, has long grey hair and a wrinkled face. He would enter a home and ask to warm himself by the fire, and if he liked the people they would have good luck, but if he did not he would play a trick on them. To refuse his request was always very unlucky!

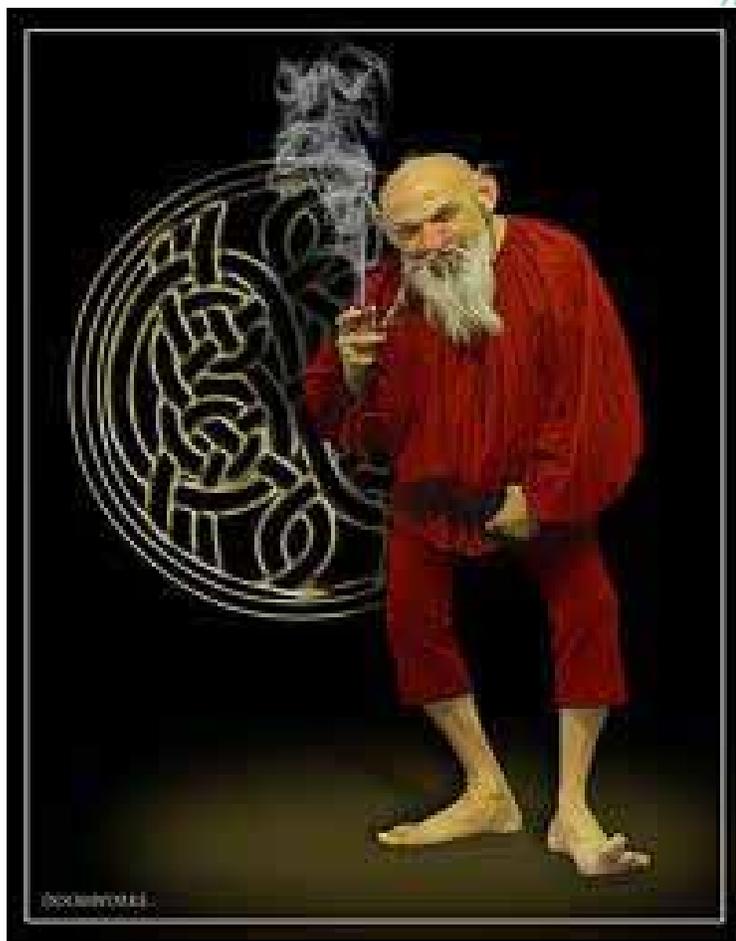
If you recognize him when you meet him, you should say '*Na dean maggdh fum*' which means do not mock me, as this will prevent him from playing nasty tricks on you. The problem is that he plans his tricks so well that by the time you realize who he is, it is too late to say; do not mock me.

Sometimes he sends nightmares to wreck people's sleep.

Despite the grotesque pranks that he plays, he is actually good natured and will bring good luck to those he likes. He just enjoys taunting them first. Farmers consider him lucky to have around, though no reason is given for this.

Fionn mac Cumhail once outwitted an Otherworld man called Dearg, who was trying to claim the kingship of Ireland. No one could defeat him, and Fionn was called for. He kept Dearg awake for three days by telling him stories and wearing him out, so that all of his strength was gone, and then Goll mac Morna was able to defeat him.

There is also a story about Fir Darrig, who was a red headed man and crops up in stories about humans who are trapped in Fairy Land. In these however he is assumed to be human himself. It is said to be his help and advice that enabled the other humans to escape.



Brownies (*Sylphoides minor Brunus*)

Brownie		Brownie												
Type		Fairy												
Climate/Terrain		Temperate Rural												
Frequency		Rare												
Organization		Solitary												
Activity Cycle		Night												
Diet		Vegetarian												
AL		LG, LN, CN, N, CG, NG												
NA		1												
Size		24" x 18" (fitness 1d12)												
ST		3d6=5-17												
IN (PR)		3d6=3-18												
WI		3d6=3-18												
DX (PR)		3d6=8-18												
CO		3d4+3=6-16												
CH		3d6=3-16												
Languages		Fairy, Hin or Lalor, Local, Animals												
Spellcaster Limits:		Shaman 4												
AC		7												
AV		by armor												
Level		-	NM	1	2	3	4	5	6	7	8	9	10	11/36
		█	█	█	█	█	█	█	█	█	█	█	█	█
XP Needed														
HD		1*	2*	3*	4*	5*		6*	7*	8*	9*	10*	10+*	
HP		1d8	2d8	3d8	4d8	5d8		6d8	7d8	8d8	9d8	10d8	+2/lvl	
MV		+50cn/ ST adj.												
	120'/40'	0-200 cn												
	90'/30'	201-400 cn												
	60'/20'	401-600 cn												
	30'/10'	601-800 cn												
	15'/5'	801-1200 cn												
	0	1201+cn												
THACO		19	18	17	16	15	14	13	12	11	10	9	As F Lv	
Attacks		1fist/kick												
Damage		1												
Attacks		or 1weapon												
Damage		by weapon												
Special Attacks		once a Day; Prot.Evil, Confusion, Dim. door, Ventriloquism, Dancing Lights, Mirror Image												
Magic Item Success			01-05	01-10	01-15	01-20		01-25	01-30					
Magic Item Failure		01-00	01-00	06-89	11-89	16-89	21-89		26-89	31-89				
Magic Item Backfire			90-99	90-98	90-97	90-96	90-95	90-94	90-93	90-92	90-91	90		
Magic item Unexpected			00	99-00	98-00	97-00	96-00	95-00	94-00	93-00	92-00	91-00		
Special Defenses;		Invisibility to Mortals, Second sight												
Immune to;		Normal Disease												
2 Obligatory Skills		Cooking and Craft; Cheese or winemaking, or Labor; Cleaning or Farming												
Skills		4+1/IN			+1			+1/5 lvl						
Advised Skills		Knowledge; Family History/Genealogy, Riding Coltpixy, Survival Forest, Hiding, Other Craft, Labor, or Profession												
DL		+5 to wines only												
Extra Vulnerable to;		Holy Water (1d4 damage), unwe vs holy places and objects												
AM		30%												
MR		8												
SV DR		8			5			2						
SV MW		9			6			3						
SV TS		10			7			4						
SV DB		13			9			5						
SV SP		12			8			4						
		█	█	█	█	█	█	█	█	█	█	█	█	
XP														
TT		D,												
Body Weight		Size x ST / 4,1cn												

Brownies are small, benign humanoids. Peaceful and friendly, Brownies live in pastoral regions, foraging and gleaned their food. Brownies are exceedingly nimble. They resemble small elves with brown hair and bright blue eyes. The Brownie, or rarely Bwcca—Booka is a homely being of about two and a half feet in height, is the most common Sidheog.



His name comes from the reputation of wearing brown hoods and cloaks. Their brightly colored garments are made from wool or linen with gold ornamentation. They normally carry leather pouches and tools for repairing leather, wood, and metal. Note the use of the male pronoun; all Brownies described in folklore, as well as the Redcap, have been male; it might be that there are female Brownies, but they must be quite rare, or their behavior and appearance must be very nearly identical to that of the males. It also might be that they need other female Fairies like the Sprite, Nixy or other to reproduce, but even the Brownies and Redcaps are unaware of this, or their first years (or centuries, or days) are completely wiped out of their mind upon coming to adulthood.

Combat

Brownies prefer not to engage in combat, and only do so if threatened. Angry Brownies rarely meet their foes in hand to hand combat, relying instead on magic.

Since their senses are so keen, it is impossible to surprise Brownies. They are superb at blending into their surroundings and can become invisible to mortals when they choose.

Brownies use spells to harass and drive away enemies. They can use the following spells, once per day: protection from evil, ventriloquism, dancing lights, continual light, mirror image (always 3 images), confusion, and dimension door (Double range). If cornered and unable to employ any spells, Brownies attack with tiny short swords.

As a general rule, when faced with adversaries, Brownies do not often fight. Instead, they use their abilities to hide or escape, resorting to a small sword only as a last resort.

Brownies' size of two and a half feet—near that of Halflings and gnomes—permits the use of a limited range of human-sized weapons, including small weapons as Blackjack, Blowgun, Bola, Club, Dagger, Hand Axe, Horned Shield, Javelin, Knife Shield, Short Sword, Sling, and Throwing Hammer. The following medium sized weapons may also be used, but require the use of both hands (i.e., no shield permitted); Light Crossbow, Mace, Net, Normal Sword, Short Bow, Staff, Whip. There's actually no limit on the sort of weapons that Brownies use, so long as they are of a suitable size. (Miniature Pole Arms for example, etc). Any sort of armor or shield sized to fit a Brownie is permissible, they are only 75% of their normal encumbrance, but are made at normal cost (less material, more time). Any AV will be the same.

They may use magic items permitted to fighters (again, subject to size). In addition, they may attempt to use items normally restricted to Spellcasters. See table; on Success the item functions properly, on Failure, the item fails to function at all, Backfire, the item malfunctions, directing its results against an unintended target (typically the user. For example, a backfiring Wand of Fireball would explode around the user rather than the intended target, or a Shield spell, cast from a scroll, would protect not the caster, but his opponent or a nearby rock or tree. On an Unexpected result; due to the Fairy's inherently magical nature, there is a chance of the item producing an entirely unexpected result. The chance of this happening increases as the Fairy rises in level, presumably becoming more magical. It is up to the DM to determine the exact nature of an unexpected result. As a general guide, roll 1d6=>1-2= the event is helpful to the Fairy, 3-4= Harmful, 5-6= indifferent. The dm should be imaginative in creating unexpected results. If there is a Fairy in the party with a chance of generating them, it may be useful to prepare a few clever ideas beforehand. Note that unexpected results can assist the DM as a plot device and relative plausible Deus ex Machina. For example, an indifferent result could be to save the party from impossible odds, but by teleporting them into the lair of a Red Dragon. Such results may liven up the campaign by 'forcing' the characters into new circumstances and adventures. Be forewarned, however, that this one must be careful not to abuse or overuse this game device, or it will quickly become old and boring. Examples; using the aforementioned Wand of Fireball, an unexpected helpful result could be healing the caster with 1d6 hp; harmful, causing a small load of manure to appear in the air over his head and drop on him, causing an illusory reproduction of a famous painting, or to appear suspended in the air for a round.



Habitat/Society

Brownies live in rural areas, making their homes in small burrows or abandoned buildings. They often live close to or on farms, as they are fascinated by farm life.

Brownies dwell most often in isolated lowland meadows often bordered by forests or groves. Brownies are shy creatures; their hidden dwelling places are somewhat of a mystery, although it is believed that the clandestine creatures reside in comfortable ground burrows. Unlike some faeries, Brownies do express a curiosity about strangers in spite of their shy nature, observing passers-by from a state of invisibility or concealment.

Brownies live by harvesting wild fruits and gleaning grain from a farmer's field. Being honest to the core, a Brownie always performs some service in exchange for what is taken. One might milk a farmer's cows and take only a small amount.

Most Brownies are settled creatures, attached to a specific household, usually one in or near woodlands, and almost never in a town or city. They observe the families in a given area, and if one meets their high moral standards, these Brownies secretly enter the household. At night, while the residents are asleep, they perform a variety of helpful tasks; household chores, such as sweeping, cleaning, churning, and threshing, spinning, baking bread, repairing farm implements, keeping foxes out of the hen house, mending clothes, and performing other household tasks. If a thief creeps silently into the house, they will make enough noise to awaken the residents. Watchdogs and domestic animals consider Brownies friendly and never attack or even bark at them.

They ask nothing in return; indeed, to be offered any sort of wages for their work would be insulting for a Brownie. It is acceptable, however, to leave sally treats as gifts for the little helpers; each Brownie must have its own favorite tidbits, but the best known are the bowl of fine cream and special little cakes, made of freshly ground meal, toasted on the embers of the hearth, and spread with honey, a little milk, some bread, and an occasional bit of fruit.

Etiquette demands that no notice be taken of them. If the residents boast about the presence of a Brownie, the Brownie vanishes.

To keep a Brownie happy, one need only leave him these gifts, and offer praise for his work every once in a while. But if the work is criticized at all, or if low-quality gifts (stale cakes, Sour or skim milk, etc.) are left out, the Brownie will take offense and will become troublesome—his help will become a hindrance, as every night he curdles the milk, lets farm animals and pets out, dirties the house, and rearranges furniture so that people trip in the dark. The Brownie will never cease to torment his scornful hosts; indeed, he has been known to follow them to new houses.

Strangers and outsiders are constantly watched by the Brownies of the community until their motives are established. If the Brownies decide that a stranger is harmless, he is left in peace. If not, the Brownies unite and drive the intruder out. A popular legend, not given much credence by sages, is that Booka are the spirits of scullery maids who were lax in their duties during life. Perhaps this story came about through the Booka's habits, which include a curious devotion to secret, nocturnal cleaning and straightening of the homes of those of good disposition.

For whatever their reasons, these helpful, inoffensive, Sprite like creatures have been encountered virtually everywhere, from forests and fens to large cities. Booka are so shy that it is said that if an occupant of a home so visited tries to find or catch them in the act of cleaning, they will immediately depart and will not return.



Many years ago there lived in Vestland a man named Godfred Egilssen and his wife, Ingrid. Though they were of little means, they worked hard and always managed to get by comfortably. As much as the neighbors admired this, they felt sorry for the couple, who had no children. Ingrid wasn't overtly gloomy, but always had a distant look of unhappy resignation in her eyes; and though Godfred was too good a man to complain about his lot, it was known how much he wanted a son or daughter to continue the family. Finally the immortals saw fit to grant the husband and wife their dearest wish; Ingrid discovered she was pregnant. When it neared the time the baby was due, Ingrid's sister Asa came to live at the Egilssen house to be of help. "Why Ingrid!" exclaimed her sister. "What a neat house you keep, despite your condition, and so warm—though it is small and unsealed." Ingrid smiled. "Asa," she began, "you must not tell anyone, but we have a Brownie..."

The day the baby was born, everyone was happy. Asa wished to share the joy with even the Brownie, and so she knit him a little cap and coat, and left it besides the cakes and cream bowl that evening. The next morning the clothes and food was gone, but the hearth was in the same mess she'd left it. As she sat there and puzzled over it, she heard a little voice sing;

*"Pretty new Mantle and pretty new Hood
Poor Brownie! You'll ne'er more do these Folk good."*

Happily the loss of the helpful Fairy was little compared to the joy of the household, and indeed the family's fortunes changed for the better, and they moved to a bigger and warmer house. But to this day the many children and grandchildren of Godfred and Ingrid give neither hats nor cloaks on birthdays.



Brownies know every nook and cranny of the areas where they live, and thus make excellent guides. If asked politely, there is a 50% chance that a Brownie will agree to act as a guide.

They appear to be particularly well disposed toward small groups including elves or Halflings. In such cases, there is a 20% chance they will cautiously advance and try to make friends. At other times, when they are less eager to make their presence clearly known, Brownies secretly make themselves useful by repairing equipment or mending leather goods as the owners of the goods sleep. When a group of PCs makes friends with Brownies, the group will find the faeries extremely friendly and helpful.

Brownies offer their services as guides through the areas they know in such cases. It has even been known that a particularly adventurous Brownie has left his home and attached himself to an elf or Halfling of good alignment, willingly accompanying the character on one or more adventures.

Skills

Cheese making, Winemaking, Cleaning, Farming, Profession; Cooking, other craft/profession skills, hiding, knowledge; family history, genealogy, Forest survival, riding (Coltpixy).

Ecology

Brownies are not greedy, but they do have small hoards of treasure which they have taken from evil monsters or received as gifts from humans. A Brownie sometimes leaves his treasure in a location where a good person in need is bound to find it.

Brownies are basically vegetarians who live very comfortably on the gleanings of agricultural life. They make efficient use of leftovers that are too small for humans to notice. When Brownies glean from fields, they do so after harvest, gathering grains and fruits which might otherwise be wasted.

The only way to get rid of a Brownie, whether intended to or not, is to leave clothing out for him. Even a troublesome Brownie will depart immediately if left so much as a tiny cap. Humans are puzzled as to why this is, but it makes perfect sense to the Daoine Sidhe; clothing is one of the few things that Fairies must make; food and drinks are gifts of nature, or of the mortals you steal it from. But Fairy-sized clothing must be made, and this is chiefly the task of the Leprechauns. Hence it is like receiving pay—it equates the Brownie's help to hired labor.

In addition, Fairies who misbehave seriously may be punished by being attached to a mortal household, where they must spend their nights doing menial work in recompense, rather than dancing and feasting in the Fairy circles. Such convicts may be required to serve until appreciation for their work is shown through a gift of clothing. Hence, leaving a Brownie clothing suggests that he is a criminal "serving time". Maybe this is also the reason and cause of their existence, and enables them to be reborn as another Fairy. This is unknown and never proved as being true, and as always with Fairies, the truth may be something completely different.

Not all Brownies serve as household guardians, but this is their best-known role. They're also known as the guardians of treasure; people sometimes say a little incantation and leave a little gift when they bury treasure, hoping some Brownie will hear and take it under his protection. And of course some restless Brownies wander and work mischief, like human adventurers.

Like all Fairies, Brownies have Second Sight and can become Invisible to Mortals at will. Unlike most special abilities, it is not necessary for a Brownie to reach the level of normal monster to attain these powers.

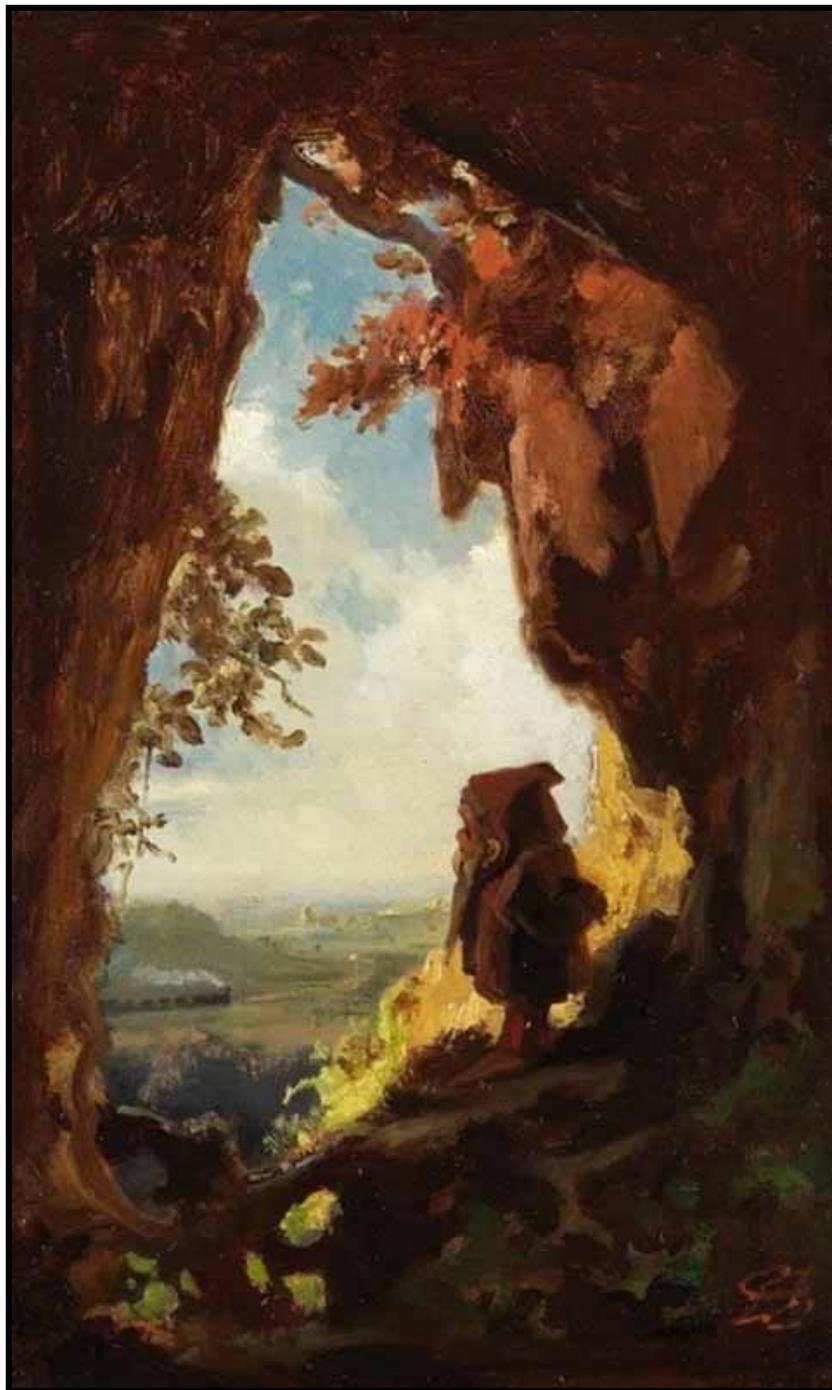
Brownies speak Fairy, Elvish, Hin or Lalor, as well as a local tongue.

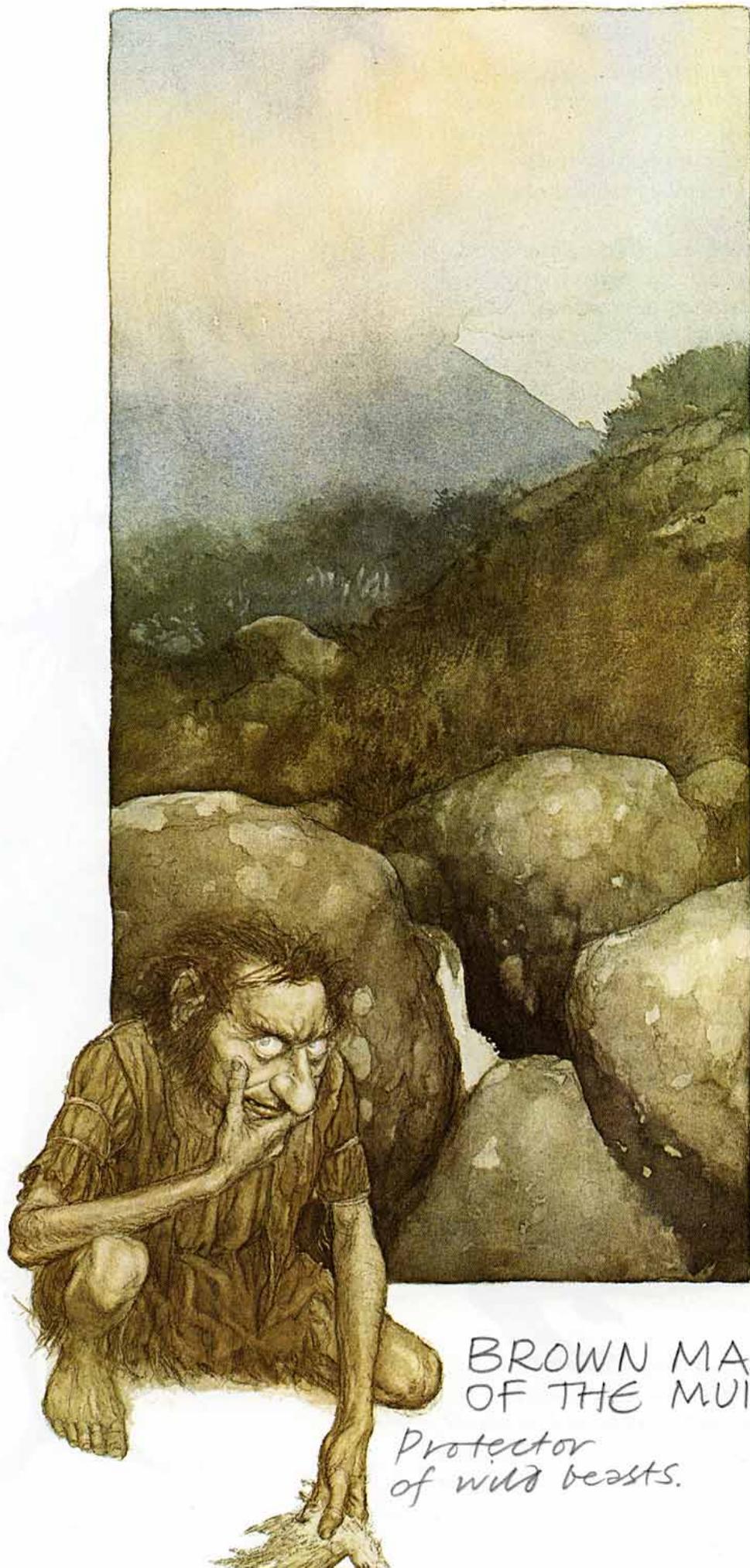
Making camp in a small meadow, the adventurers awaken the next morning and discover that someone has mended a broken saddle stirrup and polished a rusty suit of chain mail during the night. Depending on the party's actions, it may be possible to coax the shy Brownies into the open.

Most Brownies are peaceful, settle creatures who attach themselves to a specific building or family, and lead simple lives; still they're tough and hardworking. A small few have different lifestyles; in rough, wild regions, for example, in the course of protecting their mortal wards, they may become skilled fighters. And some Brownies become adventurers, either for a lack of inclination for the settled life, or just for something to do when they've left one household but have not yet found another suitable for adoption.

Adventure Set up:

Soon after a PC builds a house, she is informed by the DM that an unknown being is apparently picking up and cleaning the residence while the character is asleep or out adventuring. The unknown being; is a pair of Booka, who will continue to do so unless they are actively sought out.





BROWN MAN
OF THE MUIRS

Protector
of wild beasts.

Buckawn (*Sylphoides minor Incomitatus*)

Brownie	Buckawn												
Type	Fairy												
Climate/Terrain	Temperate Forests												
Frequency	Rare												
Organization	Clan												
Activity Cycle	Day												
Diet	Omnivore												
AL	N, CN, LN												
NA	5d4												
Size	20" +1d8" (fitness 1d12)												
ST	3d6=5-17												
IN (PR)	3d6=3-18												
WI	3d6=3-18												
DX (PR)	3d6=8-18												
CO	3d4+3=6-16												
CH	3d6=3-16												
Languages	Fairy, Animals, Nymph, or Satyr, or local.												
Spellcaster Limits;	Shaman 4												
AC	4												
AV	by armor												
Level	-	NM	1	2	3	4	5	6	7	8	9	10	11/36
XP Needed	1	2*	3*	4*	5*	6*	7*	8*	9*	10*	10*	10*	10*
HD	1d6	2d6	3d6	4d6	5d6	6d6	7d6	8d6	9d6	10d6	10d6	10d6	+1/lvl
HP	1d6	2d6	3d6	4d6	5d6	6d6	7d6	8d6	9d6	10d6	10d6	10d6	+1/lvl
MV	+50cn/ ST adj.												
120'/40'	0-200 cn												
90'/30'	201-400 cn												
60'/20'	401-600 cn												
30'/10'	601-800 cn												
15'/5'	801-1200 cn												
0	120+cn												
THACO	19	18	17	16	15	14	13	12	11	10	9	As F Lvl	
Attacks	1 fist/kick												
Damage	1												
Attacks	or 1 weapon												
Damage	by weapon												
Special Attacks	At Will; Audible Glamer, Change Self, Dancing Lights, Once a day; Entangle, Trip, Summon Insects, Pass without Trace												
Magic Item Succes		01-05	01-10	01-15	01-20	01-25	01-30						
Magic Item Failure	01-00	01-00	06-89	11-89	16-89	21-89	26-89	31-89					
Magic Item Backfire		90-99	90-98	90-97	90-96	90-95	90-94	90-93	90-92	90-91	90		
Magic item Unexpected		00	99-00	98-00	97-00	96-00	95-00	94-00	93-00	92-00	91-00		
Special Defenses;	Invisibility to Mortals, Second sight, High senses												
Immune to;	Normal Disease												
2 Obligatory Skills	Hiding (80%), and Craft; Cheese or winemaking, or Labor; Cleaning or Farming												
Skills	4+1/IN						+1			+1/ 5 lvl			
Advised Skills	Knowledge; Family History/Genealogy, Riding Coltpixy, Survival Forest, Hiding, Other Craft, Labor, or Profession												
DL	+5 to wines only												
Extra Vulnerable to;	Holy Water (1d4 damage), unwe1 vs holy places and objects												
AM	10%												
MR	8												
SVDR	8			5			2						
SV MW	9			6			3						
SV TS	10			7			4						
SV DB	13			9			5						
SV SP	12			8			4						
XP	1	2	3	4	5	6	7	8	9	10	10	10	10
TT	D,												
Body Weight	Size x ST / 4,1cn												

Long ago (some bards say), after Rhiannon, a bygone Queen of the Faeries, received gifts from her people. From the Leprechauns, she was given a fiddle and flute that would play themselves. The sylphs gave her a pair of wings. The Nymphs gave her magic and poetry. And when their turn came, some of the Brownies offered up gifts from the forest .fruits, nuts, wreaths of holly, and a magical oaken ring conferring power over the grass and trees. Other Brownies stepped forward with nothing, and Rhiannon asked why they bore no gift. To this they answered that their gift was the love they had, for her. Some of the first Brownies jeered at their brothers, but Rhiannon was pleased with their answer, and turned with displeasure to those who had mocked them. These jeering Brownies withered and became Buckawn.



Buckawn are similar to the more common brownie, but they are trickier and less friendly. Unlike their better-known kin, they distrust all other races and shun all contact with them. If they are pressed or disturbed, buck awns have no qualms about removing the offending party once and for all. Buckawn look much like normal brownies, but they generally have darker skin and lighter hair. They tend

to dress in russets and greens, enabling them to blend in with the wild lands they inhabit.

Brownies and buck awns speak the same tongue, although they find each other's accents to be quite horrid. Most buck awns can also speak one or more of the languages of sylvan creatures, such as Fairy, nymphs, or satyrs.

Combat:

Although small in stature, a Buckawn makes a very dangerous adversary. The reasons for this center on the creature's great dexterity and natural magical abilities. Buckawn are very nimble creatures whose great agility makes them difficult targets in combat. While this accounts for their low Armor Class, it also enables them to hide in shadows or move so silently that they stand an 80% chance of success at either endeavor.

Heightened senses

Buckawn have keen senses. Their hearing is far more sensitive than that of normal humans, and they know every sound of the forest around them, so unusual sounds are quickly detected. In fact, their hearing is so keen that anyone attempting to evade detection by moving silently near a Buckawn does so with a -50% penalty. Their sense of smell, likewise, is highly refined – they can detect strange scents as quickly as a bloodhound.

While these other senses are fine indeed, Buckawn vision is truly wondrous. Buckawn sight extends into the infrared band of the spectrum, giving them excellent dark vision.

Further, they can detect invisible creatures at a glance without the slightest effort on their part, due their Second Sight. All these things combine to make it impossible to surprise a Buckawn in the wilds.

Special Abilities

Buckawn are able to employ a wide variety of magical powers in their own defense. Once each round they are able to invoke any one of the following powers: audible glamour, change self, dancing lights, or turn invisible. In addition, they are able to employ entangle, pass without trace, summon insects, or trip spells once each per day. In all cases, these powers are initiated with but a thought, requiring no recognizable casting of any sort. They take effect instantly and can be employed while the Buckawn engages in another action. All Buckawn spells function as if cast by a 6th level caster or as their level, whichever is higher.

Buckawn favor knives and darts in combat. They are quick to employ poison or other drugs on their weapons if they have some special hatred for their opponent. Buckawn poisons are among the most potent ones known to man, imposing a -4 penalty to all saving throws made against them.

Habitat/Society:

Buckawn are a selfish and xenophobic form of Brownie. Their usual habitat is similar to that of their cousins, although they favor more isolated mountain meadows where they are less likely to be disturbed. Unlike the curious and friendly Brownies, Buckawn resent any intrusion into their territory; travelers who do so may face attack initially by a horde of summoned insects, then by the poisoned darts of the Buckawn. Failing this, the Buckawn may use their magical powers and cunning to steal small goods or cause mischief.

Buckawn are a reclusive folk. Only on the rarest of occasions will a Buckawn clan have anything to do with other creatures. Further, it is worth noting that this attitude applies also to buck awns from other clans. While they are not instantly attacked or driven away, strange buck awns are treated with extreme caution until their motivations and capabilities are known.

A Buckawn clan lives in a single home carved into the bowels of a great tree. More often than not, this is the largest tree in the forest. One third of the clan is charged with hunting the small animals the Buckawn like to eat, while the rest of the band is split evenly between domestic upkeep and gathering the fruits and nuts that round out their diet. On rare occasions, a Buckawn clan may keep a herd of chipmunks or squirrels as livestock, thus eliminating the need to hunt.

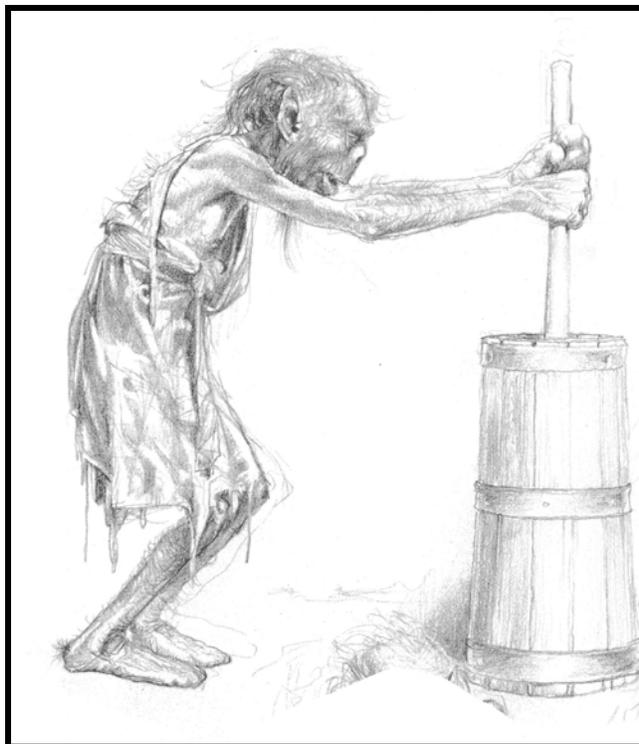
Ecology:

Buckawn are magical creatures that fit into the fabric of wilderness life in much the same way that sprites, pixies, and dryads do. They are a reflection of the life force in the woodlands; so long as their woods are green and growing, the Buckawn are bright and alive. If any form of rot or decay works its way into their corner of the world, the Buckawn sicken and die if they cannot overcome this enemy of the forest.

Buckawn poisons are very valuable because of their great potency. While these are hard to come by, they are worth twice as much as normal poisons.

Set up:

Arriving at a green meadow at one side of an isolated mountain lake, the adventurers make camp. That evening, a hidden Buckawn uses a dancing lights spell to cause a guard to investigate a small, glowing light in a bush. In the meantime, invisible Buckawn quickly rummage through the party's baggage, making off with coins, gems, and equipment. An insect attack follows shortly thereafter.



Faerie Fiddler Korriqan (*Sylphus Spiritum Musica*)

Bronie	Faerie Fiddler												
Type	Fairy												
Climate/Terrain	Any inhabited by other faeries												
Frequency	Uncommon												
Organization	Solitary												
Activity Cycle	Night												
Diet	Herbivore												
AL	NG, N												
NA	1												
Size	20"+1d6" (fitness 1d12)												
ST / IN / WI / CH	3d6=3-18												
DX (PR)	6+2d6=9-18												
CO	3d4+3=6-16												
Languages	Fairy, Elvish Local, Gnomish, Local												
Spellcaster Limits;	special												
AC	0												
AV	0 (no armor worn)												
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12/36
XP Needed	—	■	■	■	■	■	■	■	■	■	■	■	■
HD	1**	2**	3**	4**	5**	6**	7**	8**	9**	10**	10**		
HP	1d4	2d4	3d4	4d4	5d4	6d4	7d4	8d4	9d4	10d4	+1/lvl		
MW	+50cn/ ST adj.												
120'/40'	0-400 cn												
90'/30'	401-800 cn												
60'/20'	801-1600 cn												
30'/10'	1601-3200 cn												
15'/5'	3201-6400 cn												
0	640+cn												
THACO	19	18	17	16	15	14	13	12	11	10	9	As F Lvl	
Special Attacks	Fiddling												
Special Defenses;	Invisible to Mortals, Second Sight Creat Visual Audio/Olfactorial Illusions												
Immune to;	Normal Disease, Enchantments, Charm												
Obligatory Skill	Musical Instrument (Mostly violin/fiddler, rarely Harp, or Saw/Fiddle)												
Skills	4+1/IN						+1				+1		+1/ 5 lvl
Advised Skills	Dancing, Drinking, Gambling, Hiding Riding (Coltpixy), Storytelling												
DL	+5 to wines, +0 to other beverages												
Extra Vulnerable to;	Holy Water (1d4 damage), unwe/ vs holy places and objects												
AM	25%												
ML	10												
SV	NM	F1	F2	F3	F4	F5	F6	F7	F8	F9	F10	F11	F1vl
XP	■	■	■	■	■	■	■	■	■	■	■	■	■
TT	E												
Body Weight	Size x ST / 45 cn												



The faerie fiddler is a strange icon of faerie society. Always found in a community of faeries, there is never more than one faerie fiddler per community. This Faery's motivations are to protect other members of the society and to make the world more pleasant, according to its understanding of the term.

Faerie fiddlers are among the most human-looking of faeries. They resemble old, diminutive human males, dressed in somber, archaic clothes (such as a battered black top hat and tails), and playing a most exquisite, tiny fiddle. For all of their age, they are in good spirits, and while so skinny that it is a wonder they can keep the front and back of their coats apart, they are apparently spry and lively. Naturally, they speak the languages of every type of faerie folk, and those of any nearby human or demihuman community

Combat:

Faerie fiddlers never begin a fight, but are quite able to defend themselves. The fiddler's primary defense is a high armor class, the result of his small size and constant, capering dance. The fiddler is naturally resistant to most forms of magic and completely immune all enchantment / charm spells.

The faerie fiddler can play magical tunes on his fiddle, both for enjoyment and in combat. Any of these effects can be resisted with a saving throw vs. spell, but the intention must be clearly stated, for the tunes can be subtle.

Music Effects

The least tune negates hunger, thirst, and fatigue for those hearing while dancing; it is a tune that is woven through the melodies of common dancing songs. This tune allows an individual with the dancing non-weapon proficiency to fight without fatigue by altering the steps of the dance to allow fighting at the same time. All faeries in a community with a faerie fiddler can receive this benefit when the fiddler plays: In combat, they will spin and whirl as if dancing and not tire from their efforts.

Dance Magic

The fiddler can also target one creature per round with a Dance spell. This has a range of 30 feet, and a saving throw vs. spell negates the tune's effects. As the spell lasts only five rounds, the fiddler may have to renew the spell if he faces many opponents. The fiddler will use this spell to assist his faerie friends when they fight intruders, to cover the escape of those who are unable or unwilling to fight, and to cover its own escape. The fiddler will depart only after all other faeries are secure.

Time Affecting Sound

The most powerful tune used when someone offends faerie sensibilities without overtly attacking them; for example, refusing to dance with them, claiming not to believe in the existence of faeries or—especially—someone who tries to cheat a faerie in some way. The tune has the same fatigue-banishing effects of the first tune, but combines with it a powerful time-distorting effect. For every hour spent dancing, a year will pass in the outside world (if a human dances for four hours, four years will have passed in the real world when he returns to his home, probably to find it long-sold after his mysterious disappearance). Again, a saving throw vs. spell will negate all effects of the spell, but the hearer must consciously desire to resist or receive no saving throw at all.

This tune can be played only once per month, on the night of a full moon, and an offender at some other time must be lured back to the faerie circle. The common method is for the fiddler to pretend that he failed to notice the offense, and then to invite the offender back a few days hence for an once-in-a-lifetime celebration. Other ruses are tailored to the offender, such as “accidentally” letting slip that a precious faerie treasure will be on display during the full moon, or challenging the offender to return (“You wouldn’t dare come back here and do that again on the night of the full moon”) if he is belligerent.



Ecology:

Faerie fiddlers dwell among communities of faerie creatures, and provide a number of services for them, most especially fiddling at their convocations, parties, and gatherings.

The fiddle of a faerie fiddler isn’t magical (its effects are the natural magic of the fiddler channeled through the instrument), but it still has a resale value of 3 to 60 gp for its fine quality and miniature size.

Redcaps (*Sylphoides minor* Rebeus)

Brownie	Red Cap												
Type	Fairy												
Climate/Terrain	Te,perate Rural												
Frequency	Rare												
Organization	Solitary												
Activity Cycle	Night												
Diet	Vegetarian												
AL	CE, NE, rarely LE												
NA	1												
Size	24" x 18" (fitness 1d12)												
ST	3d6=5-17												
IN (PR)	3d6=3-18												
WI	3d6=3-18												
DX (PR)	3d6=8-18												
CO	3d4+3=6-16												
CH	3d6=3-10												
Languages	Fairy, Demonic, Hin or Lalor, Local, Animals												
Spellcaster Limits;	Shaman 4												
AC	7												
AV	by armor												
Level	-	NM	1	2	3	4	5	6	7	8	9	10	11/36
XP Needed	█	█	█	█	█	█	█	█	█	█	█	█	█
HD	1*	2*	3*	4*	5*	6*	7*	8*	9*	10*	10+*		
HP	1d8	2d8	3d8	4d8	5d8	6d8	7d8	8d8	9d8	10d8	+2/lvl		
MV	+50cn/ ST adj.												
120'/40'	0-200 cn												
90'/30'	201-400 cn												
60'/20'	401-600 cn												
30'/10'	601-800 cn												
15'/5'	801-1200 cn												
0	1201+ cn												
THACO	19	18	17	16	15	14	13	12	11	10	9	As F Lv	
Attacks	2 claws												
Damage	1d2 each												
Attacks	1bite												
Damage	1												
Attacks	or 1weapon (Short sword, Dagger, Pikestaff)												
Damage	by weapon												
Special Attacks	once a Day; Prot.Evil, Confusion, Dim. door, Ventriloquism, Dancing Lights, Mirror Image												
Magic Item Success			01-05	01-10	01-15	01-20	01-25	01-30					
Magic Item Failure	01-00	01-00	06-89	11-89	16-89	21-89	26-89	31-89					
Magic Item Backfire			90-99	90-98	90-97	90-96	90-95	90-94	90-93	90-92	90-91	90	
Magic item Unexpected			00	99-00	98-00	97-00	96-00	95-00	94-00	93-00	92-00	91-00	
Special Defenses;	Invisibility to Mortals, Second sight												
Immune to;	Normal Disease												
2 Obligatory Skills	Cooking and Craft; Cheese or winemaking, or Labor; Cleaning or Farming												
Skills	4+VIN				+1				+1/ 5 lvl				
Advised Skills	Knowledge; Family History/Genealogy, Riding Coltpixy, Survival Forest, Hiding, Other Craft, Labor, or Profession												
DL	+5 to wines only												
Extra Vulnerable to;	Holy Water (1d4 damage), unwe! vs holy places and objects												
AM	30%												
MR	8												
SV DR	8			5				2					
SV MW	9			6				3					
SV TS	10			7				4					
SV DB	13			9				5					
SV SP	12			8				4					
XP	█	█	█	█	█	█	█	█	█	█	█	█	█
TT	D												
Body Weight	Size x ST / 4, 1cn												

The Redcap is an evil sort of Brownie; as the Brownies are probably the Fairy Folk most directly helpful to humanity, it may be that their Redcap kin are the most hurtful. They are exiles from Fairy society; typically they once had humans entrusted to their care, but they were maliciously negligent. They hate all mortals—humans, demihumans, and humanoids alike, and sometimes even animals receive their hostility. Redcaps appear as thickset, gnarled old Brownies; as exiles from Fairy kind they suffer the cosmetic effects of age, though they otherwise may live just as long. Their teeth are long and protruding, and their scrawny fingers are tipped with long, claw-like nails. Peering out from behind their long, grisly, tangled, gray hair are bloodshot eyes filled with malice and anger. They often wear sturdy, iron, boots, carry a pike-staff, and always, but always, have atop their skulls the trademarked red cap.

Combat

While good Brownies are attracted to living households, the Redcap haunts ruins, especially castles and sites of former tyranny. There they fling stones at travelers seeking shelter in his haunt; if given the chance, he will murder them outright, and catch their blood in his cap to maintain its dusky hue.

A Redcap normally fights with his pike-staff (damage 1d6) or knife (damage 1d4), and always prefers to attack helpless (preferably sleeping) victims, since he's cowardly at heart. Others will be harassed but not usually attacked. It can fight with its claw-like nails and a bite, but in such an instance flight is preferred. Holy symbols prominently displayed will often ward off a Redcap; since this Fairy has a particularly great fear of the immortals; similarly, a

character chanting prayers aloud might be subject to harassment, but will not likely be attacked. Holy water is double repulsive to Redcaps (2d4 damage from being splashed with it).

If somehow disarmed, a Redcap can fight with his claw-like nails and bite, but in such an instance flight would naturally be preferred.



Habitat/Society

The Redcap is also one of the affected Fairies by the Powers of Stalkbrow. How exactly this came to be is uncertain, but since these creatures have spread, searching for other vile and desecrated or evil areas. Here they further increase the evilness of the area in an attempt to open a gate to the Imp-Realm, or otherwise cause great mischief and malign.

These creatures are always solitary, but may align themselves with other evil creatures, often they have several Coin-sidhe as helps, nearby.

Ecology

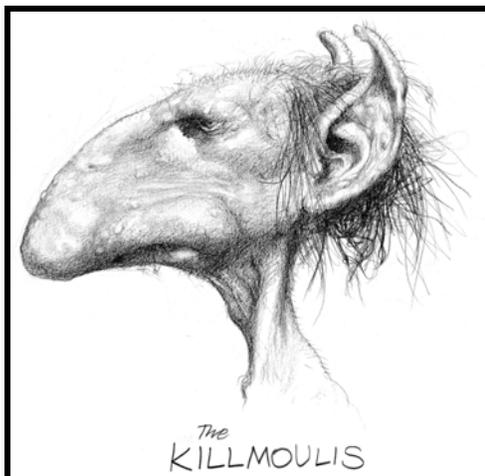
When killed, the Redcap vanishes in a flame. The only trace left behind is a single, large tooth. Peasant lore states that this relic is of value for witchcraft, but most people leave it untouched, unless they have the means to safely hide or destroy it.

Redcaps are of chaotic Evil alignment, and they often guard treasure in their deserted homes (treasure type D. such a hoard is always cleverly hidden and protected by lethal traps. In all other respects this race shares the statistics and abilities of normal Brownies.



Kilmoulis (*Sylphoides minor Minus*)

Bro wnie	Kilmoulis												
Type	Fairy												
Climate/Terrain	Human areas												
Frequency	Uncommon												
Organization	Solitary												
Activity Cycle	Night												
Diet	Omnivore, scavenger												
AL	CN, N												
NA	1d3												
Size	10"+1d8" (fitness 1d12)												
ST	3d6=5-17												
IN (PR)	3d6=3-18												
WI	3d6=3-18												
DX (PR)	3d6=8-18												
CO	3d4+3=6-16												
CH	3d6=3-16 Red Cap 3d6=3-10												
Languages	Fairy, Hin or Lalor, Local, Animals												
Spellcaster Limits;	Shaman 4												
AC	7												
AV	by armor												
Level	-	NM	1	2	3	4	5	6	7	8	9	10	11/36
XP Needed	█	█	█	█	█	█	█	█	█	█	█	█	█
HD	1*	2*	3*	4*	5*	6*	7*	8*	9*	10*	10*	10*	10*
HP	1d8	2d8	3d8	4d8	5d8	6d8	7d8	8d8	9d8	10d8	10d8	10d8	+2/lvl
MV	+50cn/ ST adj.												
120'/40'	0-200 cn												
90'/30'	201-400 cn												
60'/20'	401-600 cn												
30'/10'	601-800 cn												
15'/5'	801-1200 cn												
0	1201+cn												
THAC0	19	18	17	16	15	14	13	12	11	10	9	As F LV	
Attacks	1fist/kick												
Damage	1d6												
Attacks	or 1 weapon												
Damage	by weapon												
Special Attacks	once a Day; Prot.Evil, Confusion, Dim. door, Ventriiloquism, Dancing Lights, Mirror Image												
Magic Item Succes		01-05	01-10	01-15	01-20	01-25	01-30						
Magic Item Failure	01-00	01-00	06-89	11-89	16-89	21-89	26-89	31-89					
Magic Item Backfire		90-99	90-98	90-97	90-96	90-95	90-94	90-93	90-92	90-91	90		
Magic item Unexpected		00	99-00	98-00	97-00	96-00	95-00	94-00	93-00	92-00	91-00		
Special Defenses;	Invisibility to Mortals, Second sight												
Immune to;	Normal Disease												
2 Obligatory Skills	Cooking and Craft; Cheese or winemaking, or Labor; Cleaning or Farming												
Skills	4+1/IN			+1						+1/ 5 lvl			
Advised Skills	Knowledge; Family History/Genealogy, Riding Coltpixy, Survival Forest, Hiding, Other Craft, Labor, or Profession												
DL	+5 to wines only												
Extra Vulnerable to;	Holy Water (1d4 damage), unwe'l vs holy places and objects												
AM	30%												
MR	8												
SV DR	8			5			2						
SV MW	9			6			3						
SV TS	10			7			4						
SV DB	13			9			5						
SV SP	12			8			4						
XP	█	█	█	█	█	█	█	█	█	█	█	█	█
TT	R+S												
Body Weight	Size x ST / 4,1cn												



The Kilmoulis is a distant relative of the Brownie, standing under 1-foot in height but with a disproportionately large head and a prodigious nose. Kilmoulis are able to blend into surroundings and are therefore 10% detectable. They live in symbiotic relationships with humans, usually where foodstuffs are handled, making their homes under the floors, and in the walls and crawlspaces.

In all further aspects they are similar to Brownies.



Dobie (*Sylphoides minor Occidentalis*)

Brownie	Dobie												
Type	Fairy												
Climate/Terrain	Human areas (Skothar)												
Frequency	Rare												
Organization	Solitary												
Activity Cycle	Night												
Diet	Herbivore												
AL	NG												
NA	2d4												
Size	10"+1d8" (fitness 1d12)												
ST	3d6=5-17												
IN (PR)	3d6=3-18												
WI	3d6=3-18												
DX (PR)	3d6=8-18												
CO	3d4+3=6-16												
CH	3d6=3-16 Red Cap 3d6=3-10												
Languages	Fairy, Hin or Lalor, Local, Animals												
Spellcaster Limits;	Shaman 4												
AC	9 or 5												
AV	by armor												
Level	-	NM	1	2	3	4	5	6	7	8	9	10	11/36
XP Needed	█	█	█	█	█	█	█	█	█	█	█	█	█
HD	1*	2*	3*	4*	5*	6*	7*	8*	9*	10*	10+*		
HP	1d8	2d8	3d8	4d8	5d8	6d8	7d8	8d8	9d8	10d8	+2/lvl		
MV	+50cn/ ST adj.												
120'/40'	0-200 cn												
90'/30'	201-400 cn												
60'/20'	401-600 cn												
30'/10'	601-800 cn												
15'/5'	801-1200 cn												
0	120+cn												
THACO	19	18	17	16	15	14	13	12	11	10	9	As F Lv	
Attacks	1 weapon												
Damage	by weapon												
Special Attacks	once a Day; Pconfuse language, Grease, Forget, Fumble, Ray of Enfeeblement												
Magic Item Succes			01-05	01-10	01-15	01-20	01-25	01-30					
Magic Item Failure	01-00	01-00	06-89	11-89	16-89	21-89	26-89	31-89					
Magic Item Backfire			90-99	90-98	90-97	90-96	90-95	90-94	90-93	90-92	90-91	90	
Magic item Unexpected			00	99-00	98-00	97-00	96-00	95-00	94-00	93-00	92-00	91-00	
Special Defenses; Immune to;	Invisibility to Mortals, Second sight												
2 Obligatory Skills	Normal Disease												
Skills	Cooking and Craft; Cheese or winemaking, or Labor; Cleaning or Farming												
Advised Skills	4+VIN												
DL	+1												
Extra Vulnerable to;	+1/ 5 lvl												
AM	Knowledge; Family History/Genealogy, Riding Coltpixy, Survival Forest, Hiding, Other Craft, Labor, or Profession												
MR	+5 to wines only												
SV DR	Holy Water (1d4 damage), unwe'l vs holy places and objects, Illusions												
SV MW	0												
SV TS	8												
SV DB	8												
SV SP	8												
XP	█	█	█	█	█	█	█	█	█	█	█	█	█
TT	0												
Body Weight	Size x ST / 4,1cn												

Dobies are small humanoids, similar in appearance to their cousins, the brownies. They live peaceful, reclusive lives. When they encounter humans or other civilized creatures, Dobies try to be helpful neighbors to the "big folk", with mixed results.

Dobies resemble small elves, with brown eyes and hair, and work-a-day clothing to match. Their features are generally plain; they have ears that are only slightly pointed, their faces are more reminiscent of tired farmers than bright-eyed children. While they move with a free gait, no one would call them nimble. In fact, their image is more "country bumpkin" than "mischievous faerie".

While they converse among themselves in the language of Fairies, all Dobies know the local tongue, and that of at least one other faerie creature (such as Faun).

Combat:

Dobies are inoffensive creatures; if threatened they prefer to walk or sneak away than to fight. Still, they are very protective of their big-folk neighbors, and will fight to defend them and their property against all comers.

The drab colors of their tough clothing combine with their size and activity level to help them hide in any natural setting, giving them an effective AC of 5 outdoors or in a building furnished in natural materials. In strange environments, a Dobie's Armor Class is 9.

In combat, a Dobie prefers to cast confuse languages (the reverse of comprehend languages), grease, forget, fumble, and ray of enfeeblement (once per day each at the minimum level to cast each spell) to confound and confuse opponents. A Dobie also can use a tool, such as a hoe or hammer, as a makeshift weapon, inflicting 1d2 points of damage per hit. If they come across a real

weapon, such as a dagger or short sword, their inexperience means that they still only inflict 1d3 points of damage when they hit. Dobies are particularly gullible, suffering a -3 penalty to saving throws against illusions and charm attacks.

Habitat/Society:

Small families of Dobies live in crude cottages made of twigs and thatch hidden in the thickets at the corners of a farmer's fields. If there are more than four Dobies on one farmer's property, they will be split into two or more households at the corners of the fields. Like brownies, they glean food from the fields after the harvest, but they are far from efficient, and the end result won't be the perfectly clean fields of their cousins, but something more akin to the natural habitats of birds and rodents.

As good creatures, Dobies feel obligated to pay for the food they glean and the land they live on. They offer payment in deed, such as temporarily guarding treasure or doing household chores. The Dobie won't ask what sort of chores need doing; normally performing his favors at night or when there's nobody around to see him, but his labors seldom go unnoticed.

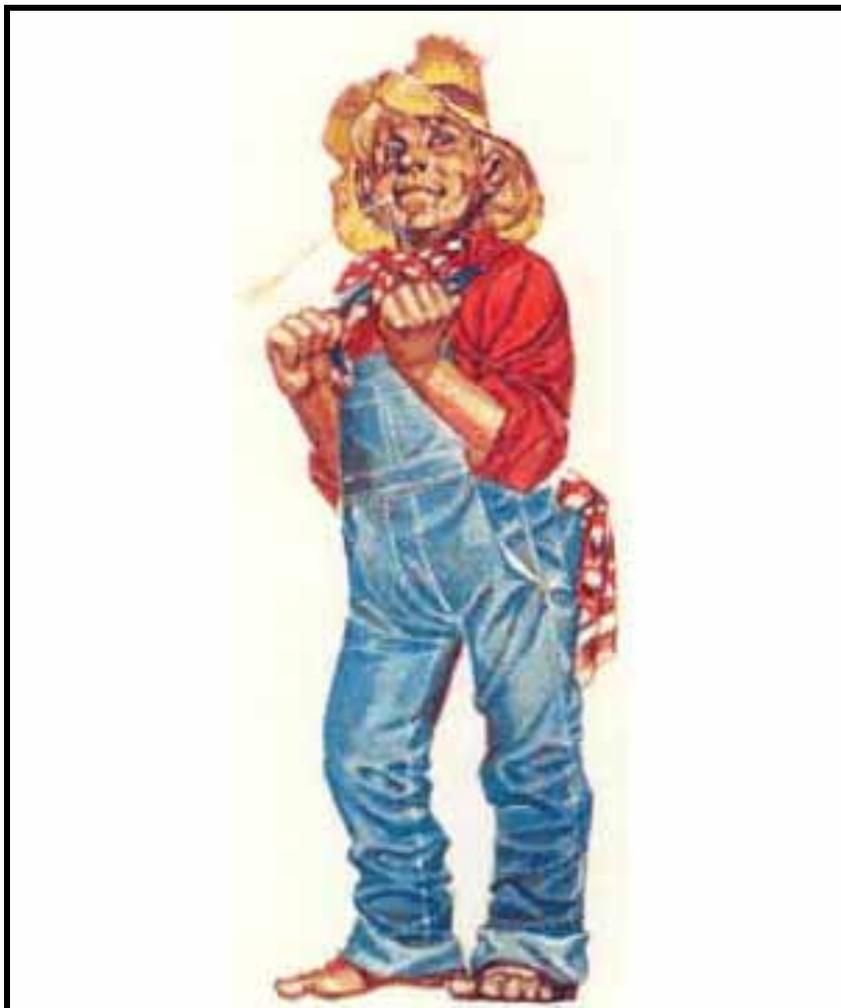
Unfortunately, Dobies almost always botch the favors they try to perform. If they milk the farmer's cows, they forget to close the barn door afterward, allowing the cows to wander a field. If they rescue the wayward cows, they are likely to break fences and trample gardens as they lead the cattle back to the farm. If their "landlord" knows that Dobies are the cause of the accidents, and berates them about it, the Dobies will misconstrue the criticism as a complaint about the amount of work done, and they will redouble their efforts to make good on their debt. While one cannot fault their intentions, if it weren't for the times that their fumbling accidentally benefits the Dobie's landlord, one could almost consider them a curse, instead of a blessing.

A Dobie's fumbling becomes a blessing when thieves, brigands, or other hostile beings (including wild animals) appear on the property. Dobies are protective of their adopted families, and will try to defend the goods and lives of their landlords against attack, especially if the farmer isn't there to defend it himself. The scene after a typical fight with a Dobie family will be a jumbled mess of broken furniture, smashed crockery, and the like, but at least the lives and major goods of the farmer will have been safeguarded.

Few Dobies ever become "house Dobies", actually living in the big folks' home and performing services for them on a daily basis. This is not because they don't want to be close to their neighbors, but because the inadvertent damage they do is likely to convince the family they adopt that the house is haunted by some poltergeist, forcing them either to take drastic measures to remove the Dobie, or even move away. On the other hand, it is difficult to offend a Dobie enough to make him leave "his" farm; they are as oblivious to insults as they are to the proper workings of a big folk family and farm.

Ecology:

Dobies live on the margins of civilization. They are strict vegetarians, but they are unable to cultivate land of their own; it must first be plowed and seeded by "big folk", after which they do their part to care for the growing plants.



Boggart (*Sylphoides minor Paludis*)

Dragon	Boggart										
Type	Fairy										
Climate/Terrain	Temperate/ Urban										
Frequency	Rare										
Organization	Solitary										
Activity Cycle	Night										
Diet	Carnivore										
AL	CN, NE (rarely CE)										
NA	1										
Size	8" +1d8" (fitness 1d12)										
ST	3d6=5-17										
IN (PR)	3d6=3-18										
WI	3d6=3-18										
DX (PR)	3d6=8-18										
CO	3d4+3=6-16										
CH	3d6=3-16										
Languages	Fairy, Elvish, Local.										
Spellcaster Limits:	Shaman 4										
AC	4										
AV	by armor										
Level	-	NM	1	2	3	4	5	6	7	8	9
HD	1***	2***	3***	4***	5***	6***	7***	8***	9***	10***	
HP	1d4	2d4	3d4	4d4	5d4	6d4	7d4	8d4	9d4	10d4	
MV	+50cn/ ST adj.										
	120'/40'	0-200 cn									
	90'/30'	201-400 cn									
	60'/20'	401-600 cn									
	30'/10'	601-800 cn									
	15'/5'	801-1200 cn									
	0	1201+ cn									
THACO	19	18	17	16	15	14	13	12	11	10	
Attacks	1touch										
Damage	2d6 electrical Drain										
Attacks	or 1weapon										
Damage	by weapon										
Special Attacks	Once a day; Audible Glamer, Dancing Lights, Dim. Door, Telekinesis 50 LBS Every 2nd r; Lightning Bolt 10' 1d6 damage Confusion										
Special Defenses;	Weaker Invisibility to Mortals, High senses										
Immune to;	Normal Disease										
2 Obligatory Skills	Hiding (80%)										
Skills	4+VIN			+1				+1/ 5 lvl			
Advised Skills	Survival Swamp, Tracking, Hunting, Knowledge; area										
DL	+5 to wines only										
Extra Vulnerable to;	Holy Water (1d4 damage), unwe'l vs holy places and objects										
AM	10%										
MR	8										
SV DR	8			5				2			
SV MW	9			6				3			
SV TS	10			7				4			
SV DB	13			9				5			
SV SP	12			8				4			
XP	■	■	■	■	■	■	■	■	■	■	■
TT	D,										
Body Weight	Size x ST / 4,1cn										

Boggarts live in extremely old buildings. They much prefer uninhabited homes and abandoned structures.



Those who have viewed Boggarts describe them as funny little men with big noses and colorful clothes. They vary greatly in general appearance, however, some may have horns and being slender, others are more rotund and may have warts. Their general fairy appearance is still visible, however. Boggarts speak the local tongue as well as the languages of elves and Fairies.



A Cast-out Boggart

Like the Red cap, the Boggart are a variant Brownie race affected by the evil powers of the Stalkbrow Portal, which changed their alignment and gave them different powers. They are limited in their levels, and use another method of acquiring them (Draining). Some sages say that Boggarts are the immature form of Will'o Wisps, but Boggarts and Wisps only live together in the same area, and though both are Fairies, they're not related or need each other for reproduction. This misconception has probably arisen due to the Dancing lights ability of the Boggart, which always resemble a single light, similar to that of a Will'o Wisp.

Combat:

Boggarts shun fighting, preferring to attack only on the hunt for meat. When one enters their home, they prefer to use their spell abilities to drive it away. Boggarts have several spell-like powers to help them with their jokes. At will they can use faerie fire, Ventriloquism, Dimension Door, Audible Glamor, Cantrip, and Telekinesis (50 lbs.). The primary attack of the Boggart is through a touch that delivers an electrical charge of 2d6 damage - AV. This energy is the release to the Boggart. The waning life-force of the attacked creature strengthens the Boggart, giving it 1 HD for each twelve drained hit points of a human or humanoid it manages to slay. The Boggart devours its prey to nourish its corporeal body.

A less-popular mode of attack is made by discharging a small lightning bolt for 1d6 - AV damage every other round. While this may suffice to obtain meat, the Boggart does not absorb the life energies of its prey if this attack is used.

Boggarts have a particular weakness: they are frightened by loud noises, which cause them to make a Morale check or flee.

Those who can communicate with Boggarts find them a great source of information. Assume that any Boggart is 50% likely to know any fact about the area in which they live, 80% if that knowledge involves other fairies.

Invisible to Mortals

Boggarts are invisible to Mortals to all but the most innocent of humans. These are usually children, but a lawful good character can see them. This is due to the weaker variety of this ability. They have also lost Second Sight.

Habitat/Society:



A "Mother" Boggart, with young



The malevolent Boggarts are a serious danger for parties traversing dark forests or swamps (the Boggarts' Preferred hunting grounds). The sly creatures, who sometimes band together in small groups for protection, frequently approach travelers in their humanoid form, offering their services as guides through the lands with which they are familiar. Those accepting this assistance are led immediately into some sort of trap, for the creature cannot retain a single form for long. The Boggarts may lead their charges to several hidden confederates, who attack with their ability to cause confusion, or they may drive the PCs into pits or ensnare them in nets.

Boggarts collect their children together under the care of a single female Boggart, while they still resemble normal Brownies.

Ecology:



Boggarts require not only the life-force of living creatures, but meat as well to survive. Therefore they hunt all kinds of animals.

Boggarts don't hoard wealth, but some may have a small amount of treasure collected over the years. A Boggart may be convinced to give up his treasure if he's sure it will go to a worthy cause.

Boggarts are collectors of sensation. While they aren't particularly intelligent thinkers, they are extremely perceptive, in that they perceive a lot. Their senses are intense: if we were to have a neurosurgeon look in on their brains, we'd probably find that the nerves from their sensory organs lead directly into their pleasure centers. Boggarts can never get enough novelty, which gives rise to behavior of exploring and stealing. During their travels through human territory, if they smell delicious pie resting on a windowsill, they'll steal it and bring it back to the warren. If they spot a shiny stone in the river, they'll

grab it and obsess over it all the way back to the warren. Consequently, their homes can appear like junkyards, full of trinkets and prizes they collected during their jaunts. And other races see them as mischievous thieves. But Boggarts' kleptomania is largely accidental. They only want to get their grubby fingers onto treasures, for the novelty of sensation it brings. And they don't have a traditional concept of ownership.

About the only law in Boggart culture, in fact, is the pressure to share new sensations with others of their kind. A Boggart that refuses to share—a hoarder—will be cast out of Boggart society for the sin of keeping a new treasure to himself. Since Boggarts are so social and convivial among their

own, exile is considered a terrible sentence.

These Boggarts then can be found among human villages, terrorizing the neighborhood out of boredom, irritation, the need of food with pranks. The strange thing is that these Boggarts slowly become more neutral and have a lower desire to gain levels draining. They seem to be more content with what they are, than to rise in power.



Korred or Korriqan (*Sylphoides-spiritum diaboli Sylphus*)

Brownie	Korred or Korriqan												
Type	Fairy												
Climate/Terrain	Temperate Forest and Sylvan Settings												
Frequency	Very Rare												
Organization	Clans												
Activity Cycle	Any												
Diet	Omnivore												
AL	Any but Evil, Mostly CN or N												
NA	1d4												
Size	2'+1d6" (fitness 1d12)												
ST	16+1d4 = 17-20												
IN	6+2d6=9-18												
WI	3d6=3-18												
DX	6+2d6=9-18												
CO	3d4+3=6-16												
CH	3d6=3-18												
Languages	Fairy, Elvish Local, Gnomish, Local												
Spellcaster Limits;	special												
AC	9												
AV	0 (no armor worn)												
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12/36
XP Needed	1	2	3	4	5	6	7	8	9	10	11	12	13
HD	1*	2**	3**	4**	5**	6**	7**	8**	9**	10**	10+**		
HP	1d8	2d8	3d8	4d8	5d8	6d8	7d8	8d8	9d8	10d8	+1/lvl		
MW	+50cn/ ST adj.												
120'/40'	0-400 cn												
90'/30'	401-800 cn												
60'/20'	801-1600 cn												
30'/10'	1601-3200 cn												
15'/5'	3201-6400 cn												
0	6401+cn												
THACO	19	18	17	16	15	14	13	12	11	10	9	As F Lvl	
Attacks	1fist												
Damage	1d2												
Attacks	1weapon (Shears, or cudgels)												
Damage	Shears 1d4, Cudgel 1d6												
Special Attacks	Hurl Boulders 50'-100'-150' for 2d6 damage Entangle, Laugh, Stoneshape, Animate Rock, Stone Door, Shatter Rock, Transmute Rock to Mud, Stone Tell.												
Special Defenses;	Invisible to Mortals, Second Sight Creat Visual Audio/Olfactory Illusions												
Immune to;	Normal Disease												
Obligatory Skill	two craft skills												
Skills	4+1/IN			+1				+1			+1/ 5 lvl		
Advised Skills	argaining, Dancing, Drinking, Gambling, Hiding, Labor, Profession, Persuasi Riding (Coltpixy), Storytelling												
DL	+10 to wines, +0 to other beverages												
Extra Vulnerable to;	Holy Water (1d4 damage), unwe'l vs holy places and objects												
AM	25%												
ML	9												
SV	NM	F1	F2	F3	F4	F5	F6	F7	F8	F9	F10	F11	F1vl
XP	1	2	3	4	5	6	7	8	9	10	11	12	13
TT	E												
Body Weight	Size x ST / 45 cn												

species will then keep the human-like legs. This means the goat-like leg variant is on the decline, and more and more human-like feet are born. It is said that these fairies are somewhat related to Satyrs, maybe they have the same genetic roots. It also enables them to mate with Dryads, and though this is seldom done, the result is genetically dominant, and clearly evolving the race into a more humans-like shape.

When wandering through the world's sylvan forests, travelers should be wary of music and laughter coming from a clearing. More than likely, the cause is the dance-loving Korred, a race that is close to nature and jealously protects its way of life.



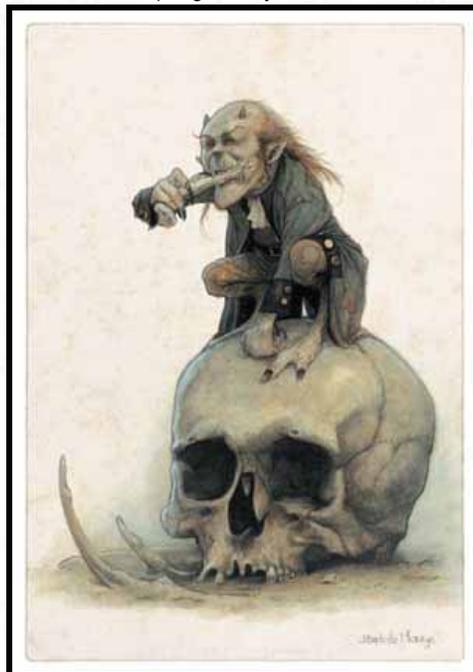
Perhaps the most striking feature of this gnome-sized race of humanoids is their wildly flowing beards and hair, which seem to snake out in all directions. Their bodies are hairy, with their lower quarters being those of a goat. They have beautiful hair, but the chaotic individuals will have it unkempt and wild, and they have lighting eyes.

The Korred wear little, usually only a pair of leather britches. Korred smell like pine trees and fresh earth after a spring rainstorm.

A stout oaken cudgel is the favored weapon and no Korred is seen without his large leather pouches.

Feet or Hooves

When they mated with a Dryad, the males will gain human-like feet and are named Korriqan instead. Their future offspring, if they mate within their own



Languages

They speak their own language and often know the Satyr, Dryad, centaur, Dwarvish, Gnome, and elf tongues. On rare occasions (10%), a Korred may be found who can speak the secret language of the druids. Being a boisterous folk, they usually shout when they talk.

Variant Names

They are also named as Kornandon (Sind), Ozigan (Ochalea), Nozigan (Alphatia-Bellisaria), Torrigan (Northern Realms), Viltañs (Glantri), Poulpikan (Savage Coast), Paotred ar sabad (Ylaruam), in either form, as most humans see both shapes as the same species.

Strange Rumors

They are thought of as Seer who can tell the future, are able to shapeshift into animal forms, and hunt near fountains and wells. Their females can charm men, but will do this to kill. They are rumored to have the speed of Light. They like to tease mortals and are born pranksters. They are guardians of treasures, like leprechauns, but easier to get at. They make use of changelings, and often steal human children. On the feast of Samhain they are near dolmen and Henges to party and entrap victims.

Combat:

Korred are curious folk indeed to humans, who tend to lump them together with the fey, dangerous creatures of the woods and wild lands (like satyrs, Leprechauns, and Pixies) that are best avoided. This is wise policy, for Korred dislike and fear intruders, and entrap them (usually in deadfalls, pits, and snares, but sometimes in ambushes. Then, Korred favor rocky places where they may use stones as both weapons and shields through use of their spell-like powers over stone). Intruders who are favored, who are considered dangerous to harm because of retaliatory consequences, or who are obviously harmless are carried away to some lost, remote place and set free (usually separated from captured companions, if any).

Korred have great strength (average of 17 to 20) and they use it to hurl 1 feet diameter, 300 cn heavy boulders up to 100' (damage 2d8). They also use cudgels (damage 1d6), or shears which are found in their pouches (damage 1d4). Without a weapon the Korred can strike for 1d2 points of damage, while its great strength adds +2, +3 or +4 to this total. Korred Elders have a strength of 19.

Entangle

They can trap intruders by rapidly growing their hair and weaving into animated entangling ropes and snares in 1d4 rounds. Such ropes are AC 1, have 5 hit points, and a movement rate of 30'/10'. Anyone attacked by the rope must save versus paralysis or become entangled. Sometimes a band of Korred will leave these entangling strands of hair around the perimeter of their party glen as this enables them to turn their full attention away from such mundane tasks as guard duty and focus their attention on truly worthwhile (to a Korred) pursuits like dancing and singing.

Korred may employ their magical *laugh* up to three time a day. Anyone within 60' of them must roll his charisma or higher on a d20 or be stunned for 1-4 rounds. Note that a bard's singing can nullify this effect.

In addition to their *laugh*, Korred can use the following abilities at will: *stone shape*, *animate rock*, *stone door* (teleport 30'), *shatter rock*, *transmute rock to mud*, and *stone tell*.



Habitat/Society:

Wooded hills and sylvan settings are favored by the Korred, who usually lair in caves or burrows. The Korred are clannish, using the word "clan" as a title (for example, Clan Korefyr). In keeping with their chaotic nature, they do not have structured communities. Typically, there are 1-4 adults and 2d4 children per family with 2d4 families being part of each individual clan. These families are scattered throughout an area of roughly five miles.

Young Korred are only a few inches tall and as they grow in age they also grow in size. At the age of 50 they are about adult size. In the mean time they wander the forests on the back of animals.

In respect of nature, Korred are mostly herbivores, though at times they are known to indulge in some game, especially if plants are scarce, as is the case during winter. Korred are reclusive and do not tolerate outsiders, the only possible exception being rangers, druids, and elves. Even then, the stranger must be sure not to interrupt a Korred celebration or dance. Satyrs are well-received by Korred, and it is not unusual to see a celebration with Korred, satyrs and dryads.

Korred prefer to live in woodlands or rolling, rocky, forested country, and dwell in well-hidden underground caverns and lairs, which they can literally seal off whenever intruders come near. If intruders persist, the Korred magically dig themselves away from the area without ever emerging aboveground. It is very rare for the precise location of such a lair to be divined, because there are always guards posted to watch for intruders. Korred may dwell in colonies of up to a hundred, but almost always a hunting band of 14 adults is encountered, for they roam far a field in search of food. Female Korred are often bearded and maned with hair, and are thus difficult to distinguish from the males (although a Korred can readily tell the difference).



Korred worship Tapann, the eldest and wisest of Korred "Tapann the Undying, the Father of the Dance" but they do not have an organized priesthood with shamans, clerics, or spells granted by Tapann (as Tapann is no Immortal but only an immortally enhanced very long living Korred Fairy). Instead, once every seven days (or more often in times of gratitude or need), communities of Korred worship Tapann together through dance. Korred dance in solitude as a form of self-calming and relaxation, or in asking Tapann for a sign to guide them in making a decision or plan, but once a week they gather with all other Korred in the vicinity and join in a religious, magical "circle dance". Korred unable to dance due to infancy or infirmity are carried along to observe. A circle dance is performed in a woodland glade, clearing, or hilltop, or where there are none to be found, in circles created by raising stones of great size to stand in an open circle. The circle may be of any size, depending upon the number of Korred, and the dance is performed to the music of the slap-drum (an instrument of hide stretched over a circular frame, struck with a fist or open hand) and bone flute (hollow bones holed so as to produce a variety of tones when differing combinations of holes are covered with the fingers), and the humming and exultant wailing of the Korred themselves (the Korred musicians always dance unless physically unable).

Dance

Each week the Korred have a holiday where they dance and play music using pipes, drums and harps. The dance begins casually and builds as more Korred join in and the tempo and noise increase. Elder Korred of a community serve as leaders, and after casual, free-form beginnings to the dance, the dancers begin to move in unison, following the leader's movements with (to human eyes) uncanny precision, building to a wild frenzy that always ends with a unison shout (often heard echoing across wastelands at night by travelers) and a collapse to the ground. After a time of rest, the dancers usually dine on Berry wine and the roasted flesh of livestock or forest creatures such as bear, deer, and wolf, slain by bands of Korred hunting or animating rocks as deadfalls.

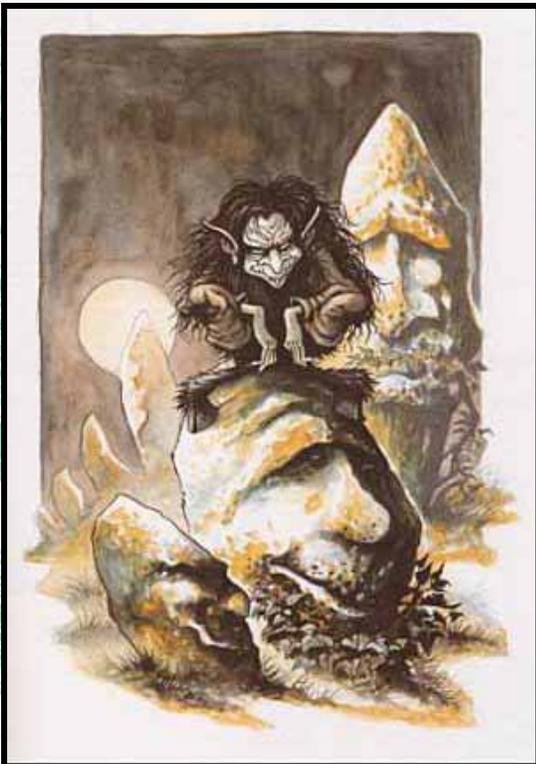


The circle dance drains vitality from Korred; indeed, aged or mortally injured Korred strive to "dance to death", considering it an honor. Each turn a Korred dances, 1 hp is lost, and even more is lost (1 hp/round) from non-Korred who join the dance (including captives). This life-force is used to raise a sending to Tapann, who may appear to aid his people by healing the sick, advising Korred, fighting for them, or working with them. (Forest folk such as satyrs, Pixies, Brownies, and the like are drained by a circle dance as Korred are, not at the greater rate suffered by non-woodland creatures, and they may and can stop whenever they want.) There is a base 4% chance that Tapann will appear at the 'shout' of a circle dance (8% if more than 66 Korred are dancing in unison).

If a Korred is slain while in a circle dance, Tapann is 33% likely to appear; destruction of the circle by moving or destroying a stone or stones (or causing a tree to fall into the glade) adds a further 5% probability of his appearance. Unless prevented from doing so, Korred always bury any Korred who die or are slain at a circle dance.

Those who interrupt the dance must save versus spell or dance them, losing 1 hit points per round until they are dead, restrained, or the Korred flee.

Korred Pouches



Item	Chance of finding in pouch
Hair (of various creatures and differing quantities)	80%
Shears* (of iron, steel, bronze, or silver-plated iron)	70%
Dagger* (varying quality and makes)	30%
Whetstone* (rough, irregular)	90%
Skin of water, 1 quart	96%
Skin of berry wine, 1 quart	40%
Berries, 2-6 cups	50%
Berry bowl, wood or stone*	99%**
Meat (various sorts)	30%
Cheese (goat's or cow's)	10%
Coins* seized from captives (1-20, all types possible, usually mixed types)	10%
Gems* (cut, 1-6, all types possible, seized from captives)	3%
Gemstones* (uncut, 1-12, all types possible, found in rock by korreds)	35%
Slap-drum (circular wooden hoop covered with stretched hide)	52%
Bone flute (hollow bone pierced with finger-holes)	73%
Leather thongs 1-4 in number, up to 3' long	62%
Hide (cured or uncured, one large beast, uncut)	22%
Hide (cured, small scraps or complete hides of small creatures)	53%
Bone needles, 1-6 in number	19%

* Potentially of alunrum (33% chance)
 ** (100% if berries carried)

The Korred pouches contain hair (for weaving their ropes), shears, and other items. These items will turn to gold if sprinkled with holy water (5d4×10 gp value). No Korred will voluntarily give up this pouch.

There is much debate among sages and scholars as to the Korred's purpose in life. It seems to be to dance, sing, celebrate, and build strange things out of stone. They are rumored to have built the druid stone circles. They love nature and freedom and often take it upon themselves to

preserve both if threatened.

Ecology:

This magical race is sought out for the creation of several magical items. Their hair is a key ingredient for ropes of entangling and nets of snaring. The fermented fruit beverages which the Korred consume can also be used as a component for love philters and potions of human control.

Captives are always shorn of their hair, which the Korred use to make ropes.

Korred trap small game with animated hair-snares and club it to death, and slay bigger game by animating rocks as weapons. Korred pair to have a child and remain together until birth is imminent, whereupon the mother-to-be literally—goes to earth. There she is fed by the hunting of others as she rests underground until the child is born. In large communities, elders take care of the young Korred and educate them, and the mothers return to hunting. Korred may pair with several other Korred over the years to produce various children, or remain together in a stable pair. Korred often do not hunt or live directly with their chosen mates.

Korred are primarily hunters and fishermen, using magical nets of woven hair in lakes, coastal waters, and rivers or mountain streams. They also collect the edible fungi of the deep caverns as a staple, and gather woodland berries of all sorts to mash and ferment (in large stone vats) into a potent red wine.

Korred are independent, but all obey without question the commands of their "god", Tapann (see below) and his servitors; Jambul, Hrressek, Tishlun and Bresk are four of the most famous of these. They also respect and revere the thoughts and advice of community elders, but are only punished for disobedience to elders if such disobedience seriously and willfully endangers other Korred.

The Karamaikan human family named Korrigan, are not real Korrigans, but named after the creature.

Well Known Korred

Tapann, ('the Horned Dancer. or 'the Horned Leaper.)

AC: -4, MV; 150'/50' HD260, Hp 86, Att; 1 fist for 2d6 or by weapon (both + ST bonus), SA; Laugh, rock throwing, SD; See below, MR: 50%, SIZE: M (6. tall), AL: Chaotic neutral, Symbol: Laughing mouth, ST 22, IN20, WI, 17, DX 25, CO25, CH 19 (25 to Korred).

Tapann appears as a 6.-tall male Korred, bearing a cudgel. He wears a rough tunic of bearskin or Owlbear hide, a belt, and a pouch containing locks of his own hair, a pair of silver shears (damage 1d4+4), and 2d3 steel vials of holy water. Although his abode is a hill studded with standing stones in the Fairy Realm, Tapann spends much of his time on the Prime Plane, for he may journey thence whenever he hears the hooves and music of Korred dancing in worship. He actively aids his people on many occasions and may fight with his shears, his cudgel (damage 1d6+4), or bare hands to aid them. Although he prefers to utilize certain magical powers, primarily his laugh (usable at will, but Tapann can never laugh on successive rounds, so that each laugh is preceded and followed by a round in which he does not laugh), which causes creatures within 90' to be stunned (01-60%), feebleminded (61-71%), affected by reverse gravity lasting two rounds (72-82%), or (83-00%) as if by an Irresistible dance spell for 2+1d6 rounds (save vs. breath weapon at -6 to avoid these effects). Creatures caused to dance by Tapann's laugh cannot move about but are forced to remain, dancing, within 10' of their location when affected.

Tapann may also weave any strands of hair not attached to a living creature into a rope, and animate such a rope, within one round. All animated ropes obey his will, even if they are enchanted ropes normally under the command of another creature, and he may command any number at once. If Tapann so wills, the touch of a rope can cause a creature to suffer effects identical to the Irresistible dance for 1d4+1 rounds. Beings who save vs. spells at -3 may avoid this effect.

Note that Tapann can employ such ropes to trip (as spell), constrict, entangle (as spell), whip (as weapon), bind, or otherwise hinder opponents.

At will and by touch, Tapann can consecrate water and cause faerie fire. He can also use the following abilities at will, one at a time and only once per round: stone shape, animate rock, stone door (unlimited teleportation and interplanar if desired; up to a dozen living creatures can accompany Tapann unharmed on such a journey if he wishes), shatter rock, vanish rock (up to 666,000 gp weight stone is trans-ported to the Ethereal Plane and replaced by air), transmute rock to mud, and stone tell.

Tapann regenerates 2 hp damage/ round, and can (by touch) cast a Heal himself or another creature once every two turns. He can also transmute all non-organic matter to "Alunrum," a magical fairy realm substance which becomes gold at the touch of holy water, and does

this as a matter of course to all items left in the centre of a circle-dance ring if he appears. (Creatures to be healed are also placed by Korred in the center of the dance circle.) Korred use this gold to trade with dwarves, Sprites, and other such creatures to obtain clothes (used as dancing finery), shears, some foods, and certain services. Or, in a pinch, to bargain for their lives. Such transmutation is usable by Tapann once per turn, and affects up to 666 gp weight of non-organic matter (such as metal). Tapann or his servitors can enchant hair at will, so that it obeys the will of the last Korred to touch it, for 1-6 rounds after activation (being magically consumed at that time). The hair of any creature suffices, and the hair can be carried for decades, if need be, before a Korred weaves it and works his or her will on it to bring it to animation. Korred of unusual bravery, strength, and loyalty to their people are raised or taken by Tapann to Limbo to be his personal servitors. Such Korred (usually 6-14 of them) gain the ability to laugh seven times per day and regenerate 1 hp of damage suffered every second round. They guard Tapann's abode in his absence, and he may bring up to a dozen of them with him when he appears on the Prime Material Plane, to aid him in battle or in assisting Korred. Tapann is immune to the effects of a laugh by one of his servitors, and can strip all powers at will from servitors who misuse them. If physically threatened, he can also shift his anima (self or spirit) to one of these servitors and possess it, adding its life-force (hp), memories, and intelligence to his own, so that it becomes Tapann. He can do this despite intervening distance or planar separation. Tapann glories in the natural rhythms of living things, their celebration in dance, and both admires and cherishes skilled and acrobatic dancing on the part of any creature.



In the northern Realms, the tale of Olithard's Tune is well-known and often heard around a taproom hearth or barracks-board, when the night is old and the drink running low. Olithard was an indifferent bladesman and a capable but half-hearted thief, who longed to become a bard. His tongue was nimble, his wits quick, he could carry a tune, and he loved to pipe airs on his flute. Often, he sat in gardens or woody glades and piped for hours, lost in thought, barely noticing the occasional curious stare, copper piece, or kick aimed his way. He dreamed of entrancing courts and serenading ladies by moonlight with a magical harp, being called on by kings to write the lays of their lives, being looked up to by other harpists, and having his name writ in the Roll of the Remembered after he was gone. *'That song was written by the great Olithard.* He often said to an imaginary audience as he set down his flute. Yes. He would be a bard, and a great one.

When he at length scraped together a fistful of gems (enough, he hoped), he set out into the vast forests, seeking a college of bards that he had heard of, determined to learn all the old songs and how to play the harp. He walked alone, awed by the beauty of the woods but unfamiliar with their ways, and was soon hopelessly lost. Weeks passed as he wandered in the unending shade, until he lost track of his journey days.

One night he sat playing his flute while he pondered (for he was too naive to fear attracting attention to himself), when he found his song answered. He was playing along, working harmony, before he fully realized that another flute was being played nearby!

He trilled, and the other flute answered, echoing his own. Then it piped short, sharp, rapid calls, like an anxious bird—followed by silence. Olithard matched the piping, and was answered again, a little faster. He stayed with the unknown piper this time, faster and faster, falling into a rapid, swirling rhythm of little runs and slurs. The tempo picked up again, and another piper joined in. Olithard thought with leaping hope that he had stumbled upon the bards he sought, and played on like a man possessed, as more pipers joined in and the music rushed its crazy tune to pounding speed. Olithard's head swam, he breathed in hoots and gasps, and his fingers hurt and yearned to fall off, then the music rose into one eerie shriek and ended. Panting, Olithard let fall. He trilled, and the other flute answered, echoing his own. Then it piped short, sharp, rapid calls, like an anxious bird—followed by silence. Olithard matched the piping, and was answered again, a little faster. He stayed with the unknown piper this time, faster and faster, falling into a rapid, swirling rhythm of little runs and slurs. The tempo picked up again, and another piper joined in. Olithard thought with leaping hope that he had stumbled upon the bards he sought, and played on like a man possessed, as more pipers joined in and the music rushed its crazy tune to pounding speed. Olithard's head swam, he breathed in hoots and gasps, and his fingers hurt and yearned to fall off—then the music rose into one eerie played nearby!

He dropped his flute, head spinning, exhausted—too exhausted to run when suddenly he was surrounded by bearded, grinning faces—belonging to cloven-hoofed creatures no higher than his belt, with blue-black hair hanging in wild manes all about their heads. He groaned as the weird creatures loomed over him, cudgels in hand, and fell into darkness.

When he awoke, with a splitting headache, it was morning. Of the horrible creatures there was no sign, but in front of his nose was a pile of gleaming gold shears, daggers, bowls, and coins. Atop the pile was his flute. And scratched in the dirt was an arrow and the word: 'go'.

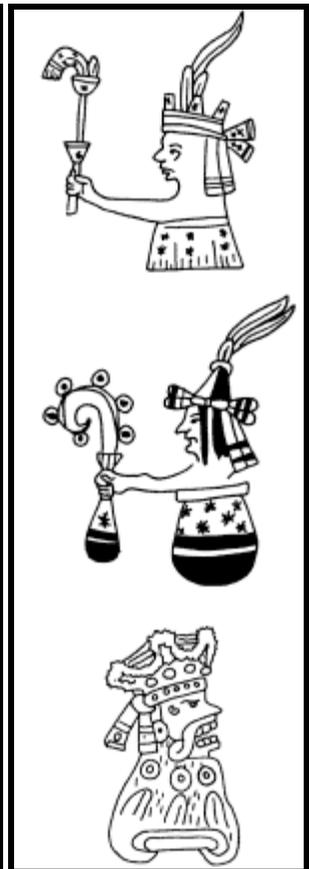
It is generally agreed that Olithard (who went on to become a respected and skilled songsmith and bard) met with a band of dancing Korred, the strange "dancing folk" of the forests. Little is known of them.





Tepictoton (*Sylphus pluvia Anima*).

Brownie	Tepictoton													
Type	Fairy													
Climate/Terrain	(sub)Tropical to temperate Mountain, Jungle													
Frequency	Rare													
Organization	Solitary, Pair or family													
Activity Cycle	Night													
Diet	Omnivore													
AL	CN, N, CG													
NA	1d8													
Size	24" +1d8" (fitness 1d12)													
ST	3d6=5-17													
IN (PR)	3d6=3-18													
WI	3d6=3-18													
DX (PR)	3d6=8-18													
CO	3d4+3=6-16													
CH	3d6=3-16													
Languages	Fairy, Local (Azcan), Animals													
Spellcaster Limits:	na													
AC	6													
AV	by armor													
Level	-	NM	1	2	3	4	5	6	7	8	9	10	11/36	
XP Needed	█	█	█	█	█	█	█	█	█	█	█	█	█	
HD	1**	2**	3**	4**	5**		6**	7**	8**	9**	10**	10+**		
HP	1d8	2d8	3d8	4d8	5d8		6d8	7d8	8d8	9d8	10d8	+2/lvl		
MV / FL (MF)	+50cn/ ST adj.													
0-25 cn										270/90' 3A				
26-50 cn	60/20'									210/70' 1A				
51-75 cn	45/15'									180/60' 1/2 A				
76-100 cn	30/10'									90/30' 1/3 A				
101-150 cn	15/5'									45/15' 1/5 A				
126-200 cn	0									15/5' 1/10A				
201+ cn										0				
THACO	19	18	17	16	15	14	13	12	11	10	9	As F Lv		
Attacks	1 Solderbite													
Damage	1d3 + Poison													
Attacks	or 1 scorpion Sting													
Damage	1d3 + Poison													
Special Attacks	Poison													
At will	Evasion, Calm Animals, Infravision 60', Entangle													
Once a Day	Summon Weather (mostly Rain Clouds), Summon Insect Swarm, Growth of Plants													
Magic Item Success			01-05		01-10		01-15		01-20		01-25		01-30	
Magic Item Failure	01-00	01-00	06-89		11-89		16-89		21-89		26-89		31-89	
Magic Item Backfire			90-99	90-98	90-97	90-96	90-95	90-94	90-93	90-92	90-91	90		
Magic item Unexpected			00	99-00	98-00	97-00	96-00	95-00	94-00	93-00	92-00	91-00		
Special Defenses;	Invisibility to Mortals, Second sight													
Immune to;	Normal Disease													
2 Obligatory Skills	Cooking and Craft (at +2); Cheese or winemaking, or Labor; Cleaning or Farming													
Skills	4+VIN				+1				+1/ 5 lvl					
Advised Skills	Survival Forest-Mountain-Jungle, Hiding, Diplomacy													
	Other Craft, Labor, or Profession													
DL	+5 to wines only													
Extra Vulnerable to;	Holy Water (1d4 damage), unwell vs holy places and objects													
AM	30%													
MR	8													
SV DR	8			5				2						
SV MW	9			6				3						
SV TS	10			7				4						
SV DB	13			9				5						
SV SP	12			8				4						
XP	█	█	█	█	█	█	█	█	█	█	█	by Lvl +**		
TT	D,													
Body Weight	Size x ST / 4.1cn													



These tiny Azcan fairies, kin of sprites, pixies and brownies, are usually the benign assistants of farmers. They stand about a foot tall, dress in Azcan fashion, and speak with the oldest idioms of the Azcan language (since the language itself has not changed in 4000 years, thanks to the Spell of Preservation). This small brown humanoid has an angular, oversize head and appears very self-important as he surveys the surroundings with a proud demeanor. Tepictoton are faeries of maize fields. Appearing as miniature caricatures of people from the past and present, they go through the motions of farming, surveying the

land, and seasonal rituals. Tepictoton are not tied to a particular area but rarely move of their own volition; if forced to move they generally become unhappy vagabonds until they find a new farm to inhabit.

If kept happy with offerings of food, spirits, and tobacco, they can be very helpful and ensure a good harvest. But they adhere very strictly to tradition and demand that others do so too; breaking a tradition the Tepictoton holds sacred turns them into nasty pranksters.

Combat

Tepictotons do not fight with weapons, but will shift into their spider and scorpion forms. Often they attack only long enough to drive off or cause their opponents to fall asleep, after which they will play a prank on their attackers. Only if very seriously threatened, will they fight to kill.

Shapechange

They are sometimes mischievous, however, and may take the standard shapes of spiders and scorpions (normal or giant-sized) to frighten or even do harm. The transformation is instantaneous and occurs by mere will. In these shapes they retain their normal armor class and hit points, and are able to attack with either a bite or a sting. Both attacks do 1d3 points of damage, and the victim must save versus poison. The spider's poisonous bite causes the victim to fall asleep (and leaves him prey to Tepictoton pranks!), while the scorpion's sting is deadly (save vs. poison or die—as per normal scorpion poison).

Tepictotons do not carry weapons (or know how to use them), since they can shapeshift and use natural weapons whenever danger appears.

Evasion

If a Tepictoton is exposed to any effect that normally allows it to attempt a Saving throw for half damage, the Tepictoton takes no damage with a successful saving throw.



Invisibility to Mortals / Second sight

They are able to make themselves invisible to mortal (Though other faeries can still see them with Second Sight). A Tepictoton cannot be both invisible and in spider or scorpion shape, however; so it would not be possible for one to strike out invisibly with its poison, for instance. Second Sight is the ability common to all faeries to be able to recognize a creature's true form even when invisible to mortals, polymorphed or Shapechanged.

Flight

A Tepictoton can cease or resume its magical flight at will, even in other forms. The ability, however, becomes ineffective in an Antimagic field, and the Tepictoton loses its ability to fly for as long as the Antimagic effect persists.

Spell abilities

A Tepictoton can use the following spell-like abilities at will: entangle as the spell with the same name with the same effects.

A Tepictoton can use Growth of Plants and Summon Insect Swarm, once per day each. It uses these spell-like abilities as a way of craft enhancement or as defense.

Immunities

Faeries are immune to all normal diseases but may still be affected by magical diseases such as mummy rot.

Age

Faeries do not grow old. Death is merely a change in the cycle of their existence in which they become reborn as another faerie (in 0-999 years time).

Weaknesses

Faeries take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals. Faeries cannot normally cast divine magic but, in the unlikely event that they would look for and find an immortal willing to accept them, they could trade all of the above traits for the opportunity to become a follower of that immortal.



Skills

Tepictotons have a knack for working with their hands, and they gain a +2 bonus on all Craft skill checks. Tepictotons have keen senses and have the detection suite of Elves and Dwarves (Detect Secret and hidden objects, doors, environmental changes, etc.). Tepictotons climb walls at 55% success + 5% per level.

Habitat/Society

Tepictoton make their homes in burrows beneath the fields. They get very angry if these dwellings are discovered, seemingly ashamed of their simple circumstances.
Further as Brownie.

Ecology

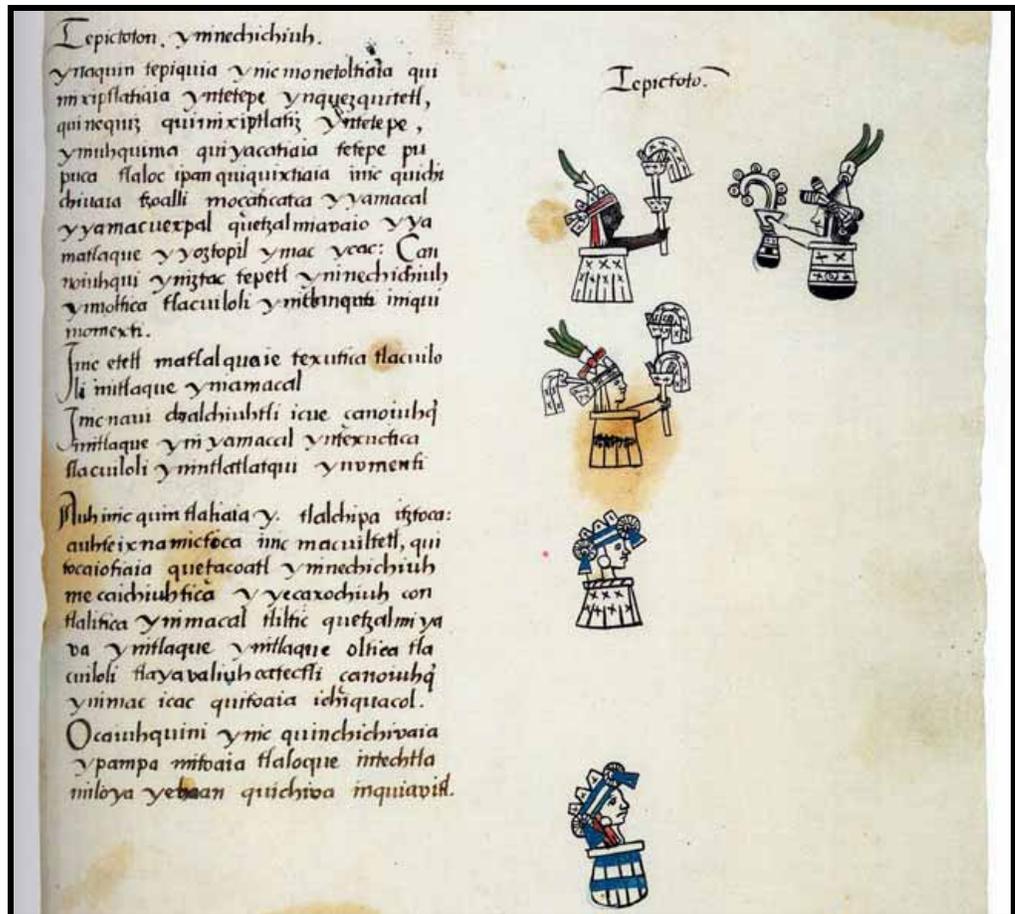
Azcan folklore is vast, varies by region and is dependent a bit too much on the Devil and wailing women, but fairies and other non-midget phantasmagorical little people do enchant the Azcan mind. In the Arcane Secrets and Occult Lore of the Ancient Azcans, a famed sage noted in hilariously antiquated fashion, the fairy and her kind were as familiar to the Red man as to the White, for the excellent reason that throughout all his geographical ventures and peregrinations, man has always been accompanied by these invisible playmates as well as by his gods and other more exalted tribal patrons. He identifies two types: the Tepictoton (who helped farmers with their crops when causing desmadre) and the Cihuateteo, (see Next) dead women who cast diseases on children. Like the fairies of the Outer World, they were associated with the celestial movement Outer World the moon, the Hollow world (Ashmorian), and an examination of their pranks throws a strong comparative light upon known fairyhood.
Further as Brownie

Tepictoton Tepictle images

One of the most interesting traditions in Azca is the practice of making Tepictoton (also Tepicmje or Tepictle "Little molded ones". These images of the mountain fairies were figured amaranth and maize with dough faces animated by gourd-seed teeth and eyes of black beans. They are typically illustrated as a head resting upon a paper skirt, decorated with daubs of rubber. The skirt represents actual costuming added to the dough images by a priest's illustration, then, is a personification of their ritual attire. The skirted figure is sometimes set upon the conventional mountain sign to invoke the basic association of Tepictle with mountains.

The Tepictle make appearances in the Azcan feast cycle, particularly when rain gods are being invoked. The Tepictle were closely affiliated with the major rain complex involving the Tlaloque, ancient spirits or immortals closely connected with mountains and with shrines on mountain crests. The Tlaloque are sometimes depicted as Tepictle and can be seen in a precinct on a mountain shrine where a child has just been sacrificed. The practice of making these images appears to be widespread among the peasant class. And the common folk make vows to fashion the images, which are called Tepictle, because they are dedicated to those immortals of rain.

The dough images were featured in the 13th feast of the annual calendar. The images represented with Popocatepetl and Iztaccihuatl placed at the center and brought to pilgrimage shrines of important water spirits, such as Tlaloc and Matlalcueye. During both Azemrtli and Tepelhuilt, the dough images were revered in paper garments, presentations of offerings, and prayer vigil. Later they would be sacrificed in a manner identical to Azcan human sacrifices, making their identification most obvious. The Tepictle undergo heart excision and decapitation, their dough bodies are eaten, and the paper raiment is burned.



Cihuateteo (*Spiritum animae Vocalis*)

In Azcan mythology, the Cihuateteo or "Divine Women were the spirits of human women who died in childbirth (*mociuaquetzque*). Childbirth is considered a form of battle, and its victims were honored as fallen warriors. Their physical remains were thought to strengthen soldiers in battle while their spirits became the much-feared Cihuateteo who accompanied the setting sun in the west. They also haunted crossroads at night, stealing children and causing sicknesses, especially seizures and madness, and seducing men to sexual misbehavior.

Their images appear with the beginning day signs of the five western trecena, (*1 Deer, 1 Rain, 1 Monkey, 1 House, and 1 Eagle*) during which they were thought to descend to the earth and cause particularly dangerous mischief. They are depicted with skeletal faces and with eagle claws for hands.

They are associated with the goddess Cihuacoatl and are sometimes considered envoys of Mictlan, the world of the dead. Cihuateteo are servants of the Aztec moon deities Tezcatlipoca and Tlazolteotl.

In all futher aspects they are as similar to the Banshee of the outer world. It could be that these female spirits originate through the same process as that of a fairy or elf that dies and becomes a Banshee. Apparently the continues magical influences of the Hollow World and its greatest floating continent Ashmorian changed this somewhat to even include human females.

See under the Chapter of Undead for Banshee !!

The only other main difference is that these spirits aren't locked to a specific location, but may roam freely around.





Lucas

Pookas (*Sylphus adventum Animalum*)

Pooka	Pooka																															
Type	Fairy																															
Climate/Terrain	Any Temperate, primarily Forest																															
Frequency	Uncommon																															
Organization	Solitary																															
Activity Cycle	Night																															
Diet	Omnivore, scavenger																															
AL	CG, CN, N																															
NA	1d3																															
Size	varies, as per upon animal																															
ST / IN / DX	3d6=3-18																															
WI (PR) CH	6+2d6=8-18																															
CO	3d6+2=5-18																															
Languages	Fairy, 3 local languages, Animals																															
Spellcaster Limits;	Shaman 4																															
AC	7																															
AV	0 (no armor or shields)																															
Level	-1	NM	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30
XP Needed	100	200	300	400	500	600	700	800	900	1000	1100	1200	1300	1400	1500	1600	1700	1800	1900	2000	2100	2200	2300	2400	2500	2600	2700	2800	2900	3000	+300,000/lvl	
HD	1*	2**	3**	4***	5***	5***	6***	7***	8****	8****	8****	8****	8****	8****	8****	8****	8****	8****	8****	8****	8****	8****	8****	8****	8****	8****	8****	8****	8****	8****	8****	
HP	1d8	2d8	3d8	4d8	5d8	5d8	6d8	7d8	8d8																							
MV	120'/40'	90'/30'	60'/20'	30'/10'	15'/5'	0	0-400 cn +50cn/ ST adj. 401-800 cn +50cn/ ST adj. 801-1200 cn +50cn/ ST adj. 1201-1600 cn +50cn/ ST adj. 1601-2400 cn +50cn/ ST adj. 2401+ cn +50cn/ ST adj.																									
Other Movement Rates	as per creature shape chosen its movement rates and sorts and MF																															
THACO	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5																	
Attacks	1bite and or claws or by weapon																															
Damage	as per creature shape or by weapon																															
Special Attacks	Nightmares, Age inanimate Objects																															
	Hasten Self																															
	Hasten/Slow Other																															
	Healing																															
	Dodge																															
	Withering																															
	Timestop																															
	Temporal Stasis																															
Shapechange	3x 4x 5x 6x 7x +1/ 2lvl																															
Magic Item Success	01-05	01-10	01-15	01-20	01-25	01-30	01-35	01-40	01-45	01-50																						
Magic Item Failure	01-00	01-00	06-79	11-79	16-79	21-79	26-79	31-79	36-79	41-79	46-79	51-79																				
Magic Item Backfire	80-98 80-96 80-94 80-92 80-90 80-88 80-86 80-84 80-82 80																															
Magic item Unexpected	99-00 97-00 95-00 93-00 91-00 89-00 87-00 85-00 83-00 81-00																															
Weapon Mastery	1BS	2	3	4SK	5	6EX	7	8MS	9GM																							
Special Defenses;	Invisibility to Mortals, Second sight																															
Immune to;	Normal Disease																															
2 Obligatory Skills	Storytelling, Drinking, Gambling																															
Skills	4+1/IN	+1				+1				+1				+1				+1														
Advised Skills	Knowledge; Family History/Genealogy, Riding Coltpixy, Survival Forest, Hiding,																															
Extra Vulnerable to;	Holy Water (1d4 damage), unvel vs holy places and objects																															
AM / ML / DL	20% / 8 / +5																															
SV DR / TS	13				11				9				7				5				3	2	2									
SV MW	14				12				10				8				6				4	3	2									
SV DB	16				14				12				10				8				4	3	2									
SV SP	15				13				11				9				7				4	3	2									
XP	100	200	300	400	500	600	700	800	900	1000	1100	1200	1300	1400	1500	1600	1700	1800	1900	2000	2100	2200	2300	2400	2500	2600	2700	2800	2900	3000		
TT	R+S																															
Body Weight	varies, as per upon animal																															

The Phooka (old Irish), (also Pooka, Pwcca, Puka, Phouka, Púka, Pwca in Welsh, Bucca in Cornish, pouque in Dgernesiais, also Glashtyn, Gruagach) is a creature of Celtic origin, notably in Ireland and Wales or the Bogeyman in the USA. It is one of the myriad of Faery folk, and, like many Faery folk, is both respected and feared by those who believe in it.

The Pooka is a solitary animal spirit of the Fairy kin, renowned for its extraordinary powers. It is said to be kin to Nightmares, and it carries bad dreams to those who offend it. It can be Invisible to Mortals, or change its form, and it has the extraordinary ability to slow or stop the passage of time.

Personality

Pookas are adventurous, inquisitive, and often impulsive. Sometimes it befriends a mortal; many delightful tales speak of persons who had a Pooka as their drinking companion and accomplice in mischief, particularly love affairs. If the Pooka has soft spots, according to the tales, they must be for liquor and romance. Many are particularly fond of music and magic tricks, while they themselves rarely have much inclination or ability on the creative end of these pursuits.

It is the one Fairy creature from the Dimension of Nightmares which can be found living in both the normal or the Nightmare dimension.

In alignment, Pookas have a definite bent toward the chaotic. This is not to say that they're evil—not by a long shot. In fact, like many of the Fair Folk, the typical Pooka despises evil; they're in fact known personally to punish grave robbers and ungrateful people whom they meet. But they remain very whimsical and unpredictable, and might sometimes carelessly neglect to consider the repercussions of their actions. A Pooka will always try to remedy its mistakes, however, especially when one of the mortals whom it has befriended is involved.

The Pooka has the power of human speech, and has been known to give advice and lead people away from danger. Though the Pooka enjoys confusing and often terrifying humans, it is considered to be benevolent.



As told by Olyrrhoe the Centaur

This Pooka likes to be known as Louis. He seems to be a greyhound, but usually stands on his hind legs and is fond of wearing great coats and top hats.

Louis has three great soft spots; Fine Meade, Brown-eyed Elven Lasses, and pranks to be played on humanoids. One night he found an opportunity to bring all three together.

He was in his favorite watering hole Corunglain in northern Darokin; he was visible only to his companion, a former adventurer and retired town guardsman, who was treating the Pooka to the finest imported mead, when an Elven woman walked into the tavern.

Her long, brown hair was unkempt, her clothes dusty and caked with dried blood; at her side hung a sword in a battered sheath. She deposited her pack and gear at a table, and ordered a hearty meal and plenty of mead to drink. "*Lass* declared Louis. "*Caravan Guard*", observed his companion, "*Looks like they saw some heavy action coming through the Broken Lands from Glantri.*"

"*Wonder if she'd care to go back?*"

"*Not Likely, Louis. Even on one of your hare-brained adventures*". With that, the old Veteran dozed off. "*Well, I haven't visited Old King Thar in a while, and perhaps she'd inclined to accompany me on such a venture...*"

The Elf, named Alyssa the plans of nourishing herself and getting some sleep. It had been a tough journey—three ambushes, claiming the lives of some of her most respected comrades. The caravans have been harassed even more than usual lately; rumors say the Orcish King, Thar, plans to make war on Darokin. She downed the last of her mead and pushed away from the table, when she noticed the table across from her; a greyhound wearing clothes sat there, a cup of mead in his hand, besides a grizzled old veteran who had fallen asleep. When their eyes met, he politely lifted his top hat. "*This trip was even harder on me than I thought*", she muttered to herself as Louis stood up, deposited a tip on his table, and approached her.

Well, Mortals, I can't tell you how it all went; you'll have to find Louis some time and hear straight from the greyhounds mouth', as it were. But he tells me that he and Elyssa in that one night journeyed back to the Broken Lands, stole in Thar's Palace, humiliated him in front of his troops, and made away with a vast amount of money that they promptly squandered on gambling in Thyatis. Pookas are known for exaggerated storytelling; but this tale of Louis isn't entirely beyond the Realm of possibility.

Appearance

The appearance of Pookas varies widely, and each has its unique quirks and mannerisms as well. No matter what shape the púca takes, its fur is almost always dark. It most commonly takes the form of a sleek black horse with a flowing mane and luminescent golden eyes. The appearance of a Pooka should certainly be specified when it is created (DM judgment is final), and players must think up a few personality quirks as well (two negative, two positive at least, and always in balance), for role-playing fun. Negative can be a habit of belching contests to a phobia or allergic reaction; positive can be a crush on a specific kind of appearance of an opposite sex human, Demihuman or even humanoid to a habit of leaving a generous tip secretly on the bar.

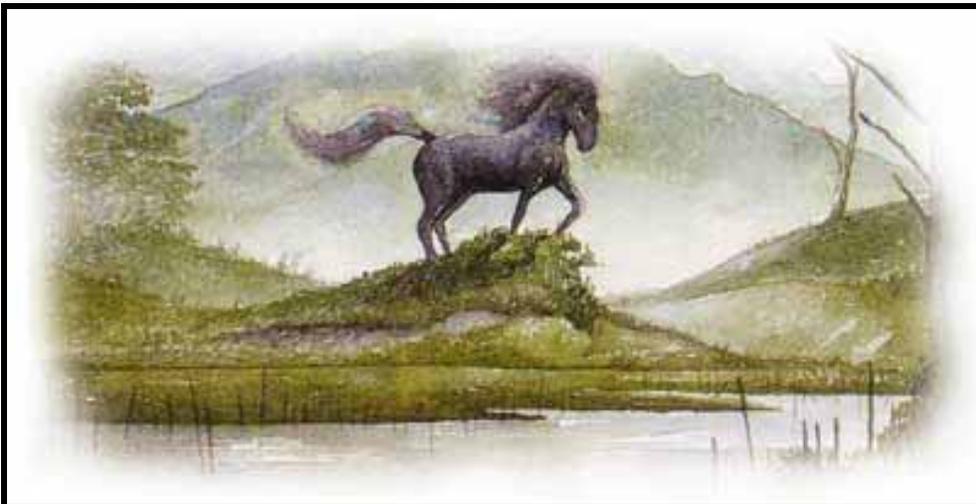
According to legend, the Phooka is an adroit shape changer, capable of assuming a variety of terrifying forms. It may appear as a horse, rabbit, goat, goblin, or dog. No matter what form the Phooka takes, its fur is almost always dark. (Its name is a cognate of the early Irish 'poc', 'a male goat', but it most commonly takes the form of a sleek black horse with a flowing mane and glowing yellow eyes.

Pookas have been encountered in a wide variety of animal shapes, including those of horses, Shetland ponies, goats, asses, bulls, eagles, greyhounds, Irish elk, and bipedal human-sized mice, guinea pigs, and rabbits, often impeccable tailored, though not necessarily currently stylish, clothing. There's really no reason to suppose that a Pooka couldn't be found for almost any animal shape; some powerful ones (beyond the level of Normal Monster) are said to be able to change their form at will, even to exotic shapes as kangaroos and elephants. In any shape, the Pooka can speak as a human, and often it knows several languages. The Pooka often smells of liquor, being drunk to some degree or other, and might engage in other human vices besides, such as smoking and gambling.

Regardless of form, they are bipedal, and capable of wielding weapons and manipulating objects like any other humanoid. Those with forms that are quadrupeds may move as a biped or quadruped as desired. Forms that have natural attacks may use them and inflict damage as a medium creature, i.e. a bipedal mouse Pooka would have a bite attack that inflicts 1 damage. Forms that are able to fly, allow the Pooka to do so as well.

Pookas, if they wear clothes, dress very fashionably, and are often quite flashy as well. They prefer elegant weapons such as the rapier

Combat



Pookas can't wear armor or use shields (due to their Shapechanging abilities, but have a high AC. They may use weapons if their shape (e.g., bipedal mouse or the like) permits it. Most shapes may have natural attacks (or defenses)—the DM should be consulted for the corresponding statistics of damage and defense. (e.g., a Pooka in the shape of a riding horse may make two hooves attacks, may trample, and can jump great distances and run long periods of time, but can't use any weapons.

Item Use

Pookas may use non-weapon items permitted to thieves, and items normally restricted to magic-users, elves, or spellcasting Fairies. Pookas' highly magical nature, especially with regard to time, explains the particularly high chances of unexpected results with item use. See table; on Success the item functions properly, on Failure, the item fails to function at all, Backfire, the item malfunctions, directing its results against an unintended target (typically the user. For example, a backfiring Wand of Fireball would explode around the user rather than the intended target, or a Shield spell, cast from a scroll, would protect not the caster, but his opponent or a nearby rock or tree. On an Unexpected result; due to the Fairy's inherently magical nature, there is a chance of the item producing an entirely unexpected result.

The chance of this happening increases as the Fairy rises in level, presumably becoming more magical. It is up to the DM to determine the exact nature of an unexpected result. As a general guide, roll 1d6=>1-2= the event is helpful to the Fairy, 3-4= Harmful, 5-6= indifferent. The dm should be imaginative in creating unexpected results. If there is a Fairy in the party with a chance of generating them, it may be useful to prepare a few clever ideas beforehand. Note that unexpected results can assist the DM as a plot device and relative plausible Deus ex Machina. For example, an indifferent result could be to save the party from impossible odds, but by teleporting them into the lair of a Red Dragon. Such results may liven up the campaign by 'forcing' the characters into new circumstances and adventures. Be forewarned, however, that this one must be careful not to abuse or overuse this game device, or it will quickly become old and boring. Examples; using the aforementioned Wand of Fireball, an unexpected helpful result could be healing the caster with 1d6 hp; harmful, causing a small load of manure to appear in the air over his head and drop on him, causing an illusory reproduction of a famous painting, or to appear suspended in the air for a round.

Special Abilities:



Invisibility to Mortals/Second Sight:

Like all Fairies, the Pooka can become Invisible to Mortals, and has Second Sight; and, unlike other Fairies, if it desires so it can make itself visible only to select individuals (typically persons at least three drinks drunk; hence skeptical persons dismiss the person as a hallucination), and remain invisible to others.

Immunities

Faeries are immune to all normal diseases but may still be affected by magical diseases such as mummy rot. They are also immune to sonic magic, (like a Dance spell).

Weaknesses

Faeries take 1d4 damage from Holy Water (no splash damage) and are made uncomfortable and tend to avoid Holy Symbols, Prayers or the names of the Immortals.

Nightmares:

A Pooka of normal monster level and above may put whatever dream he wishes into the mind of a sleeper. Sleeping people might be subject to the Pooka's nightmare powers. The Pooka may put whatever dreams it wishes into the mind of the sleeper, if the subject fails a save vs. Spells (rolled at Sleeping conditions and adjustments), the victim awakens 1d3 hours later, shaken for the next 12 hours, unable to sleep again (he is not rested). If succeeded, the victim still experiences the nightmare, but otherwise suffers no ill effects. However, the victim may still interpret the nightmare as a supernatural message or portent of some kind. The nightmares of a normal Pooka have no particular power, although the recipient may interpret them as some sort of message from the immortals or the like.

Shapechange:

Pookas of 10th level or above may shapechange to any normal animal form. The transformation takes a full round. This ability may be used as often as given per 24 hours.

Time Manipulation:

Pookas are most famous for their ability to manipulate time. The tales and legends are usually about extraordinary (high-level) Pookas; these powers are very limited in Normal Monster creatures.

Age Inanimate Object:

Pookas can age inanimate objects at will, by touching them; this ability affects non-sentient things with an enchantment similar to the 9th level spell, Timestop. The passage of time in the affected item is caused to speed up, accelerating all natural processes. In effect, this causes foods to age and spoil; metals may be corroded by oxidization, that is, rust or tarnish; woods may rot or become dry and weak by age, and so forth. One interesting side of this ability is that the Pooka may use it to quickly ferment wine, beer, and liquors to just the right age for their best quality. Unattended items receive no save. A Pooka attempting to use this ability on a carried item must make a touch attack against the victim, and the victim is allowed a material save vs Disintegration to prevent the aging. Magic items receive a bonus to the save equal to its magical value.

Hasten Self:

This Ability allows the Pooka to perform actions at double speed for 10 rounds +2 rounds per level higher than 3rd, but these rounds don't have to be used in one use but instead can be used separately. This is regained by at least 8 hours of restful sleep. When affected he moves at twice normal speed and makes double the number of missile or hand-to-hand attacks. This spell doesn't affect the rate at which magic works, so a hastened Pooka can still not use magical items (such as wands, rods, staffs, etc.) any faster than normal. When he tries to use a magical item,



or otherwise make use of any magical effect, he must make an Int. check with 2d20 (instead of 1d20 as normal) to slow speed and gestures to be able to do what (use the spell disturbance as normal) he intended to. He even needs an Int. check to slow speak to non-hasted persons or they are unable to understand his (now) high pitched hastened voice. Or the ones spoken to need one (at -2) to understand him. He also gets a +1 to his surprise rolls as his improved speed makes it more easily to surprise. A hastened creature will be able to act twice (except when casting magic in any form). He can act at +2 and -2 of his initiative. Example, Louis the Pooka has hastened himself. He enters combat and rolls a 5 for initiative. This means he can act on initiative 7 and 3. As seven is clearly higher than a normal initiative could be he is faster than anyone else. If he had rolled a 1 he would be able to act on initiative 3 and -1. This means that he can only make one attack that round, and one after all other have acted, here he will be the last to act.

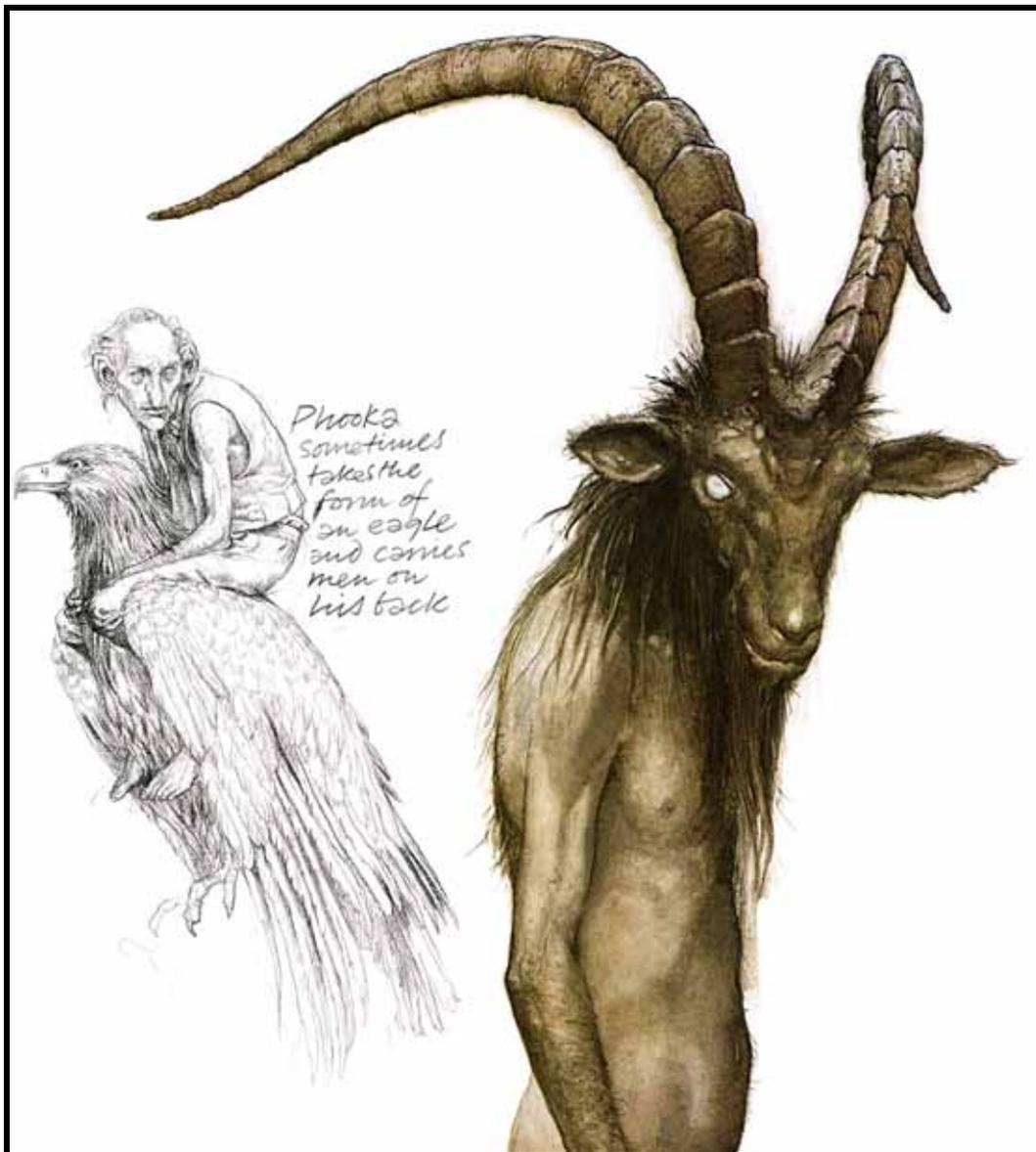
Hasten/Slow Other:

This ability allows the Pooka to affect up to (Int. Pooka x creatures) in a 60' diameter sphere to perform actions at double or half speed for half an hour (3 Turns). With every two levels gained after 5th, the Pooka can cast it one more time a day. This is regained by at least 8 hours of restful sleep. Those affected move at twice normal speed and make double the number of missile or hand-to-hand attacks—or make one attack per two rounds. This spell doesn't affect the rate at which magic works, so a hasted Spellcaster can still not cast more than one spell per round, and the use of magical items (such as wands, rods, staves, etc.) Can't be speeded up such as wands, rods, staves, etc.). The victim of this spell may—if he doesn't want to be hasted —save vs. wands at +2 to the save to negate the spell wholly.

When he fails or accepts the spell and tries to cast a spell, use a magical item, or otherwise make use of any magical effect, he must make an Int. check (Clerics, Healers, Shamani, Shaman, etc. use Wisdom) with 2d20 (instead of 1d20 as normal) to slow speed and gestures to be able to cast the spell (use the spell disturbance as normal) he intended to make use of. He even needs an Int. check to slow speak to non-hasted/slowed persons or they are unable to understand his (now) high pitched hasted or deep bassed slowed voice. Or the ones spoken to need one (at -2) to understand him. They also get a +1 to their surprise rolls as their improved speed makes it more easily to surprise, or -1 if slowed as they become less able to surprise. A hasted creature will be able to act twice (except when casting magic in any form from memory or item, this still needs normal time). He can act at +2 and -2 of his initiative. A slowed creature can only act once every other round. Example, Thor the fighter is being hasted by his friend Louis the Pooka, and his enemy Fred is slowed. He enters combat and rolls a 5 for initiative. This means he can act on initiative 7 and 3. As seven is clearly higher than a normal initiative could be he is faster than anyone else. If he had rolled a 1 he would be able to act on initiative 3 and -1. This means that he can only make one attack that round, and one after all other have acted, here he will be the last to act. Fred on the other hand could act only every other round, actually allowing Thor to act in that round also.

Healing:

By time manipulation, a Pooka may speed the regrowth of damaged tissue. Effectively doing this requires contact with the subject. For each round of physical contact and concentration (int. check), the Pooka can restore 1 hit point. He can do this as many rounds a day as double his level. An 8th level Pooka can heal a maximum of 16 hp total a day. This is regained by at least 8 hours of restful sleep. The problem is that any infections, poisons, and diseases are also speeded up (as 1 round acts as if 8 hours rest), and can easily outbreak in this time at the effect it would have had if 8 hours would have passed for each round time-healed.



Dodge:

The Pooka can attempt to dodge attacks and spells by stepping out of time. If the Pooka makes a successful save vs. spells, the attack is avoided entirely. In case of spells, if the save fails, the Pooka still receives any saving throw that would normally be allowed, and rolls at +2 only one attack or effect can be dodged at a time. If attacked by a lightning bolt, and a fireball in the same round he chooses (mostly the first coming in effect) the one to dodge. Any after or side effects of spells can't be dodged, an Ice Storm can still easily freeze a water surface the Pooka was standing in. dodging can be attempted once per day per level of the Pooka. This is regained by at least 8 hours of restful sleep.

Withering:



This is basically the healing ability, taken to an extreme; it goes past regrowth and actually ages its victim. The victim must be touched and is allowed a saving vs. spells or age 10 years. Undead aren't affected by this ability. One or two hits will be fatal to most animals and harmful to humans. See how the aging will bring the affected creature in which age category, instantly affecting the creature as if naturally aged. The victim must be touched (this may even be his clothing, armor or weapon, thus touching him indirectly), and as such a hit roll is needed. The ability needs 3 round segments of after a withering touch to come in effect, but can be used only once a day. This is regained by at least 8 hours of restful sleep.

Timestop:

To the Pooka, this ability seems to stop time, it speeds him so greatly that all other creatures seem frozen at their normal speeds, in "normal time". From the Pooka's point of view, the effect lasts for as many rounds as the Pooka has levels, but only 1d3 of those rounds may any attacks or like activities be attempted (e.g., attacks). The Pooka may perform normally during each of these 1-3 rounds. Normal and magical fire, cold, gas, etc. can still harm the Pooka. While Timestop is in effect, however, other creatures and objects are invulnerable to the Pooka's attacks and spells. Spells with durations other than Instantaneous may be created and left to take effect when time resumes. Note that no time elapses while this spell is in effect; durations of other spells cast start after the Timestop ends. The Pooka can't move items held by those in normal time, but can move other items that aren't stuck, including those worn are carried by others. Item use is limited to non-offensive personal devices or instantaneous effects at double the normal chances for an unexpected effect, and thus that amount less chance of success. The Pooka is completely undetectable by those in normal time. However, he can't pass through a Protection from... spell or Anti-Magic-Shell while under this spell's effect. This ability can't be prolonged or made permanent, and is instantly negated if coming into touch with any Antimagic (like the central eye ray of a beholder). Timestop is gained once every 5 levels. This is regained by at least 8 hours of restful sleep. At 20th level or higher, the Pooka can bring another individual with him into the Timestop's frame.

Temporal Stasis

This ability will cause the Pooka himself or another touched to be placed into a magical aura which actually places it outside time itself. Unwilling creatures may save vs. spells to avoid the effect. This ability is the reverse of Timestop. The single subject is placed out of the normal time flow, but to a slower frame. A creature will be placed into a suspended animation, not growing older (its body functions virtually cease, and to it no time will have been passed when released), and will be unable to do anything. A barrier prevents contact between a being in Temporal Stasis and the normal-time surroundings, this aura will be Invisible to the Mortal naked eye, except by those with Second Sight, the Pooka may also make the affected creature Invisible to Mortals, for as long as set out of time. No other spell will reveal the aura, not even a Wish. The barrier can be dispelled by a Dispel Magic spell vs. the Pooka's level, ending the stasis, and bringing the subject instantly back to normal time. The spell will be dispelled naturally by 1 year per level of the Pooka. Objects affected by this spell will not age, but can't be used either. The spell is only cast on objects, to prevent them to age when there is reason to do so (examples; a hut standing in a swamp, left alone for years, but in the planning to revisit again on a later date, or a barrel of water and food rations hidden in a secret cave as a means to be eaten in cases of emergency, etc.). Objects or creatures affected by this spell can't be moved. This ability can't be prolonged or made permanent, and is instantly negated if coming into touch with the central eye ray of a beholder. Temporal Stasis can be attempted only once per day. This is regained by at least 8 hours of restful sleep.

Skills

Drinking, Gambling, Storytelling, plus one other.

Habitat/Society

Pookas generally bear no ill will to the larger humanoid races, although they enjoy pranks with them. Of all the faerie races, Pookas are most likely to be found in the company of mortals. Their pranks are meant to be mischievous rather than harmful, and Pookas have a habit of looking after those that can laugh at themselves and take the pranks well. Indeed, a merry party may find that the Pooka would be interested in joining them.

Pookas put a huge amount of value in friendships. They're often more than happy to exercise their abilities to the benefit of their drinking companions. Often those whom they choose for companions are exactly the mild-mannered, gentle sorts who're content to enjoy the Pooka's company and conversation, and don't wish to engage in any adventures that might use the Pooka's powers. But other Pookas particularly seek those with a hidden flair for adventure, and they love to be involved in all sorts of escapades. Powerful Pookas, with extensive time-manipulating skills, are ideal for accomplices for illicit romantic affairs.

But again, it's important to remember the Pooka's fickle nature; they engage in adventurous activities for the fun of it. They value friendships, but don't wish them to be abused. Someone who tries to take advantage of a Pooka will not succeed, and will lose a fine friend and ally.

Adventurers

Many Pookas have a distinctively adventurous streak, which suits well the life of a player creature. The way they become involved is usually that they become attached to a particular adventurer (mortal or not, perhaps another PC), and decide to join his adventures and lend what assistance they can.

Pookas have a strong sense of adventure, and are likely to be well-traveled. They are often willing to go to great lengths to indulge their love of romance and liquor. Additionally, their love of pranks with humanoids will often lead them into many adventures. Pookas live almost as a bard, but with their own special abilities, like bards they need music skills for the instruments they play. A Pooka's life as a bon vivant and their penchant for liquor, romance, music and magic make them well-suited to the life of a bard. Pookas also do well as fighters and rogues. They also may pursue the arcane arts as sorcerers and wizards. Pookas are unable to use divine magic, and are never clerics, druids, paladins or other divine magic-based classes

Names

Pooka names are usually similar to the naming conventions of the region they are found in, although many seem to draw upon names from Averogne in Glantri. Some prefer single names, while others prefer very elaborate names. Occasionally, a Pooka that makes an impression on humans will acquire a nickname that tends to stick with them- the three of most famous being the Darokinian Pomeranian Pooka dubbed "Mutt in Moccasins" by his enemies in the Tiger Clan of the Atruaghin and the Karameikan pig Pooka dubbed "Piggy" by an unusual ogre he latched onto, an Jimmy Squarefoot of Thyatis, who wore bandaged shoeboxes for a while instead of the shoes stored within.

Male Names: Jean-Claude, Louis, Guilles, Jimmy, Tommy, Pierre.

Female Names: Amie, Giselle, Henrietta, Suzanne, Monique, Simone.

Language

Pookas speak Fairy and the dominant local language, as well as may communicate with animals. Exceptional Pookas may pick up Dryad, Giant, Sylvan, and other local languages.



Mounted

If a human is enticed onto a Pooka's back, it has been known to give them a wild ride; however, unlike a Kelpie, which will take its rider and dive into the nearest stream or lake to drown and devour him/her, the Pooka will do its rider no real harm. However according to some folklorists the only man ever to ride the Pooka was Brian Boru, High King of Ireland, by using a special bridle incorporating three hairs of the Pooka's tail. The Pooka has the power of human speech, and has been known to give advice and lead people away from harm. Though the Pooka enjoys confusing and often terrifying humans, it is considered to be benevolent. Pookas are found throughout the Known World wherever the other faerie races can be found. The largest grouping is in the areas of Alfheim and Darokin known as the Dreamlands, although even there, their numbers are small.

Faith / Immortals

Like most Faeries, Pookas do not worship the Immortals. This doesn't mean they are not aware of them or are disrespectful of them, just they do not see them as something to worship.

Agricultural traditions

Certain agricultural traditions surround the Pooka. It is a creature associated with Samhain, a harvest festival, when the last of the crops are brought in. Anything remaining in the fields is considered "Pooka", or Fairy-blasted, and hence inedible. In some locales, reapers leave a small share of the crop, the "Pooka's share", to placate the hungry creature. Nonetheless, Samhain on Eirmont 1 (Real world November 1) is the Pooka's day, and the one day of the year when it can be expected to behave civilly. At the beginning of November, the Pooka was known—in some locales—to either defecate or to spit on the wild fruits rendering them inedible and unsafe thenceforth.

In some real world regions, the Pooka is spoken of with considerably more respect than fear; if treated with due deference, it may actually be beneficial to those who encounter it. The Pooka is a creature of the mountains and hills, and in those regions there are stories of it appearing on November Day and providing prophecies and warnings to those who consult it. In some parts of County Down, the Pooka is manifested as a short, disfigured creature who demands a share of the harvest; in County Laois, it appears as a monstrous bogeyman, while in Waterford and Wexford the Pooka appears as an eagle with a huge wingspan and in Roscommon as a black goat.

Modern Real world Encounters

In the classic Mary Chase play *Harvey*, the title character Harvey is a Pooka, in the form of a very tall humanoid white rabbit. Interestingly enough, the actual play was based on a true encounter with a Pooka, but it has been adapted several times to fit a comedic setting instead. However, there is a humorous scene in which Mr. Wilson, the asylum orderly, reads the definition of Pooka in the encyclopedia: "*Pooka. From old Celtic mythology. A Fairy spirit in animal form. Always very large. The Pooka appears here and there, now and then, to this one and that one at his own caprice. A benign but mischievous creature. Very fond of rum-pots, crackpots, and how are you, Mr. Wilson?*" This provides the notion that Harvey is real—and of course, the definition is highly accurate.

"*The Pooka will catch if you don't behave!*" Did you ever hear that threat from your parents when you were growing up? Did it work? Usually this was used on unruly children that wouldn't settle down to sleep at night. I'm willing to bet that rather than be messed with by the Pooka you stayed in bed and fell asleep. Why take that chance.



An ancient painting of a sorcerer partially changed into a beast on part of a wall in Les Trois Freres cave in France. The Stone Age drawing shows human features, along with antlers and a bushy tail; a true Pooka.

*It appears that this one has
two sets of ears and several
simple eyes, like an insect.*

*Phoekas claim
they can speak
any language of
man or animal.*

*The postscript tail
twitches when the
phooka is annoyed,
not unlike the tail
of a cat.*

*Some reside in trees,
others on the ground
and well-traveled
roads. This one
was sighted
in an old
maple.*



Prostigator fasciatus
BLACK PHOOKA

BASED ON THE STORY OF THE PHOOKA

The Helpful Pooka by Ethenielle Teirelenia

One day a young farmer lad named Phadrig was working in the field. He felt a rush of air blow past him and knew at once it was the Pooka. He called out saying he would give it his warm coat if it would show itself to him. A bull came up to Phadrig in that instant and Phadrig keeping his promise tossed the coat over the bull. The bull calmed down and told the lad to go to the mill that night by the light of the moon and he would have good luck.

He went to the mill that night to find full sacks of corn and all the men asleep. Phadrig feeling tired himself fell asleep also. He woke the next morning to find the men still asleep, but the corn had been ground.

The next night he was determined to see how the corn had been ground. He hid in a chest and peered out the keyhole. He saw six little men come in and pick up the sacks of corn. They were directed by an old man in a tattered coat to grind all the corn. All the while the men were sleeping. The next night Phadrig, along with his father, witnessed the same thing. The family became rich because they no longer had to pay for help.

One night Phadrig feeling sorry that the Pooka wore a tattered coat left him a fine silk suit. The Fairy decided he looked too good in the suit to be grinding corn. He left the mill to show off his new coat. He was never seen at the mill again and never ground corn for the farmer again. But by this time the family had no more need for money.

On Phadrig's wedding day he reached for a glass to toast his new bride only to find a gold cup filled with wine where there had been none before. He and his bride drank from this cup knowing it was a gift from the Pooka. Their lives were filled with happiness and richness from the day forward.

Sometimes they can be very helpful if you treat them properly. But you have to be careful of that mischievous streak.

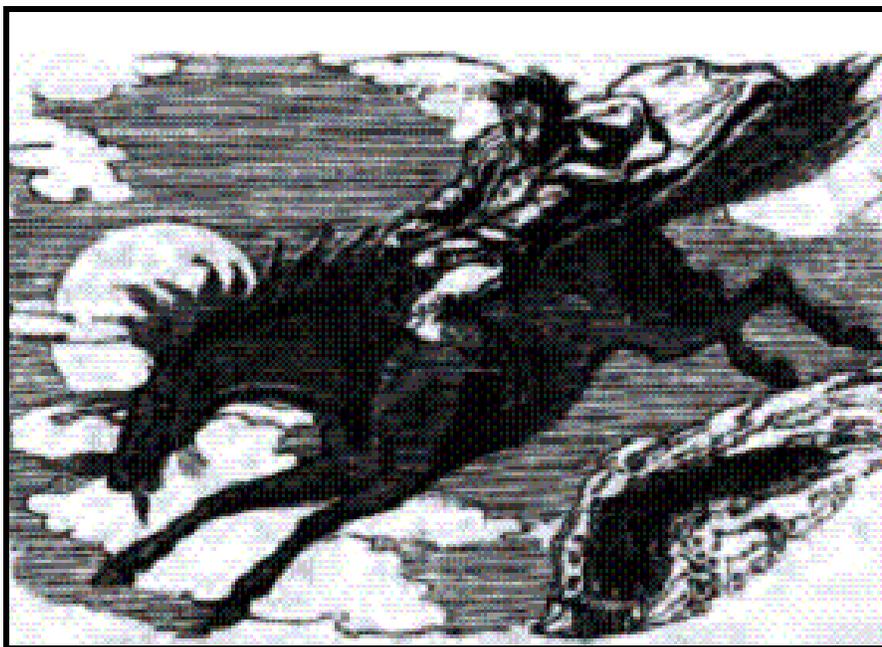
The Wild Ride

The Pooka have been known to lie in wait all night just to give a hapless traveler the most terrifying ride of their life. They usually spring up suddenly between the traveler's legs in the form of a black horse, his favorite form. Then he'll ride at full speed through trees, thickets, overhanging rocks, the edges of cliffs and the bog. All the while the terrified rider finds it impossible to get off. At the sound of the first rooster crowing he throws the rider into a thicket of thorns. The traveler ends up with the scratches and bruises to show for it relieved the ride is ended.

After one such ride Tim Dorney thought to have his revenge. He walked into the bog the next night carrying a whip and wearing spurs. When the Pooka popped up and carried him off, Tim quickly subdued him with a crack of the whip and a few jabs of the spurs. Needless to say he had a short uneventful ride. But to make a long story short, the Fairy got the final revenge by making Tim Dorney and his descendants homeless and destitute.

You just can't mess with Irish Fairies like that and expect to get away with it. Can you?

Sometimes you rode the Pooka. Sometimes the Pooka rode you. They also like to jump on your back so you would become terrified and start to run. This is great fun for them because no matter what you do you can't shake them off. So you just keep running much to their delight and your distress.



The Crooked Back

One evening just after sunset when she was about 50 years old, Peggy Barrett began to walk home from a day of weeding her garden. When on the top of wall near the road she saw a black goat staring at her. She looked in silence at the goat for a minute then decided to walk on home.

When suddenly she heard a rush and felt a weight on her back. Out of the corner of her eye she could see black cloven feet draped over both her shoulders. She was terrified, but she couldn't scream. She couldn't run. She couldn't shake the weight from her back. All she could do was walk, bearing the burden on her back.

It seemed to take forever to get to her house. Once there she could hear people in the house but all she could do was stand three paces back from the door. She could not move. She blessed herself and tried to move. Nothing happened. She blessed herself again with the same result. She thought she was doomed to die there on the spot. In desperation and fear she blessed herself a third time. The weight very suddenly left her back. The door burst open and she was pushed through it and thrown face down on the floor.

Peggy Barrett from that day forward was never able to stand upright. Although she had a crooked back she was in fine health otherwise.

There are quite a few other stories about the Pooka that have been passed down. Though I'm not sure if he is as well known as he once was in Ireland.

Dryads, Nymphs, and Satyrs (*Sylphus spiritum species*)

Nymph (*Sylphus femina Nymphoides*)

Nymph		Nymph																																	
Type		Fairy																																	
Climate/Terrain		Any																																	
Frequency		Very Rare																																	
Organization		Solitary																																	
Activity Cycle		Day																																	
Diet		nil (Sun, Soil, local vegetation)																																	
AL		N, NG																																	
NA		1d4																																	
Size		4'+3d6" (fitness Normal healthy)																																	
ST		3d6=5-17																																	
IN (PR)		3d6=3-18																																	
WI		3d6=3-18																																	
DX		3d6=8-18																																	
CO		3d4+3=6-16																																	
CH		16+3d6=19-34																																	
Languages		Fairy, Elvish, Local.																																	
Spellcaster Limits;		Druid 36																																	
AC		9																																	
AV		0																																	
Level		-3	-2	-1	NM	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29-36	
HD		3***	4***	5****	6****	7****	8****	9****	10****	10+*****										10+*****															
HP		3d8	4d8	5d8	6d8	7d8	8d8	9d8	10d8											+1/1v1															
MV		+50cn/ ST adj.																																	
	120'/40'	0-200 cn																																	
	90'/30'	20+400 cn																																	
	60'/20'	40+600 cn																																	
	30'/10'	60+800 cn																																	
	15'/5'	80+1200 cn																																	
	0	120+ cn																																	
Special Attacks		Blindness upon sight Death Upon naked sight																																	
Druid Spells level 1		2	3	4	5	6	7	8	9																										
Druid Spells level 2		2	3	4	5	6	7	8	9																										
Druid Spells level 3		1	2	3	4	5	6	7	8	9																									
Druid Spells level 4		1	2	3	4	5	6	7	8	9																									
Druid Spells level 5		1	2	3	4	5	6	7	8	9																									
Druid Spells level 6		1	2	3	4	5	6	7	8	9																									
Druid Spells level 7		1	2	3	4	5	6	7	8	9																									
Special Defenses;		Invisibility to Mortals, Second Sight																																	
Immune to;		Normal Disease																																	
Obligatory Skills		Beauty																																	
Skills		4+1/IN	+1	+1	+1	+1	+1	+1																											
Advised Skills		Survival (area living), Tracking, Hunting, Knowledge; area, Dancing, Healing; Natural																																	
DL		+5 to wines only																																	
Extra Vulnerable to;		Holy Water (1d4 damage), unwe1 vs holy places and objects																																	
AM		10%	25%	40%	50%	55%	60%	65%	70%	75%																									
ML		8																																	
SV DR		8	5																										2						
SV MW		9	6																										3						
SV TS		10	7																										4						
SV DB		13	9																										5						
SV SP		12	8																										4						
XP		■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■
TT		0																																	
Body Weight		70% female human according size																																	

So beautiful that a glimpse can blind or even kill a man, the nymphs are the embodiment of loveliness, a triumph of nature. Nymphs are not normal, flesh-and blood creatures of the ordinary world. They are spirits of nature, the physical embodiments of loveliness. They appear as perfectly formed human or Elven women; there are no male nymphs. Nor need there be, for nymphs do not reproduce as you understand it.

A nymph's beauty is beyond words—an ever-young woman with sleek figure and long, thick hair, radiant skin and perfect teeth, full lips and gentle eyes. A nymph's scent is delightful, and her long robe glows, hemmed with golden threads and embroidered with rainbow hues of unearthly magnificence. A nymph's demeanor is graceful and charming, her mind quick and witty. Nymphs speak their own musical language, Fairy and the local tongue.

It is said that their beauty can lead anyone who gazes upon them to either blindness, madness, or even death. However, they can suppress this ability if they wish.

They are very similar to wood elves in most cases, for instance, they have markedly pointed ears. Nymphs are always female, possessing incredible beauty that is dangerous to behold. As such, they are the frequent target of satyrs and lecherous human males.

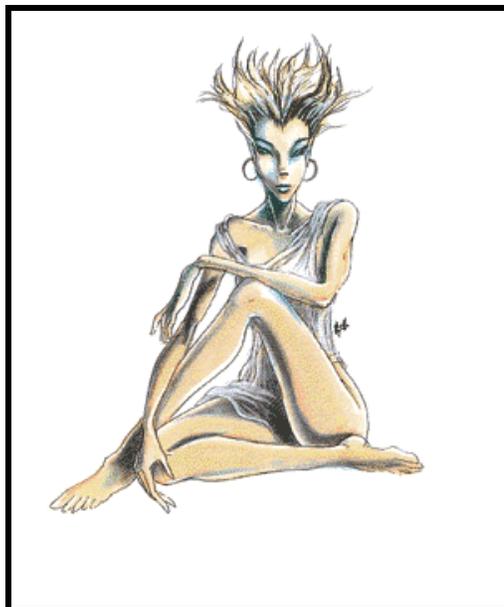
Beautiful and with Brown hair flowed, cascaded-over her shoulders, framing the most angelic face ever seen. Large brown eyes, slightly almond-shaped and not a little mysterious, managed to project sensuality, aloofness, and mystique all at the same time. Her lips, her radiant skin, her sleek figure, her dimpled cheeks. Azurielle the Nymph, the simplest movements accentuated the curves of her body.

Combat:

They will not fight, seeking instead to flee from danger by using their dimension door ability and by use of druidical magic. Since they are so closely tied to with the forces of nature, nymphs are not creatures to be trifled with. True, they disdain physical combat, but that does not make them powerless. Nature's way is not always the gale force of a hurricane; often it is the stealthy, patient encroachment of a tiny plant growing between the cracks of a rock. Nymphs despise evil and will often go to great lengths to defeat it.

Dimension Door

Neutral in their alliances and cares, nymphs do not fight, but flee if confronted by an intruder or danger. Nymphs are able to cast dimension door once per day (transporting no more than 3000cn including herself), and can employ druidical priest spells. Treat nymphs as 12th level wizards when casting dimension door; this value gives them a spell range of 360 yards. This range is comparable to the distance dryads (who are able to use dimension door to teleport back to their trees, and to whom nymphs are closely related) will stray from their tree homes,



Viewing

It is well known that even a glimpse of a nymph can cause blindness. Looking at a nymph will cause permanent blindness unless the onlookers save versus spell.

This can be countered by wearing black gauze blindfolds. These allow to make out figures around, but not in any detail. Thus, the nymph appears as no more than a silhouette and could cause no harm.

Not only men but also women are susceptible to being blinded by looking at a nymph, as are demihumans of either sex. Females (often jealous enough at Nymph's human disguises), can not handle this next step up in beauty, and their vision shuts itself down almost as a defense mechanism. No one can be that beautiful!

Furthermore, one need not look directly at a nymph in order to be blinded: viewing one through a scrying device like a crystal ball or reflecting pool has the same effect. The image of a nymph in a simple mirror can cause blindness; even seeing a nymph's reflection in a pool of water can do the job (although a saving throw at +4 is probably in order due the distortion caused by ripples on the water). Those blinded by a nymph are often caught up in a magical, rapturous condition in which the brain becomes overloaded by the beauty it has just beheld and is unable to process any other inputs. This state lasts anywhere from 2d10 minutes, during which time the victim is completely unaware of his surroundings. A successful saving throw vs. paralyzation indicates that the victim's mind is strong enough to avoid entering such a state.

Naked Viewing

If the nymph is nude or disrobes, an onlooker will die (by heart failure) unless a saving throw versus spell is successful (then the person is merely painful and exhausted for one turn).

The young nymph had been loosening her robes. As her single garment slid to the floor, a quick glimpse out of the corner of an eye, feels the viewer's heart explode in its chest, and causes it to fall over backward in shock. (1d3 falling damage unless a soft falling area is available).

Saved

To those able to face a Nymph in her true form; not many can do so. The human mind is such a frail thing; it cannot often stand up to absolutes. You should be proud, though wishing it were not so. Seeing a Nymph will always be one of the most treasured memories. Just hoping that their unearthly beauty hasn't spoiled the appeal of the women encountered hereafter.

Satyrs

Perhaps because satyrs are thought to be linked to dryads (who in turn are nature spirits), they can gaze upon a nymph with no danger of losing their sight. In fact, chasing wood nymphs is one of a satyr's favorite pastimes. For their part, nymphs are fond of satyrs because of their musical ability—nymphs greatly enjoy music and dancing. It should be noted that nymphs are immune to the magical effects of a satyr's piping.

Immunities

Nymphs are immune to the sleep spell and similar magic, as well as to spells altering the ability to breathe (such as water breathing). Nymphs are occasionally found underwater in places of exceptional beauty, and they are not discomfited by the lack of air or the pressure exerted by the waters of the deep.



“But how did you approach her undetected?” asked Azurielle. “Surely the nymph would have seen you stumbling up to her, wearing gauze blindfolds and waving your arms about in the air?” While the rest of us stayed well out of sight, Grindle polymorphed himself into a mole. Thus, he was able to walk right up to her — nymphs often pet forest creatures that approach, and she certainly wasn’t going to suspect a mole of being a man just because he kept his eyes closed.

“Once Grindle felt the nymph stroking his mole-pelt, it was simplicity itself to cancel the spell and overpower her. When Grindle called out that he had the nymph, the rest of us approached, and as he held her steady, it was easy enough for us to cut off a few locks of her hair useful in the production of sleeping potions³—and coax a few tears out of her.”

“It was simple, really, she was very obliging. In fact, she began leaking tears as we began cutting her hair—something about diminishing her beauty, I think. Dreelix kept the tears flowing by describing what would happen if she tried to escape—you know, burning down the forest, stomping on baby bunnies, that sort of thing. He’s really very good at it, you know.”

Spellcasting

Nymphs are natural druids, being equal to a 7th level druid at normal monster level. Unlike human druids, however, they do not require material components for their spells, and their magical nature also gives them a 50% resistance to all magic.

Intoxication

When a nymph leads an enemy on a chase, the pursuer must make a successful saving throw vs. spell at a -2 penalty or fall under her influence (by her pheromones), which resembles intoxication. Creatures without scent are naturally immune.

When under the nymph’s influence, a creature weaves rather than walks. His speech is slurred and incoherent, and his reflexes are exceedingly poor (-4 to hit, -4 penalty to AC). This condition persists for 2d8 rounds, at which time the creature must make a Constitution check. Failure means the enemy falls into a drunken stupor from which he will not awaken for 1d6 hours. Upon awakening, he will have a splitting headache, an aversion to loud noises, and penalties of -2 to hit and -2 to AC for 1d6 hours. After this, the influence of the grain nymph wears off.

This assumes the enemy survives the stupor, for while he sleeps, the nymph will call any large beasts within a 1-mile radius to attack the sleeper. They arrive within a turn and begin biting, kicking, or trampling the sleeper. The sleeper wakes only after sustaining at least 8 hit points of damage, or half his total, whichever is less. At this point, he will be allowed to flee to safety, with the herd animals running close behind. Thereafter, no farm animal (excluding horses) will ever be friendly to that person again, for he has been marked by the nymph. No magic short of a full wish can cure this.

A nymph can be killed by burning or razing her area and then sowing it with salt, or by using any other method that renders the land unfit for cultivation, along with the more conventional method of killing her physically (if one can get close enough to do that).



Habitat/Society:

Wherever there is a place of exceptional natural beauty, there you will find a nymph. They are 'spontaneously generated' by the beauty of the natural world. Similarly, when a place of great beauty is marred, when an ancient grove of trees is chopped down for firewood, or an ocean grotto is used as a dumping-ground for waste, then the nymph inhabiting that place fades away and dies. Nymphs, being nature spirits, need not eat, sleep, or even breathe.

They celebrate many different festivals. They tend to live near hollow hills, where they often have their "home" or lair.

They are the guardians and protectors of these and the portals to the faerie realm. They absolutely hate anything that is either evil or ugly. These beautiful females inhabit only the loveliest of wilderness places, clear lakes and streams, glacier palaces, ocean grottoes, and crystalline caverns. Nymphs prefer a solitary existence, but very occasionally a few will gather together in a place of spectacular charm, though these rendezvous seldom last for more than a few months. Animals of all types flock to a nymph to be petted and caressed, forgetting their natural enemies to gather around the lovely creature.

There is a 10% chance that a nymph will be friendly if approached by a good creature without the latter first glimpsing the nymph, by calling or other prior notice. On the other hand, if a nymph sees a human male with 18 Charisma and good alignment before he sees her, it is 90% probable that the nymph will be favorably inclined toward the man. It is still necessary to make saving throws upon sighting the nymph.

Nymphs hate ugliness and evil and sometimes will help to defeat it. Any treasure they possess has usually been given to them by some lovesick man. Nature can be very unforgiving at times.

In their own environment Nymphs are often naked, but they may also (and often do) wear fabrics of Silk or plants and use make-up and natural jewelry.

Ecology:

Like a druid, a nymph believes in the sanctity of nature and her environment and will try to keep her lair safe and pure. She will heal wounded animals and mend broken trees and plants. Sometimes she will even help a human in distress (5% chance). Since nymphs live for many generations, they can provide a wealth of information on the history of an area and often know secret places, hide-outs, and entrances long forgotten. If a man is kissed by a nymph, all painful and troubling memories are forgotten for the rest of the day—this may be a boon to some and a curse to others.

All animals are friendly to a nymph, and will even sacrifice their lives for her. If the nymph is threatened in their presence, they will rush to her defense, until the attacker flees or has slain them.

A nymph can double the usual harvest. Further, a field under the care of a nymph will not suffer the effects of natural drought or flooding. The health of the field and the health of the nymph reflect one another in various ways. An ailing nymph might produce a poor crop, or an unnatural interruption of the natural cycle of the field might affect the health of the resident nymph.

Components

The tears of a nymph can be used as an ingredient in a philter of love. If a woman bathes in a nymph's pool, her Charisma is increased by two points until she bathes again.

A sleeping potion made from—among other things—a lock of nymph's hair will cause imbibers to save vs. poison at-2 or fall into a deep sleep lasting 2d4 hours.

If the nymph's hair is enchanted, woven into a cloth and sewn into a garment, the wearer adds 1 to his or her Charisma. Creating such a garment requires the use of an enchant an item spell but no further spells—the Charisma boost is powered by the magic from the nymphs hair and works as long as the garment is worn. At least 20 strands of hair from a single nymph are required to create such a garment. The types of such magical vestments are many, but popular ones include robes, capes, and shirts or blouses.

Treasure

Most of a nymph's treasure consists of objects given to her by lovesick admirers. A great deal of these gifts are gemstones; a nymph will typically have 10-40 such gems stored in a safe place somewhere in her domain. Stored in the same location will usually be several potions, which the nymph makes herself using only natural ingredients from her domain. These potions are usually restorative in nature, such as potions of healing, sweet water, and vitality, as well as antitoxins and elixirs of health. These potions are administered to those in need, most often the animals living in the immediate vicinity.

Unicorns

Those nymphs living in sylvan forests share a special relationship with unicorns. As the nymphs are nature spirits and do not normally fight. And unicorns are self-appointed guardians of their forests; unicorns go to great lengths to protect any nymphs inhabiting their woodlands, often fighting to the death. They are each able to speak the other's language.

Reproduction

Nymphs do not reproduce; they are produced as a side-effect of nature itself, calling forth its own fairy origin and thus creating a female nymph. As males are no natural power, they are not produced. Nymphs may have sex with any other creature, and will enjoy the joy of it, but they will not become pregnant. Any mortal granted this opportunity, will be rewarded with a bountiful harvest for at least a year, around his major living place. Touching fruits will make them more tasteful, slowing rot to half the time normally, and opens flowers, strengthening floral scents for a week after the deed. In other words taste and scent of natural products is more prominent as a reward upon touch. Others may benefit from this too, an apple touched, thus improved will not decrease in taste or scent when released or given to someone else. This will remain so until nature reclaims these products (by decay, natural end of flowering time, etc.) or until eaten.

Hat of Disguise

This hat when worn by a Nymph will disguise a Nymph's beauty somewhat and make her appear a normal, though very beautiful, human. When worn it will transform into a hair ribbon, and reduces the wearer's charisma and comeliness to 18. It also suppresses the beauty and its effects. Only a Treusight or Second Sight could pierce this veil of secrecy. Creatures of other races and genders will also be able to make use of the hat of Disguise, as it alters the wearer into a human of Charisma 18 or that of the original character's shape (whichever is lower). The hat radiates a minor amount of natural magic (as if druidic) if a Detect Magic is used to either race, the hat also makes the wearer immune to sight effects (like Fear, Horror, Petrification, but not the eye rays of magical creatures).



The young woman removed a ribbon from her hair, and while the hair fell immediately her features altered. Like a serpent sloughing off a skin to reveal its glistening new scales, its seemingly human features were cast off and replaced with those of a nymph—as perfect a physical specimen. The ribbon, now in the form of a hat, slipped from her fingers to the floor. The results were instantaneous. Then picking up her hat from the floor and placing it on her head. Instantly, her features altered to those of the lovely young woman who had caused such a disturbance, such a short time ago. The hat resumed its previous form of a hair ribbon. “A hat of disguise”.

Beauty

Nymphs, being physical manifestations of loveliness, care a great deal for their looks. They take special care to present themselves in the most appealing fashion, often weaving fragrant flowers into their hair. This is not all vanity and pride however, as they are intimately entwined with the areas of natural beauty which gave them life. If a nymph is attacked and suffers damage, the area with which she is associated is likewise diminished in beauty. Killing a nymph is a sure way to cause her special area to become despoiled, and possibly even cursed.

Curses 1d10

1-3 **Entrancing.** This curse can apply to any area containing a source of water or plants bearing fruit, nuts, or berries. Those who eat natural fruits of the grove or drink its water must save vs. spell or become charmed: They refuse to leave the area, claiming they must defend this beautiful place. They resist forcefully if anyone tries to harm the area take them from it. The charm is broken if those it has entranced leave the area, or it can wear off, per the *charm person* spell.

4-5 **Poisoned Ground.** A terrible poison lives within the ground, although the plants in the area are immune. Those who touch the vegetation (including grass) with bare skin must save vs. poison each round of contact or suffer 1d6 points of damage. Characters who eat fruits, etc., from the area must save vs. poison or die.

6-7 **Haunted.** The life forces of people who die in a haunted area or within a mile of its boundaries are drawn into one of the area's trees. The trunks of the trees contain twisted images of the dead trapped within. While trapped, these souls cannot be raised, resurrected, or reincarnated. To defend itself, the area can summon any of its prisoners' spirits as ghosts or banshees. Each summoning takes two rounds, but only one ghost or banshee can exist at any time. Resanctifying the area (described below) ends the curse and frees the trapped spirits, who now may be reincarnated, raised, or resurrected. Destroying the area before Resanctifying releases all the trapped spirits as malevolent ghosts or banshees to haunt the region henceforth.

8-9 **Perpetual Season.** The area, locked into a single season, never experiences a change in climate. Though an area locked into winter isn't ever popular, an area of perpetual spring or summer may seem like a blessing. While winter blizzards rage outside, the day is warm and sunny within an area of perpetual summer; grass is always green, trees always leafy, and flowers ever blossoming. Nevertheless, druids consider this redundant setting horribly unnatural.

10 **Hungry Trees.** The trees in this area have been animated by a hunger for flesh. Treat the 2d8 hungry trees of this cursed area as evil Treants. Masquerading as normal trees, they suddenly attack anyone entering the area. They never cross its borders unless attacked from outside the area, though; in that case, they re-enter the area after defeating (and consuming) foes.





Reclaiming Cursed or Defiled Areas

Druids who find these areas defiled or destroyed must perform a ritual of atonement to restore it, plus find and punish the guilty party.

The first step in reclaiming a defiled area involves repairing any damage it has sustained: planting new trees, and so on. Then, a druid must perform an uninterrupted daylong ceremony within the area to ask for the renewed blessings of Nature. Reclaiming a cursed area poses additional difficulties. After performing the above steps, the druid must complete a task to balance the forces behind the curse. The nature of the task is up to the DM, but it usually involves a dangerous quest in a real or symbolic attempt to "undo" the curse, punish those who caused it, or make amends for the act that led to it. After concluding the task, the druid must return to the area to invoke Nature and cast a *remove curse* spell.

Of course, nature itself will finally reclaim the area, but this will take a very long time (at least decades, but can even be centuries)

Types

There are many different types of Nymphs, and juvenile nymphs have less power. The area of a Nymph is roughly 10 yards per Hit Point.

All types have the same statistics, but may have a behavior more or less adapted to their environments. This is best reflected in the use of their druidic spells and partially from their behavior.

The nymphs more or less resemble the area they live in. a forest nymph is often green while a grain nymph may have grainlike hair, water nymphs might be light-colored, etc. but they all remain their astonishing beauty.

Grain nymphs appear when wooded areas are cleared to make room for farmland. The nymphs have adapted to the changed situation, melding with the fields, and offering life and bountiful harvests to those who till the earth.

Grain nymphs do not get along too well with nymphs of the woodland, who consider grain nymphs to be snobbish. The grain nymphs see themselves as sophisticated and "cultivated". Grain nymphs dislike birds that come and steal the grain, and drive them away by any means possible.

After the harvest, the grain nymph sinks into the soil of her field to become inactive for the winter. After three years of protecting a field, the nymph must travel to another deserving field. If she does not find one within a 50-mile radius, she will die. She cannot return to a field in which she has dwelt until 9 years have passed.

Grain nymphs are actively sought during times of festivals of planting and harvest, when farmers offer sacrifice and make promises to keep the earth in exchange for her presence at a gathering.



Nereid (*Sylphus femina Aquaticus*)

Nymph	Nereid																																	
Type	Fairy																																	
Climate/Terrain	Tropical or Temperate Waters																																	
Frequency	Very Rare																																	
Organization	Solitary																																	
Activity Cycle	Any																																	
Diet	Clean Water																																	
AL	CG, CN, (rarely CE)																																	
NA	1d4																																	
Size	4'+3d6" (fitness Normal healthy)																																	
ST	3d6=5-17																																	
IN (PR)	3d6=3-18																																	
WI	3d6=3-18																																	
DX	3d6=8-18																																	
CO	3d4+3d6=19-34																																	
CH	16+3d6=19-34																																	
Languages	Fairy, Elvish, Local.																																	
Spellcaster Limits;	Druid 36																																	
AC	10																																	
AV	0																																	
Level	-3	-2	-1	NM	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29-36	
HD	1**	2**	3**	4**	5**	6**	7**	8**	8+**										8+***															
HP	1d8	2d8	3d8	4d8	5d8	6d8	7d8	8d8											+1/lvl															
MW/ SW	+50cn/ ST adj.																																	
120'/40'	0-200 cn																																	
90'/30'	201-400 cn																																	
60'/20'	401-600 cn																																	
30'/10'	601-800 cn																																	
15'/5'	801-1200 cn																																	
0	1201+ cn																																	
THAC0	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3																	
Special Attacks	Spit Poison Control Water, deadly ectstic Kiss																																	
Druid Spells level 1	2		3		4		5		6		7		8		9																			
Druid Spells level 2	2		3		4		5		6		7		8		9																			
Druid Spells level 3	1		2		3		4		5		6		7		8		9																	
Druid Spells level 4	1		2		3		4		5		6		7		8		9																	
Druid Spells level 5	1		2		3		4		5		6		7		8		9																	
Druid Spells level 6	1		2		3		4		5		6		7		8		9																	
Druid Spells level 7	1		2		3		4		5		6		7		8		9																	
Special Defenses;	Invisibility to Mortals, Second Sight																																	
Immune to;	Normal Disease																																	
Obligatory Skills	Beauty																																	
Skills	4+1IN				+1				+1				+1				+1				+1													
Advised Skills	Survival (water), Tracking, Hunting, Knowledge; area, Healing; Natural																																	
DL	-5 to wines only																																	
Extra Vulnerable to;	Holy Water (1d4 damage), unvel vs holy places and objects, Fire (double damage)																																	
AM	10%	25%	35%	45%				50%				52%				54%				56%				58%										
ML	7																																	
SV DR	8				5				2																									
SV MW	9				6				3																									
SV TS	10				7				4																									
SV DB	13				9				5																									
SV SP	12				8				4																									
XP	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■
TT	0																																	
Body Weight	110% female human according size																																	

Many a male (Human, Merrow or Triton) has thrown his life away for the fleeting embrace of the "honeyed ones", the beautiful Nereids from the elemental plane of Water. Playful and flighty, and as unpredictable as their watery homes, the Nereids tempt and trick sailors to their dooms.

In the water Nereids are transparent, 95% undetectable except as golden angel seaweed, but these creatures assume human form on contact with air. Gorgeous and voluptuous, these forms are almost always females, young and slim with long, golden hair, pearly white skin and sparkling green eyes. Their voices are heavenly and their songs are engaging to humans and demihumans. While they always carry a white shawl, either in their hands or draped over their head and shoulders, they are otherwise lightly clad in white and gold.

If confronted by only female humans or elves, the Nereid appears in a male guise, but its powers are not as effective on women and there is a 65% chance that the women distrust the beguiling Nereid. All males that look at a Nereid find themselves incapable of harming the creature (no saving throw), and it seems to be a shy and flirtatious girl playing by the shore.

Nereids are capricious, but whether they are good, neutral, or evil depends on the individual, with the majority (50%) being chaotic neutral in their actions.



Combat:

Spit Venom

As creatures of the element water, Nereids have few physical attacks should their roles as sirens fall. Nereids can spit a venom up to 20 feet that blinds a target for 2d6 rounds if it hits, and it can be washed away with water. A blinded victim suffers a -4 penalty to his attack roll, and both saving throws and Armor Class are worsened by 4 until the effects wear off.

Control Water

Nereids can control the watery of their lair out to a distance of 30 feet, and they often do this to form pleasant watery shapes to amuse and entertain themselves. This power can also be used to defend against invaders by causing the waters to heave in great waves that slow movement to ¼ normal or by making the water boil and froth, increasing the chance of drowning by 10%. Nereids can cause the waves to crash with an enormous roar so great that characters within 60 feet may be deafened for 3d4 rounds if precautions are not taken. They can also form the water into the shape of a serpent or fist, and cause it to strike as a 4-Hit Die monster and inflict 1d4 points of damage. Only one of these attacks may be done per round.

Pet Guardian

Nereids are 85% likely to have a pet that tries to protect its master. To find out the type of pet, roll 1d8 and consult the table:

1d8	Pet
1	Giant Eel
2	Giant Snake (Poisonous)
3	Giant Octopus
4	Giant Squid
5	Dolphin
6	Giant Leech
7	Stingray
8	Water Weird

Final acts of defense

If a Nereid is caught by an amorous man, it rolls a saving throw vs. poison, and if successful, it flows away like water. The Nereid also gets a saving throw vs. poison to avoid damage from a weapon. Most men or demihumans try to catch a Nereid to gain a kiss. While it is loath to give these, in its kisses lay its final defense—once their lips touch, the character must roll a successful saving throw vs. breath weapon, with a -2 penalty, or drown instantly. If he doesn't drown, he finds total ecstasy.

Shawl

The Nereid protects its shawl at all costs, since it contains the Nereid's essence and if it is destroyed the Nereid will dissolve into formless water. Possession of a Nereid's shawl gives a character control over the fearful creature, and it can be commanded to do one's bidding. A Nereid will lie and attempt anything short of hostile actions to regain its soul-shawl.



Invisibility to Mortals and Second Sight

As Fairies they also can turn invisible once a day at will (they take on the shape of a water current), and have Second Sight.

Shapeshifting and weaknesses

When on land they often choose to partially shapeshift in turning their long tail into a pair of feet. They, however, dislike being out of the water and will easily dehydrate (lose 1 hp a day under normal circumstances) or 1 per Turn under hot circumstances. She will become paralyzed wholly or partially in cold. Any cold spell will at least function as a slow spell upon her. She does not sustain any damage from the cold, however.

Habitat/Society:

Nereids can be found in the sea, rivers, wells, mountain and cavern springs, and on the elemental plane of Water. If they are on the Prime Material plane, then they have discovered a means to escape from their plane of existence, or have been deposited in this world as punishment. Usually one Nereid is located in a certain body of water, but sometimes a group of 1d4 creatures lives in an area, especially along an ocean front or in shoals around a rocky and deserted island. A group of Nereid joins together because of like alignment, and control of the group is always held by the eldest.

Fresh, clean waters sustain them, while polluted waters drain their vigor and often cause them to move to a new place. Even good Nereids have been known to attack those who wantonly pollute their lairs. While they don't need food, they hunt or fish for their pets and evil Nereids lure men and demihumans close so that their pets may feed. They don't value metals and discard gold and silver, but any magical treasure they gain from a fallen sailor or amorous fool is saved in their watery lair. True to its nature, the Nereid has no goals or ambitions, choosing instead to splash and cavort in the waters, to the delight of males everywhere.



Names

Actaea, Agave, Amathia, Amphinome, Amphithoe, Amphitrite, Apseudes, Arethusa, Asia, Autonoe, Beroe, Callianassa, Callianira, Calypso, Ceto, Clio, Clymene, Cranto, Creneis, Cydippe, Cymo, Cymatolege, Cymodoce, Cymothoe, Deiopea, Dero, Dexamene, Dione, Doris, Doto, Drymo, Dynamene, Eione, Ephyra, Erato, Eucrante, Eudore, Eulimene, Eumolpe, Eunice, Eupompe, Eurydice, Evagore, Evarne, Galene, Galatea, Glauce, Glauconome, Halie, Halimede, Hipponoe, Hippothoe, Ialera, Ianassa, Ianeira, Ione, Iphianassa, Laomedea, Leigore, Leucothoe, Ligea, Limnoria, Lycorias, Lysianassa, Maera, Melite, Menippe, Nausithoe, Neaera, Nemertes, Neomeris, Nesaea, Neso, Opis, Orithyia, Panopea (Panope), Pasithea, Pherusa, Phylodoce, Plexaure, Ploto, Polynome, Pontomedusa, Pontoporeia, Poulnoe, Pronoe, Proto, Protomedeia, Psamathe, Sao, Speio, Thaleia, Themisto, Thetis, Thoe, Xantho .

Real World Legends

The Nereids are sea nymphs (distinct from the mermaid-like sirens). They often accompany Poseidon and can be friendly and helpful to sailors fighting perilous storms. They are particularly associated with the Sea, where they dwelt with their father in the depths within a silvery cave. The most notable of them are Thetis, wife of Peleus and mother of Achilles; Amphitrite, wife of Poseidon; and Galatea, love of the Cyclops Polyphemus.

In Iliad XVIII, when Thetis cries out in sympathy for the grief of Achilles for the slain Patroclus,

There gathered round her every goddess, every Nereid that was in the deep salt sea. Glauce was there and Thaleia and Cymodoce; Nesaea, Speio, Thoe and ox-eyed Halie; Cymothoe, Actae and Limnoreia; Melite, Ialera, Amphithoe and Agaue; Doto, Proto, Pherusa and Dynamene; Dexamene, Amphinome and Callianeira; Doris, Panope and far-sung Galatea; Nemertes, Apseudes and Callianassa. Clymene came too, with Ianeira, Ianassa, Maera, Oreithuia, Amatheia of the lovely locks, and other Nereids of the salt sea depths. The silvery cave was full of nymphs.

The nymph Opis is mentioned in Virgil's Aeneid. She is called on by the goddess Diana to avenge the death of the Amazon-like female warrior Camilla. Diana gives Opis magical weapons with which to take revenge on Camilla's killer, the Etruscan Arruns. Opis sees and laments Camilla's death and shoots Arruns in revenge as directed by Diana.

Ecology:

These creatures take little from the environment and give little in return. Powerful sea captains might wear Nereid shawls as scarves, to show their command over the creatures of the sea; the forlorn Nereids can be glimpsed following in the wake of their ships, sobbing and begging for the return of their essences. These shawls command handsome sums from those who need the services of a water creature, but they are seldom sold and are very scarce. It is rumored that wizards who hold a shawl use their enslaved Nereid as a guide on journeys to the elemental plane of Water.

Reproduction

Nereids as being only female, reproduce with the use of other species. Mostly they use are captured humans, Tritons or Merrow in which case the offspring will always be a female Nereid. In the case of mating with a male fairy the offspring will be a Nereid only if it is female, males will be brought to the surface upon birth and given to its father. Nereid will always know when a birth is coming up to months beforehand, and can thus search for the father or select a foster parent. The pregnancy however itself is a chaotic process and is greatly influenced by the pollution degree of the water. If it is polluted the pregnancy may last up to two years and when it is pure and clean it ends already after 6 months. The average will be somewhat around 15 months.



A Nereid together with a Friendly Water Weirid

Hamadryads (*Spiritus arborus Intensus*)

Nymph	Dryad / Hamadryad																																																							
Type	Fairy																																																							
Climate/Terrain	Woodland																																																							
Frequency	Very Rare																																																							
Organization	Solitary																																																							
Activity Cycle	Any																																																							
Diet	Herbivore																																																							
AL	N, NG, CN, LN,																																																							
NA	0(1d6)																																																							
Size	40"+WI"+ST" (fitness Normal healthy)																																																							
ST	3d6=3-16																																																							
IN	3d6=3-18																																																							
WI (PR)	6+2d6=8-18																																																							
DX	3d6=3-18																																																							
CO	3d6=3-18																																																							
CH (PR)	10+2d4=12-18																																																							
Languages	Fairy, Elvish, Local, Treant, Dryad, Plants																																																							
Spellcaster Limits:	Druid 10, Wicca 4																																																							
AC	5																																																							
AV	0																																																							
Level	-1	NM	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36																		
Xp Needed	1	2	2	3	4	4	5	6	6	7																																														
HD	1	2	2	3	4	4	5	6	6	7																																														
Asterisk *	1	1	2			3																																																		
Hp	1d8	2d8	3d8	4d8	5d8	6d8	7d8																																																	
MV	+50cn/ ST adj.																																																							
120/40'	0-400 cn																																																							
90/30'	401-800 cn																																																							
60/20'	801-1200 cn																																																							
30/10'	1201-1600 cn																																																							
15/5'	1201-2400 cn																																																							
0	2401+cn																																																							
THACO	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4																																								
Attacks	1weapon (dagger, Sickle)																																																							
Damage	1d4																																																							
Special Attacks	unattached Charm person 3x day (else at will), Hold Plant 1x day																																																							
at will	Animal Friendship, Plant Door, Commune with Nature, Detect Snares and Pits, Locate Plants,																																																							
once a day	Entangle, Pass without Trace, Trip, Dimension Door, Quench Fire 10% Pass Plant instead Dim. Door																																																							
Plant Change	Erischyion Curse																																																							
Druid Spells level 1	1	2	3																																																					
Druid Spells level 2		1	2	3																																																				
Druid Spells level 3			1	2																																																				
Druid Spells level 4				1	2																																																			
Druid Spells level 5																																																								
Special Defenses;	Invisibility to Mortals, Second Sight																																																							
Immune to;	Normal Disease																																																							
Obligatory Skills	Plant Lore, Horticulture																																																							
Skills (+N bonus)	2	4			5			6			7			8			9			10			11																																	
Advised Skills	any from human, elf or forest cultures																																																							
DL	-10 to wines only																																																							
Extra Vulnerable to;	Holy Water (1d4 damage), unwe vs holy places and objects																																																							
AM	10	25	40			50%			55%			60%			65%			70%			75%																																			
ML	6																																																							
SV DR	15		11			9			7			6			5			4			3			2																																
SV MW	16		12			10			8			7			6			5			4			3			2																													
SV TS	18		14			12			10			8			6			5			4			3			2																													
SV DB	20		16			14			12			10			8			6			4			3			2																													
SV SP	19		15			13			11			9			7			5			4			3			2																													
XP	1	2	2	3	4	4	5	6	6	7																																														
TT	D,																																																							
BodyWeight	Size x ST / 12 LBS																																																							

The forest is a place teeming with life, and therefore, energy and magic. The natural results of this abundance are races of spirits, such as the wood nymphs; Dryads and Hamadryads. These races are closely related but few humans realize that they're distinct.

A nature spirit, or anima, is the personalized materialization of the aura of something. Hamadryads are the result of trees with particularly intense auras; oak trees have particularly strong auras, as have Elms, but it's possible for any sort of tree to produce a Hamadryad.

The birth of a Hamadryad

When an oak tree ages into the latter half of its first century, its life-force sometimes grows strong enough not only to provide seeds for future generations of oak trees, but also to produce a symbiotic entity. At the same time seeds spring away from the oak's limbs, a small life forms deep within the heart of the gnarled oak. As the tree's seeds sprout into life a few months later (spring), so does the awareness of the newly-created Hamadryad at the center of the tree. By the time the first true leaves form on the oak seedlings (about summer), a Hamadryad, an extension of the spirit of the oak tree, has stepped out of her tree. As an extension of her tree, a Hamadryad feels a duality in her life. She is part of the tree that 'birthed' her, but she also has enough individuality to form her own judgments.

The event that causes an oak tree to produce a Hamadryad often includes some form of threat to the tree (such as nearby fires, destruction of nearby timberland by intelligent life forms and so on, or the loss of an intelligent life form within range of the deep roots of the oak tree. In the case of the former, the Hamadryad tended to be mischievous, often ready to defend her tree from the moment she stepped from it. The latter events led to a more thoughtful Hamadryad who preferred to "persuade" those who threaten into forgetting their actions.

After the destruction of the Canolbarth forest, those few Hamadryads survived, became more militant and practical. These 'remnants' of their trees often appear morose or driven to an observer, but they house great intelligence—enough to realize that attacking the Shadow Elves is not the way to return their forest to its former state.

By making adjustments for mistaken identity (such as pranks, tall tales, and outright lies, sages believe that one in every fifty or so healthy, ancient oak groves supports an exquisite Hamadryad to protect it. An oak grove in Canolbarth was often centered on an oak home tree, and could stretch a few hundred yards in diameter.

Extracting from the Hometree

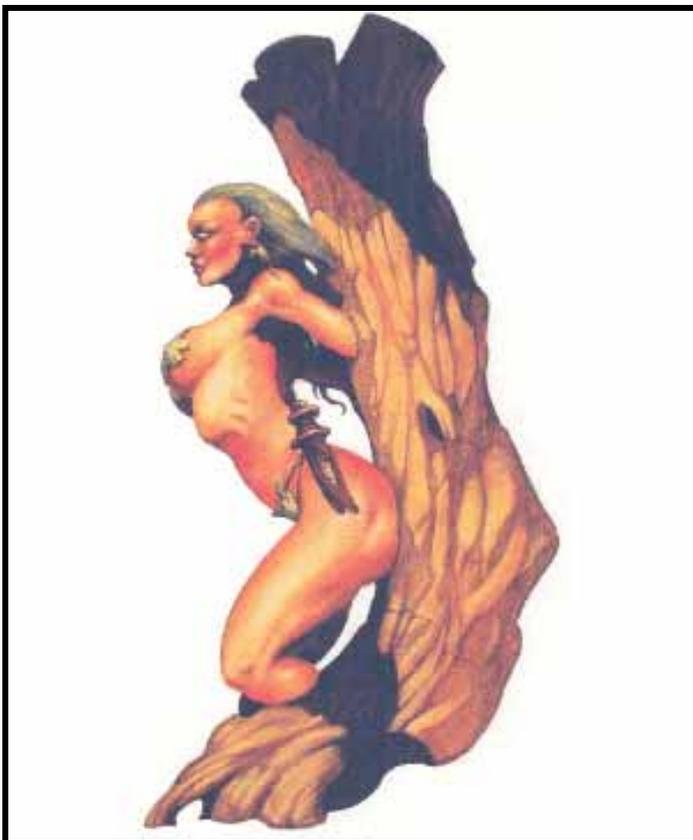
There are recent stories of Hamadryads who have left their dying Hometrees in Canolbarth to fulfill a strange quest that ultimately helps restore the balance of nature in some fashion. They seem to be driven by instinct to set up protections around healthy areas of woodland. Many Hamadryads however have perished in the death of the Canolbarth and the following drought and forest fires.

Dryads (and in dire circumstances even Hamadryads) are also capable of extracting themselves from their soul-tree, severing the bond of life between the two organisms; however, this is a difficult, painful, process, requiring 2d4 days and a full day of breaking free.. Once she has prepared herself and her soultree for the break, she falls into a deep sleep inside her tree. During this time she collects as much information to survive after being broken free. She learns the nature of the threat as far as can be ascertained by the tree, and finds her duty in discovering what truly happened and how to restore it. As she slowly leaves her state of deep sleep, she decides upon some immediate, short-range goal that she can achieve. Usually, her wandering mind finds an intelligent being of good intentions that needs help that she can give. Once she wakes up (after 2d4 days), she bids her tree farewell and begins the breaking free ritual

No dryad would do this unless in other than dire circumstances. With the death of the Canolbarth, most dryads proceeded with this painful process, and the Alfheim elves, still remember the dreadful cries of pain and sorrow the many dryads made while extracting themselves from their Hometrees to flee with the elves. It was as if a thousand women were literally torn apart. The scent of blood (as each dryad is wounded for 50% due the process and a saving throw vs. Poison is needed to stay alive) attracted the wood imps, and further made Canolbarth a very unpleasant forest to be within. Many dryads perished in the attempt alone. Imagine a forest where the trees are dying, corrupting and twisting, where the air is scented with blood, decay and rot, and where no birds or animals can be seen or heard but only the sound of cries of pain, sorrow and anguish is around. Imagine the hatred the dryads, as they depart this dying forest, they feel for those responsible.

Those dryads who survived the transformation of the land have no tree left to protect. Even though they no longer have a real tree, they constantly feel its death-cry surging through their blood, reminding them of their efforts to restore nature to its balance.

DM; Free-roaming Dryads can thus be used in a series of adventures, or a quest to be involved as long as the player wishes. For example defeating those who had been helpful in transforming the Canolbarth into a place where undead roam freely and warp trees into evil Treants, would be a good example of a fairly long quest.



These woodland spirits appear to be beautiful Elven or human females, except that they have deep, sparkling, green eyes and long green hair. They are peaceful, quick-witted, and polite, but shy. They rarely speak to humans and their ilk. Like their cousins the dryads, each hamadryad is linked to an individual oak tree; however, a hamadryad can leave the direct vicinity of her tree.

Treebond

A Hamadryad is so intimately connected to her parent tree that her health is bound up with that of the tree; if the tree dies, she dies, and vice versa. A Hamadryad and her tree may never be separated. The 240 yard radius around the tree is called a Terel. A Dryad's Terel can't be distinguished from any of the terrain surrounding her oak tree; the Dryad can roughly pace it out, however, because she becomes increasingly uneasy as she passes the last yards she can travel away from her tree.

A dryad is virtually one with her soul-tree, and can perceive through it with a sense of touch, including temperature. They would instantly know if her soul-tree were burned, cut down or eaten from. By meditating within her tree, not only does she learn of all the events that occurred within the radius of its roots, which is also the limit of her bound action radius. In some strange contorted way, she still thinks to restore her home to what it has been. However, unlike the free-roaming dryads, these dark dryads will die immediately once the area of her Hometree is restored.

These dryads can still assume a more human-like appearance, as similar to those she had within the seasons, but no longer bound to them. Her appearance as humanoid is always the same.

Weakness

If a Hamadryad is forcibly taken beyond 240 yard from her oak, she will rapidly (within five rounds) exhibit symptoms of starvation, depression, and exhaustion, and tree and Dryad will die in 6d6 hours if nothing is done. A heal spell will negate all the symptoms, but the effect of the spell wears off in four hours, and starvation sets in again if the Dryad is still outside her Terel. An exorcism spell will separate the Dryad from the tree's "soul"; in this event, the Dryad must find another suitable oak tree within seven days, or the glirgimer (starvation) symptoms begin. A Dryad's magic resistance should be checked whenever these or other spells are cast upon her.

Combat:

Hamadryads often carry knives, daggers, or similar weapons, but they shun physical combat and prefer to use their magical abilities instead.

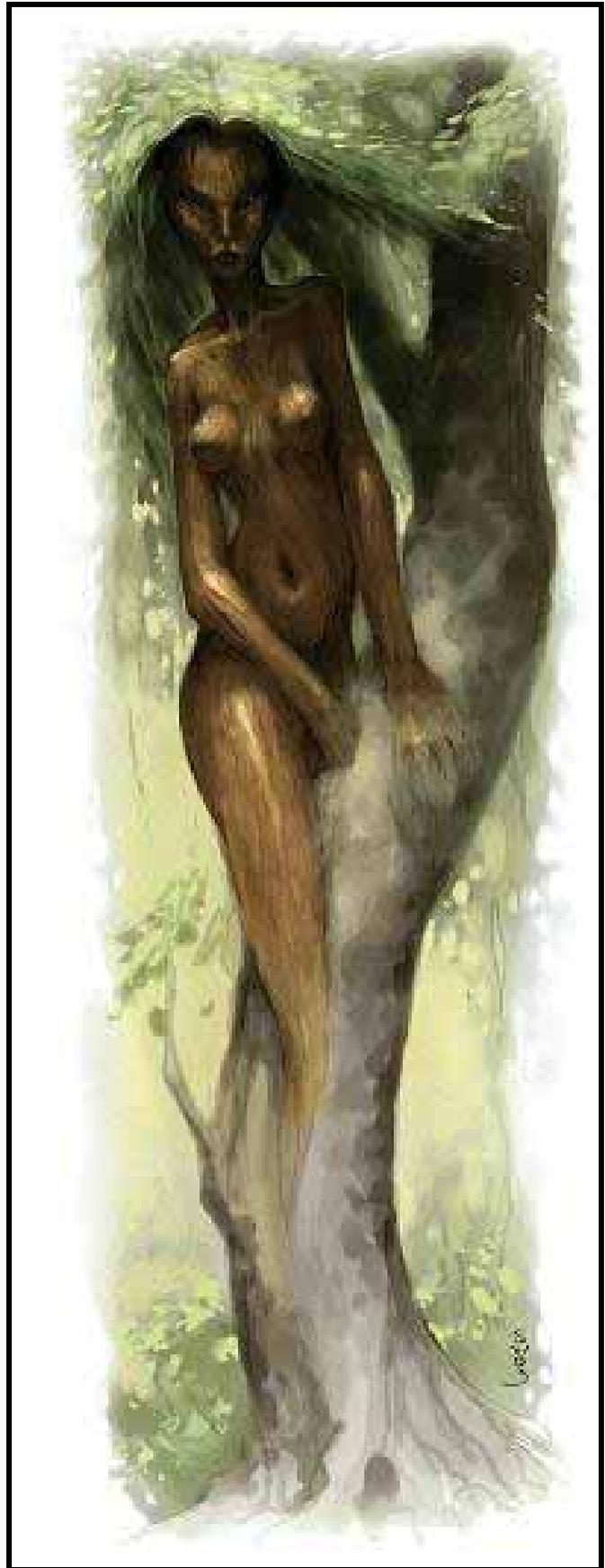
Special Abilities

A Hamadryad can use the following powers at will: speak with plants, animal friendship, plant door, commune with nature, detect snares and pits, locate plants, locate animals, entangle, pass without trace, and trip (at the 9th level), and dimension door (to anywhere within her Terel), and quench fire (as the reverse of the 7th level priest spell fire storm).

Some Dryads (10%) have the power to use pass plant at will instead of the dimension door ability, though again it will only function within a Dryad's own Terel.

Hamadryads can cast hold plant once a day and charm person (saving throw has a -3 penalty).

Hamadryads always successfully detect snares and pits and cannot be entangled. A hamadryad can automatically discern the nature of magically-created trees or vegetation such as those generated by massmorph, tree, or hallucinatory forest spells. They recognize Treants and Treant-controlled trees on sight.



They can enter any living tree using transport via plants, and remain there as long as they wish. If a hamadryad enters a tree containing a spell caster that is using a plant door, pass plant, or transport via plants spell, there always is room in the tree for the hamadryad and she can attempt to charm the spell caster. The saving throw vs. this charm has a -6 penalty. These special charms can be used at will and in addition to the hamadryad's three charm person spells each day. The special charm even works on druids of 7th level or higher.

Hamadryads are immune to the effects of the call woodland beings spell, but are aware of the spell if they are in its area of effect. Usually (90%) they travel to the caster's location to observe. If the caster's goals are not contrary to the hamadryad's, she serves of her own free will. Hamadryads who are expecting trouble usually gather a cadre of charmed people and friendly animals. While these allies fight, the hamadryad dimension doors from tree to tree, using entangle and charm to disorganize and demoralize foes.

Habitat/Society

Hamadryads are solitary creatures, only rarely desiring company, apart from the victims of their charm, and Dryads are often the same way. Both are the allies of other woodland creatures, such as Treants, Fauns, elves, and Fairies, as well as druids. Anyone who harms a Dryad will suffer the wrath of those others. An average Hamadryad lives for as long as her oak tree does. Damage suffered by the tree will affect the Dryad adversely, perhaps putting her into a temporary coma even if the tree survives the shock. If her tree dies, the Dryad will die as well from starvation unless she is exorcised and transported to a new tree. They have a low resistance to Alcohol, and could die easily by it, but they dislike the scent/taste, so rarely consume it. What deadly for a tree is thus deadly to them.

Hamadryads are found only in ancient, vast forests far from civilization. They dislike non-forest environments and almost never willingly leave the woodlands.

Hamadryads speak the languages of dryads, elves, Pixies, Sprites, and sometimes (33%) Common, which they learn from charmed victims. A

hamadryad also is 90% likely to speak the languages of centaurs, fauns, Treants, and the druids.

Hamadryads seldom argue with other woodland creatures. They are fond of dryads and Treants and always are on good terms with them. Frequently they use their quench fire ability to aid these creatures. They give all treasure they find to their dryad friends for safe keeping. They are uncomfortable leaving treasure in their unguarded trees as they do not wish to encourage greedy beings to chop down large trees in search of wealth. On the other hand, hamadryads know most treasures are eventually found no matter how well hidden and that an item in a dryad's possession cannot be used to hurt the forest.

Like dryads, hamadryads are attracted to comely males. However, they are not possessive of males who succumb to their charm abilities. They take charmed victims deep into the forest where the victim is compelled to perform some service, usually protecting the trees from woodcutters and the like. When the service is complete, the hamadryad releases the victim near a dryad's tree, where the victim might be charmed again. If not, the victim is free to leave the forest.

Ecology:

Hamadryads do not eat. They get all the nourishment they need from sunlight, through the chlorophyll in their hair, and from the water they drink. They prefer fresh water from springs or wells, but can survive on water that has been fouled by human or animal wastes. A hamadryad who is imprisoned indoors will die of starvation in 10-20 days unless given access to sunlight for at least one hour a day. A hamadryad shorn of her hair starves unless she is allowed to regrow her hair.

A hamadryad's tree is always huge and old, but does not radiate magic or show other signs of its true nature, though careful questioning with a speak with plants spell probably will reveal the tree for what it is.



Dryads (*Spiritus arborus* Liberte)

Dryads, on the other hand, do not spring directly from a tree's aura; rather they are descendants of Hamadryads and other races. Hamadryads, as well as the dryads, are able to mate with humans, elves, fairies, and satyrs. The offspring of a union with humans or elves is invariably a Dryad, while those of Fauns or Fairies have an equal chance of being of either parent's race. No genetic mixing is used; the child will always be a direct genetic link to the dominant parent. Dryads always produce female offspring.

Dryads are beautiful, intelligent tree Spirits. They are as elusive as they are alluring, however, and dryads are rarely seen unless taken by surprise—or they wish to be spotted.

Appearance

In most respects, one can't distinguish a Hamadryad from a Dryad, which has attached herself to a tree. They don't need to eat, provided their soul trees have adequate sustenance; but they may, and those not attached to evergreen trees must eat in the winter if they don't wish to fall into a dormant state like that of the tree. Their hair changes color with the seasons, following their tree's foliage; bright green in spring, darker in summer, spectacular reds, yellows, browns, oranges and even purples in autumn, and white, or dead light brown in winter. The hair itself doesn't change, only its color. If not attached to any tree the Dryad will have the hair color of either father or mother. If ever free from her tree after being attached, the seasonal color variation kicks in as naturally.

A Dryad is virtually one with her soul tree, and can perceive through it with a sense of touch, including temperature. Any Dryad would therefore instantly know if her tree were being burned or cut down. They are able to communicate with plants and plant-like creatures, including Treants.

A Dryad is able to merge with her soul tree indefinitely. She actually merges with it, intangibly, despite stories of Dryads having 'homes' inside their trees. She may also, temporarily, merge with other plants.

Dryads who eventually attach themselves to trees retain any abilities they develop while adventuring, but can't gain further experience or rise in levels. They are, however, capable of extracting themselves from their soul tree, severing the bond between the two organisms. However, this is a painful, difficult, process, requiring at least a full day. No Dryad would do this in less than dire circumstances. They can later reattach themselves to another equal tree species anew, the original tree will refuse access, and communication forever to her.

Dryads often take on the appearance of peasant girls, shepherdesses, and followers of the hunt. They are the caretakers of the woodlands, and as such are usually well-disposed to humans, and might secretly assist in the care of their neighbors' flocks and crops. Some Dryads herd and hunt for themselves, but generally they are far more interested, in music, dancing, and sports. They share interest in these pastimes with other woodland races, especially Fauns. Any clothing will merge with the Dryad within the tree and reappear with her reappearance, as if cleaned, but not repaired.

A dryad need not connect herself with a tree. One might not even recognize a free dryad as being a wood spirit. Her hair might have a greenish tint, but could just be the color inherited from her male parent. If not connected to a soul tree, a dryad requires nourishment just like a human, and also ages. For these reasons, most dryads eventually settle down in a locale suitable for a long, pleasant retirement.

But some dryads never settle down in the normal dryad custom—the Grandmother of Lotis was one of these. She married a human, and lived and died as if human herself; her children and grandchildren, naturally all female, did not even realize they were dryads, since grandmother (bless her tree) told not a soul. Lotis discovered it in the course of her adventuring career.

The dryad's exquisite features, delicate and finely chiseled, are much like an elf maiden's. Dryads have high cheek bones and amber, violet, or dark green eyes. A dryad's complexion and hair color changes with the seasons, presenting the Sprite with natural camouflage. During the fall, a dryad's hair turns golden or red, and her skin subtly darkens from its usual light tan to more closely match her hair color. This enables her to blend with the falling leaves of autumn. In winter, both the dryad's hair and skin are white, like the snows that cover the oak groves. When encountered in a forest during fall or winter, a dryad is often mistaken for an attractive maid, probably of elvish descent. No one would mistake a dryad for an elf maid during the spring and summer, however. At these times of year, a dryad's skin is lightly tanned and her hair is green like the oak leaves around her.

Dryads often appear clothed in a loose, simple garment. The clothing they wear is the color of the oak grove in the season they appear. They speak their own tongue, as well as the languages of elves, Pixies, and Sprites. Dryads can also speak with plants.



Combat:

Dryads are shy, nonviolent creatures. They rarely carry weapons, but they sometimes carry knives as tools. Though a dryad can use this as a weapon in a fight, she will not resort to using a knife unless seriously threatened.

Weapons

Dryads are limited to, clubs, spears, staffs, javelins, slings, nets, blowgun, throwing oil, - rocks, -holy water, whip, and dagger (any form) in the choice of their weapons. They can also use any Clerical non-weapon magic item, as well as magical variations of the weapons they can handle.

This tree Sprite also has several powers that are very useful in defense. Unless surprised, a dryad has the ability to literally step through a tree and then dimension door to the oak tree she is part of. She can also speak with plants (as the 4th level priest spell). This enables the dryad to gather information about parties traveling near her tree, and even to use vegetation to hinder potential attackers.

For spell effects, assume a dryad can use the following powers at will: speak with plants, plant door, commune with nature, detect snares and pits, locate plants, locate animals, entangle, and trip (at the 9th level or their own level—whichever is higher ability), and dimension door (to anywhere within her Terel). Some dryads (10%) have the power to use pass plant at will instead of the dimension door ability, though again it will only function within a dryad's own Terel.



Spells

They use the druidic spell list with these additions;

Insect Messenger

Enchantment spell

Level: 1
Range: 10'
Duration: 1 day per level
Area of Effect: Enlists small animal as a message-bearer
Saving Throw: none
Reading time from scroll: doesn't exist on scroll

An insect, Worm or Arachnid etc., depending on the habitat) will be summoned by the casting of this spell, and will serve the caster by delivering a message. The courier may speak the message, if this would be understood by the recipient, or may carry a small scroll or such. The caster must be able to describe the location of the recipient and be accurate within a mile radius for the message to be delivered. The animal will be bound to its duty for one day per level of the caster; if it can't reach the recipient in this time, the enchantment will dissolve, and the creature will forget its task. If the duration allows, the courier may bring back a response.

Shape Plant

Alteration Spell

Level: 1
Range: 0
Duration: Permanent
Area of Effect: 1 Plant
Casting Time: 6 rounds
Saving Throw: None

By touching a chosen plant, a dryad can shape its growth pattern into several forms. The dryad can straighten a plant so that it grows tall and true, have it grow low to the ground so as to trip a foe, or make any thorns it possesses sharper and more painful (increasing normal damage by +2 hp). When used before casting the spell Fast Growth, the dryad can make any wooded area defensible. This spell lasts until destroyed or until someone casts a successful dispel magic on it.

Fast Growth

Alteration spell

Level	1
Range;	0
Duration;	Permanent
Area of Effect;	1 plant
Casting Time;	6 rounds
Saving Throw;	Special

With nothing but a touch and a whisper of magic, a dryad can cause a plant to grow faster than normal. Fast growth can enhance growth in existing thorns to increase damage, grow a vine to greater lengths (up to 30 feet), cause a tree to grow ten feet in an hour, or whatever the caster wishes (with the DM's approval). For example, if the dryad wishes to increase the damage potential in a plant, she can use it on a large bramble bush. If someone tries to move through the bush, he suffers 1d4 – full AV damage for every five feet of bramble. (If used with the Shape Plant spell, the brambles cause 1d4+2 hp damage). Each time the dryad uses this spell, the plant resists via a saving throw vs. spells for one simple reason (use saving throws as given in chapter Lowlife-Plants); fast Growth causes the plant to use a lot of resources all at once. If the plant rolls a 1 on its saving throw (a complete failure), the plant dies. If the spell didn't succeed, then the dryad knows that the plant did not have enough resources to grow as she waned, and she will refrain from using the spell on that plant for at least a month.

Polymorph Other to Plant

Alteration spell available at power level 4

Range:	60'
Duration;	Permanent until dispelled
Effect:	Changes into one living creature

Saving Throw: Negates

This spell changes the victim into another creature. The new form may have no more than twice as much height as the original, or the spell will fail. The number of hit points will remain the same. Unlike the Polymorph Self spell the recipient actually becomes the new creature, gaining any and all special abilities of the new form, plus its tendencies and behavior. For example, a Hobgoblin turned into a rose will think and act like a rose. The spell can't create a duplicate of a specific individual, only a race or creature type. The form of the creature taken will always look the same with the same basic traits as the caster (i.e. the caster has some other distinctive markings like a big nose, scars, etc.). For example, a Human with blond hair and a lost left finger, turned into a Daisy would become a Daisy with blondish spots and a mutilated side. The recipient can't take on another appearance, sex or relative age in the creature he is turned into, and every time he is shaped in the same creature he will look exactly the same (except for new corporal changes in the recipient). The victim of this spell may make a saving throw vs. spells (-1 per level/HD that the caster is higher than the victim) to avoid the effect if he sees and knows that the caster is placing a spell on him (the caster always makes clear verbal and somatic gestures, but the victim may probably not be able to understand the caster, or the victim is surprised). The effect lasts until dispelled, or until the creature dies. This spell can be reversed by the caster to revert the victim to normal, or a Dispel Magic or Beholders anti-magic ray will do this. The last will of course won't be liked as the beholder would see instantly a ready snack appear in front of him. All items carried by the victim will be found next or on to the plant and can freely be taken. The plant can't resist, nor won't. If turned to a monster plant like a vampire rose he'll act according to that plant. The PC becoming victim to this spell is played by the DM until dispelled somehow. The character will age as normal, thus if turned in an oak, the oak will die sooner than a normal oak would.

Dryads have 50% chance for identifying plant type, animal type, and pure water. They are 90% resistant to charm spells cast by creatures associated with nature, but they have no resistance to spells cast by music and singing.



Charm

A well known power of the Dryad is to charm young men. She controls charmed persons by thoughts. Sages hypothesize that, as she's able to merge with plants, she partially merges with the mind of her 'servant'. From normal monster on, a Dryad can use her charm ability.

The following effects are noted. Range: 120'. Effect: One living person, Saving Throw; Negates the spell completely. A Dryad always uses this spell if seriously threatened, attempting to gain control of the attacker who could help her most against his comrades. The dryad's use of her ability to charm is not limited to combat situations, however. Whenever a dryad encounters a male with a Charisma of 16 or more, she usually tries to charm him. Charismatic victims of a dryad's attentions are taken to the tree Sprite's home, where the men serve as amorous slaves to their beautiful captors. There is a 50% chance that a person charmed and taken away by a dryad will never return. If he does escape from the dryad's charms, it will be after 1d4 years of captivity.

A Dryad that has taken a soul tree (usually NPC's or retired PC's, since 'bound' Dryads can't normally move more than 240 yard from her tree) may use this power every round without notice chance by the victim, implying a -2 to the save + (-1 /level higher than the victim). The save is to resist the urge to follow her; never will he know that he came under the influence of a Dryad charm, as he'll never will know she's a Dryad. A Dryad's charm power works much like a powerful version of the druid spell charm person or mammal. An intended victim is allowed a saving throw upon first encountering the charm power. (Magic resistance, if applicable, is checked before the saving throw.) A failure to save indicates that the charm has taken effect; then, on a roll of 1-3 on a d6, the charm is permanent. If the charm is not permanent, it will last for a period of time depending on the Intelligence of the victim.

Unattached Dryads can only charm but three times a day, and their targets save normally (-1 per level higher than the victim).

From this, it is easy to see why Dryads prefer to enchant young (low- to mid-level) men who aren't overly intelligent—the sort who'll be easy to charm and easy to keep that way. She will try to charm a character with Elven blood only if her life depends on it or if she runs across an elf. Because Dryads are highly intelligent, they don't try to charm morons if they can help it; a servant of low Intelligence would become boring before the influence of the charm wore off. But they can't resist trying to charm characters with high charisma, whether they're morons or geniuses. If threatened with harm or removal from her Terel, a Dryad will try to charm anyone she can. She rarely has occasion to use them up since large groups of men don't often travel through her Terel. Even when her charm powers are depleted, she can use her plant door and dimension door abilities to get home.

She may even cause the charmed person to merge with the tree, as well. It's widely thought, and erroneously stated in many books, that charmed characters are lost forever, but this isn't the case. The spell wears off in time. A Dryad will reluctantly let her living toy go, perhaps with a small, but precious, gift. The man will remember little of the time they were gone, except the rare moments they were used. When the man reaches home, he often discovers that he has been gone years, and has not aged—within the tree Time is severely slowed, 1 year being felt as is no more than a week—while everyone he once knew had long presumed him dead. The legendary Rip van Winkle story could be based upon this.

[DM note; a Dryad's charm might be a plausible way to temporarily remove a powerful, character from a campaign, while other characters catch up to his level]. Sometimes Dryads will send charmed victims, mostly dangerous in themselves, to a deadly monster's lair or ambush where the attackers may be slain. They draw objects of interest into their trees and keep them. Mostly they can be found in hollows under the trees roots.

This effect will only affect male creatures which look similar to Humans in various ways—Humans, Demihumans, and certain giant class creatures, etc. It will not affect animals, Magical creatures (such as living Statues), Undead, monsters, or Human like creatures larger than Ogres, or females. The victim is allowed a save versus spells. If it fails, the victim will believe that the caster is its "best friend, and in utterly love with," and will try to defend the caster against any threat, whether real or imagined. The victim is charmed. If the caster can speak a language that the charmed victim understands, he may give orders to the victim. These orders should sound like suggestions, as if "just between friends". The victim will usually obey, but he may resist orders that are contrary to its nature (alignments, belief and habits)—he doesn't need to roll anything to resist. A victim who is given orders and Impressions by his old friends and his new "best friend" should react as any person would in real life: with confusion. He will not automatically assume that one party or the other is lying... even if the player wants him to. The charm is automatically broken if the caster attacks the victim, whether by spell or by weapon. The victim will fight normally if attacked by the caster's allies. A victim will refuse to obey if ordered to kill or place itself in a deadly situation. A victim may make another saving throw every so often, based on Intelligence as per following table. Other saves are applied if the victim is placed in dangerous circumstances and the caster without any danger. Werewolves and Wereboars can be charmed when in Human form, but this is nearly useless since the charm will be automatically broken when it assumes animal form. This also applies to other shape shifter, as soon as a non-Human form is assumed the charm is broken.

A dryad's charm person ability is not affected by the gaining of additional druid spells.



Int.	Save after;
0	120 days
1	90 days
2	60 days
3	45 days
4	30 days
5-6	15 days
7-8	7 days
9-10	3 days
11-12	24 hours
13-14	8 hours
15-16	3 hours
17	1 hour
18	1 Turn



Plant Change

Dryads of 3rd level or higher have the ability to plant change. This is similar to the 4th level Polymorph Self spell, but it is far more powerful. The Dryad actually becomes a plant in all respects except the mind, hit points, and saving throws. She takes his new armor class, armor value, attack rolls, special attack forms (even spell like abilities, like healing fruits), immunities, and all other details from the form taken (including weaknesses). At 3rd level she chooses a plant known, assumes its shape and then returns to her former shape once a day. A Dryad can't cast spells in any form except that of a linguistic plant (like a Treant). She can't take a completely unique form (such as that of a special character, Elemental Rules, Immortal, etc). She gains the likeness but not the abilities of any other character class (since they are learned instead of naturally belonging to that class). She can become any plant that she has ever seen. She can't change into imaginary or unfamiliar creatures: unless there do exist ten-armed Treants into the world the Dryad comes from or visited—and met before, for example, she can't turn into one. She may change shape at will during the spell's duration; each shape requires a full round of concentration (and any disturbance just negates the change). Every two levels thereafter, the dryad can exercise this ability once more per day, and may select another plant form as well. Example; when the dryad Phoebe reached 3rd level, she chose the thistle as her plant shape; she could assume it once a day and hold it indefinitely. At 5th level, she chooses another; the elm tree. Phoebe is now able to change to plant shape twice per day, to whichever of these two types suits her.

Note that the caster does assume the flaws of the new form as well as its Strengths. During the spell duration, the Dryad can't pass through any Protection from... spell effect. In the process of this shape changing, a Dryad regains some of the damage she may have suffered in previous encounters. The amount is 1d4 hp per level of the Dryad, but never more than half the sustained damage prior to any plant change. Thus, a Dryad can never completely heal herself this way.

Example; Phoebe at 5th level, has 22 hp. She loses 10 hp in combat, reducing her to a 12 total. To heal herself, she shapechanges to a thistle and back. The result after 2 rounds of Shapechanging in a roll of 5d4 results in a 12. However, she cannot regain more than 5 hp (half of the 10 she lost before the shape changing) so her new total is 17.

A Dryad in plant form is still able to be attacked, hurt, and even killed, normally.

Famine Curse

Dryads of 10th or higher level gain a unique power known as the famine curse, or 'Erysichthon's Curse', after the Thyatian human who legends say first suffered it. A Dryad may attempt to use it once each month, and it can only be cast upon a creature that has violated (cut, burned, etc.) a Dryad's home tree. If the offender fails to save vs. spells at -4, he'll be struck by insatiable hunger. Food will be required 24 hours every day, even if it means devouring one's own limbs. After 3d4 weeks, the famine curse will inevitably starve the hapless victim to death. Only a wish or a remove curse of 17th level can save the character.

Now Erysichthon's daughter, Mestra, had that power of Proteus—she was called the wife of deft Autolykus.—Her father spurned the majesty of all the Immortals, and gave no honor to their altars. It is said he violated with an impious axe the sacred grove of Ceres (the name of the Dryad of the tree), and he cut her trees with iron. Long-standing in her grove there grew an ancient oak tree, spread so wide, alone it seemed a standing forest; and its trunk and branches held memorials, as, fillets, tablets, garlands, witnessing how many prayers Ceres granted. And underneath it laughing she (and other nymphs) loved to whirl in festal dances, hand in hand, encircling its enormous trunk, that thrice five ells might measure; and to such a height it towered over all the trees around, as they were higher than the grass beneath.

But Erysichthon, heedless of all things, ordered his slaves to fell the sacred oak, and as they hesitated, in a rage the wretch snatched from the hand of one an axe, and said, *'If this should be the only oak loved by the goddess of this very grove, or even were the goddess in this tree, I'll level to the ground its leafy head.'* So boasted he, and while he swung on high his axe to strike a slanting blow, the oak beloved of Ceres, uttered a deep groan and shuddered. Instantly its dark green leaves turned pale, and all its acorns lost their green, and even its long branches drooped their arms. But when his impious hand had struck the trunk, and cut its bark, red blood poured from the wound,—as when a weighty sacrificial bull has fallen at the altar, streaming blood spouts from his stricken neck. All were amazed. And one of his attendants boldly tried to stay his cruel axe, and hindered him; but Erysichthon, fixing his stern eyes upon him, said, *'Let this, then, be the price of all your pious worship!'* So he turned the poised axe from the tree, and clove his head sheer from his body, and again began to chop the hard oak. From the heart of it these words were uttered; *'Covered by the bark of this oak tree I long have dwelt a Nymph, named Ceres, and before my death it has been granted me to prophesy, that I may die contented. Punishment for this vile deed stands waiting at your side.'* No warning could avert his wicked arm. Much weakened by his countless blows, the tree, pulled down by straining ropes, gave way at last and leveled with its weight uncared trees that grew around it.

Terrified and shocked, the nymphs, grieving for the grove and what they lost, put on their sable robes and hastened unto Ceres, that she might rightly punish Erysichthon's crime. The lovely fairy granted their request, and by the gracious movement of her head she 'shook' the fruitful, cultivated fields, then heavy with the harvest; and she planned an unexampled punishment deserved, and not beyond his miserable crimes—the grisly bane of famine. Ceres, said to her, *'There is an ice-bound wilderness of barren soil in utmost Thyatis, desolate and bare of trees and corn, where Torpid-Frost, White-Death and Palsy and Gaunt-Famine, hold their haunts; go there now, and command that Famine flit from there; and let her gnawing-essence pierce the entrails of this sacrilegious wretch, and there be hidden—Let her vanquish me and overcome the utmost power of food. Heed not misgivings of the journey's length, for you will guide my dragon-bridled car through lofty ether.'*

And she gave to her the reins; and so the swiftly carried Nymph arrived in Thyatis. There, upon the told of steeply mountains, when she had slipped their tight yoke from the dragons' harnessed necks, she searched for the Happy hag named Famine in that granite land, and there she found her clutching at scant herbs, with nails and teeth. Beneath her shaggy hair her hollow eyes glared in her ghastly face, her lips were filthy and her throat was rough and blotched, and all her entrails could be seen, enclosed in nothing but her shriveled skin; her crooked loins were dry uncovered bones, and where her belly should be was a void; her flabby breast was flat against her spine; her lean, emaciated body made her joints appear so large, her knobbed knees seemed large knots, and her swollen ankle-bones protruded.

When the Nymph, with keen sight, saw the Famine-monster, fearing to draw near she cried aloud the mandate she had brought from fruitful Ceres, and although the time had been but brief, and Famine far away, such hunger seized the Nymph, she had to turn her dragon-steeds, and flee through yielding air and the high cloud.



Grim Famine hastened to obey the will of Ceres, though their deeds are opposite, and rapidly through ether heights was borne to Erysichthon's home. When she arrived at midnight, slumber was upon the wretch, and as she folded him in her two wings, she breathed her pestilential poison through his mouth and throat and breast, and spread the curse of utmost hunger in his aching veins. When all was done as Ceres had decreed, she left the fertile world for bleak abodes, and her accustomed caves.

While this was done sweet Sleep with charming pinion soothed the mind of Erysichthon. In a dreamful feast he worked his jaws in vain, and ground his teeth, and swallowed air as his imagined food; till wearied with the effort he awoke to hunger scorching as a fire, which burned his entrails and compelled his raging jaws, so he, demanding all the foods of sea and earth and air, raged of his hunger, while the tables groaned with heaps before him spread; he, banqueting, sought banquets for more food, and as he gorged he always wanted more. The food of cities and a nation failed to satisfy the cravings of one man. The more his stomach gets, the more it needs—even as the ocean takes the

fire its fuel refuses never, but consumes unnumbered beams of wood, and burns for more the more 'tis fed, and from abundance gains increasing famine, so the raving jaws of wretched Erysichthon, ever craved all food in him, was only cause of food, and what he ate made only room for more. And after Famine through his gluttony at last had wasted his ancestral wealth his raging hunger suffered no decline, and his insatiate gluttony increased. When all his wealth at last was eaten up, his daughter, worthy of a fate more kind, alone was left to him and her he sold. Descendant of a noble race, the girl refusing to be purchased as a slave, then hastened to the near shore of the sea, and as she stretched her arms above the waves, implored kind Neptune with her tears, 'Oh, you who have deprived me of virginity, deliver me from such a master's power!' Although the master, seeking her, had seen her only at that moment, Neptune changed her quickly from a woman to a man, by giving her the features of a man and garments proper to a fisher-man: and there she stood.

He even looked at her and cried out, 'Hey, there! Expert of the rod! While you are casting forth the bit of brass, concealed so deftly in its tiny bait,—gods-willing! Let the sea be smooth for you, and let the foolish fishes swimming up, never know danger till they snap the hook! Now tell me where is she, who only now, in tattered garment and wind-twisted hair, was standing on this shore—for I am sure I saw her standing on this shore, although no footstep shows her flight.' By this assured the favor of the god protected her; delighted to be questioned of herself, she said, "No matter who you are, excuse me. So busy have I been at catching fish, I have not had the time to move my eyes from this pool; and that you may be assured I only tell the truth, may Neptune, God of ocean witness it, I have not seen a man where I am standing on this shore—myself excepted—not a woman has stood here." Her master could not doubt it, and deceived retraced his footsteps from the sandy shore. As soon as he had disappeared, her form unchanged, was given back to her. But when her father knew his daughter could transform her body and escape, he often sold her first to one and then another—all of whom she cheated—as a mare, bird, a cow, or as a stag she got away; and so brought food, dishonestly, to ease his greed. And so he lived until the growing strength of famine, gnawing at his vitals, had consumed all he could get by selling her: his anguish burned him with increasing heat. He gnawed his own flesh, and he tore his limbs and fed his body all he took from it.

Ah, why should I dwell on the wondrous deeds of others—Even I, O gathered youths, have such a power I can often change my body till my limit has been reached. A while appearing in my real form, another moment coiled up as a snake, then as a monarch of the herd my strength increases in my horns—my strength increased in my two horns when I had two—but now my forehead, as you see, has lost one horn." And having ended with such words,—he groaned.

Magical Items created and used by Dryads

Powder of mossy growth

Created from powdered moss and other plant ingredients, powder of mossy growth causes moss to grow on any surface. One application covers ten square feet or one human-sized creature and grows into fullness in about 5 minutes (30 rounds). Dryads can use this powder to cover their tracks, hide small objects in a natural setting, or fool observers into thinking that an object has been in a certain place for a long time. If used on humanoids, this powder causes moss to grow on the top layer of their skin, even spreading under clothing. While on a person, the moss causes itching, attracts other growths (such as fungus), and makes the subject unrecognizable at first glance. To get rid of the moss, a subject must sit near a blazing fire for a full week to dry out the moss (or become subject to a dehydration spell—which in this case will give no damage whatsoever). Even then, the subject's hair falls out (due to its mossy growth), and his skin looks patchy for (5-Con adjustment) weeks reducing charisma by -3, unless magical healing is performed. Since the powder causes no ill effects on plants or fairies, dryads sometimes use it to camouflage themselves in forested settings. It will give them a greenish taint of skin.



Spear of entanglement

Made from living wood, this weapon not only causes normal spear damage when it successfully hits an opponent, but it also wraps him in thorny vines, which grow profusely and quickly from the wood of the spear. Immediately upon hitting the foe, the spear causes an additional 1d6 points of damage (-AV as normal) by the explosive growth of the thorny vines. Furthermore, for every round the spear keeps a foe entangled it inflicts another 1d6 points of damage -AV. To break free of the vines the foe must make a strength check against the magical vines (vines ST 16 +1 / WI bonus of the Dryad).

Once the spear entangles a foe, it cannot be wielded against another without first calling back the vines (which takes 1 Turn. Since the wood of this weapon consists of living wood, the bearer must stand the weapon in wet ground or in water for at least three hours every day or the wood dies and loses its enchantment. The vines further have the statistics as follows (AC 4, AV4, HD 3, HP 3d12, MV 240/80' , THAC07, AT 1 strike for 1d6, Size M 6'long, ML 11, IN 4, AL N, XP 50. 5000 gp.

Scroll of Blending Leaves

Although dryads can easily camouflage themselves in their native forests, sometimes their companions need a little extra help in non-forested locales. By creating a scroll of blending leaves (the "scroll" consists of a large oak leaf with plant dyes to make symbols), a creature can hide in any situation with different colors and textures. Essentially, the user becomes invisible at distances of 30' or more. Should someone come closer, the creature may not move or will instantly be noticed by the observer. 1500 gp.

Wooden ring of Calm

Sometimes a dryad finds herself in a situation where she cannot persuade her foes into taking her course of action. At such a time, the dryad can call upon her ring of Wooden Calm to help soothe her foes into a more amendable mood. The ring affects a group of individuals up to 4 creatures of no more than 75 hp each. Once the effect begins, the subjects lose all hostility toward the wearer, often allowing the dryad to persuade them into normal, non-destructive actions. Of course, the moment the dryad acts in a hostile manner or attempts the subjects perform some self-destructive act, the effect ends immediately. 5000 gp.

Habitat/Society:

Some legends claim that dryads are the animated souls of very old oak trees. Whether this is really the case, it is true that dryads are attached to a single, very large oak tree in their lifetimes and cannot, for any reason, go more than 360 yards from that tree.

If a dryad is forcibly taken beyond 360 yard from her oak, she will rapidly (within five rounds) exhibit symptoms of starvation, depression, and exhaustion, and will die in 6d6 hours if nothing is done. A heal spell will negate all the symptoms, but the effect of the spell wears off in four hours, and gllrigimer sets in again if the dryad is still outside her Terel. An exorcism spell will separate the dryad from the tree's 'soul'; in this event, the dryad must find another suitable oak tree within seven days, or the gllrigimer symptoms begin. A dryad's magic resistance should be checked whenever these or other spells are cast upon her.

When a dryad is inside her tree, she can be hurt by any attack form that damages the tree (chopping or burning). But note again that a dryad has quite a few friends in the forest. Anyone who tries to harm her or her tree will have to get to deal with the satyrs, Treants, wood elves, Pixies, Sprites, and druids.

Dryad's Terel

A dryad's Terel cannot be distinguished from any of the terrain surrounding her oak tree; the dryad can roughly pace it out, however, because she becomes increasingly uneasy as she passes from the 330 yard distance to the 360 yard's radius edge. The oak trees of dryads do not radiate magic, but someone finding a dryad's home has great power over her. A dryad suffers damage for any damage inflicted upon her home tree. Any attack on a dryad's tree will, of course, bring on a frenzied defense by the dryad.

Although dryads are generally very solitary, up to six have been encountered in one place. This is rare, however. All this really means is that a number of dryad oaks are within 100 yards of one another and the dryads' paths cross. These dryads may come to each other's aid, but never really gather socially. Any treasure owned by a tree Sprite is hidden close to her home tree. The gold and gems that make up a dryad's treasure are almost always the gifts of charmed adventurers.

These tree Sprites realize that most humans and demihumans fear them for their ability to charm, so dryads only deal with strangers on rare occasions. When approached carefully, however, dryads have been known to aid adventurers. They are a useful source of information, too, as they know a great deal about the area in which they live.

An average dryad lives for as long as her oak tree does. Damage suffered by the tree will affect the dryad adversely, perhaps putting her into a temporary coma even if the tree survives the shock. If her tree dies, the dryad will die as well from gllrigimer unless she is exorcised and transported to a new tree.

Character Dryads

Dryads that haven't attached themselves to a soul tree can be adventuring characters. Hamadryads are always attached to a soul tree and never become player characters. These are just beautiful female tree spirits, shy and nonviolent, but very suspicious of strangers. They remain completely unobserved if hiding, merged, in her tree.

Adventuring Dryads acquire additional powers as they rise beyond the level of normal monster. Some of these are innately developed, such as the ability to change themselves or others to the shape of plants. Interestingly, a Dryad in plant form, or transformed creature, bleeds red if cut being particularly close to nature itself and those Immortals concerned with its preservation, they also develop druidic spellcasting abilities. Like Treants, their close connection to nature is innate and fundamental, so they don't have to be of true neutral alignment or have to follow an Immortal to use druidic abilities.

Dryads who eventually attach themselves to trees retain any abilities they developed while adventuring, but cannot gain further experience or rise in levels.

Ecology:

Dryads are staunch protectors of the forest and groves in which they reside. Any actions that harm the area, and especially its plant life, are met with little tolerance.

Reproduction

There is a 2% chance of encountering a dryad with a female child less than twelve years of age. The child will have reduced statistics for an adult, as determined by the DM. For instance, a young dryad could have 1d4 HP, fight as a creature with less than 1 - 1 HD, and would have none of her "adult" powers except the speak with plants ability, performed at 1st level effectiveness. When the child reaches 12 years of age, her mother helps her find a suitable tree, and she takes up residence as a full-fledged dryad with 2 hit dice and all of a dryad's magical abilities. However, it takes time to master those abilities: the effectiveness of a young dryad's magic goes up one level every year (2nd level at age 13, 3rd level at age 14, etc.) until she attains 9th level effectiveness at age 20. A Dryad child stays with her mother, at least for her first 12 years, when maturity is reached. The Dryad may then find her own tree, and lead an existence much like that of a Hamadryad. Sometimes, a Dryad will wander unattached for a time, as an adventurer. A Dryad need not connect herself with a tree. One might not even recognize a free Dryad as being a forest spirit. Her hair might have a greenish tint, but could just be the color from the male parent. If not connected to a soul tree, a Dryad requires nourishment just like a human, and also ages similarly. For these reasons, most Dryads eventually settle down in a locale suitable for a long, fruitful retirement. Some Dryads never settle down in the normal Dryad custom. They marry a human, live and die as if human herself (but the body will completely vanish if embedded in the ground in less than a day), her children and grandchildren, naturally all female, don't even know they're Dryads, since grandmother told not a soul. This can be discovered in the course of an adventuring career.

Legends

One legend of the druids is that the Rhiannon Queen of Faeries planted many gardens during the worlds creation. At the center of each grew a great tree holding a seed of Rhiannon's essence. The physical manifestation of this essence was the dryad, a tree nymph watching over the garden. Whether this tale is true or not, most druids look upon dryads as the spiritual essence of a forest. As such, they are sacred, and no druid will allow a dryad to come to harm. Perhaps as a result of Rhiannon's mothering of the forest, dryads are somewhat lustful. They are known to seek mates from human and demihuman males of exceptional beauty. Those falling prey to the charm of a dryad have reported sinking into a fog to become one with the forest around them, seeing and feeling all that befalls it. This sensation was reported to last up to several years, after which the male was returned to the world in possession of exact knowledge regarding the forest in which he was captured. Some stories suggest that a tie between the dryad and her consort remain after this. One legend is told of a Forrester who was summoned from a great distance by a dryad to fight against a black dragon that had taken up residence in her forest and frightened its usual inhabitants. At other times, dryads may not actively seek a consort but can aid an adventuring party if the forest is to be benefited by doing so. Thus, while dryads usually remain close by their trees, it is possible for them to traverse the length of their woods to lead helpers to a camp of enemies.

Set up:

While traveling through a forest, the party is approached by a dryad who asks them to attack a small tribe of goblins that have fortified a hill near her tree. The dryad may even use her charm power to help convince the dominant male in the fellowship to assist if his group seems reluctant, though she will not steal the male away.

Well-known dryads

Lotis

This gentle nymph has lived near the shores of Loch Eadaigh since taking her first soul tree, a birch, more than a century ago. She has a firm alliance with the fairies of the loch, as well as numerous close friendships; some local Alfheim elves (including one she once enthralled with her charm) are also her friends and allies.

Normally quite peaceful and mild-mannered, Lotis is enraged by nothing more than the wanton destruction of plant life; anyone she catches doing this will be quickly polymorphed into a toadstool or the like, unless they have an extremely good reason for their actions and are very persuasive.

Lotis dislikes fighting of any sort. She would much sooner call for her formidable allies (via Insect messenger; a water beetle is used to contact the Loch's fairies) if confrontation is expected, but if there is no other option she will enter a struggle herself.

Once a traveler in human society, Lotis has been out of touch with the world, but would enjoy hearing of events in the lands she once traveled (she was agashed by the events between 1004-1009 AC and became a furious enemy of the shadow elves after the destruction of the Canolbarth.). To those who gained her favor, she may become a valuable source of clues for adventures.

Lotis

12th level dryad.

AC7, AV HD 7+7 hp 46, THAC0 12, MV 120'/40' SV C12, ML 8, AL N, ST 10, IN 16, WI 17, DX13, CO 13, CH 16.

Special abilities druid spells (four 1st, four 2nd, four 3rd, three 4th, two 5th, one 6th level), charm person at will, shapechange to plant five times per day. (Forms; purple-blossomed lotus, birch sapling, blue-grass, water lily, Forget-me-not), speak with plants at will

Abilities; Dancing, Horticulture, Hunting, Plant Lore, Medicine, Musical instrument-Lyre, Persuasion, singing.

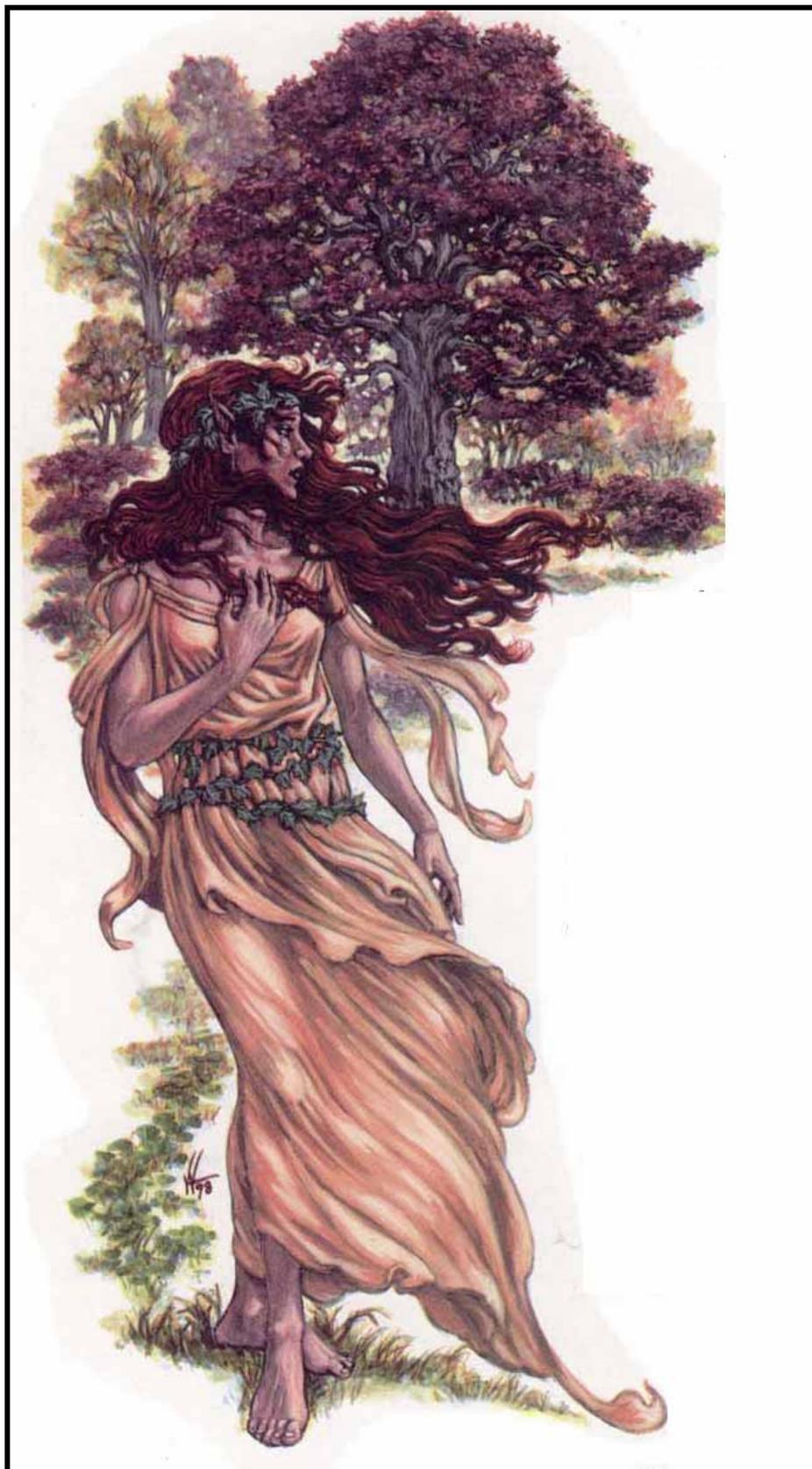
Languages; Dryad, Treant, Thyatian, Elvish, Fairy, +2 other, can communicate with plants.



From a lesson on the newly constructed School of Magic at Krakatos, Karamaikos.

Though it was mid-autumn, the air was warm on the day of the class picnic. The sun was bright, the sky clear of all but a few clouds, and a breeze gently stirred the grass and fallen leaves. Everyone agreed that the guest of honor had outdone herself with her weather-controlling spell, and Belzime, a Druidess of the Dymrak Forest, received their praise with a satisfied smile. Old Malec the Sage had suggested to his students that they bring large lunches when they went out to meet the Druidess and her companions at the edge of the wood. In this way he assured there would be enough to share with Belzime and her three attendants, an aged woman named Hibiscus and two comely young women. "Now, isn't this better than listening to my dull speeches in some sage's dingy classroom?" Belzime asked the assembled students. A chorus of cheers came in answer.

Only Malec dissented. "*My classroom has its attractions,*" he said after finishing off his slice of roast boar. "*At least there we don't have to resort to 'repel insect' spells to keep the ants in their place.*" "A useful spell, nonetheless," said Hibiscus. "As a sorceress and a woodland dweller, I can appreciate the value of having a druid around. Are any of your students interested in druidical magic?" "*I think the boys are more interested in your two followers,*" Malec observed as he regarded his charges from beneath shaggy white eyebrows. Most of the boys were clustered around one of the young women, a flame-haired beauty named Robinia. "*At any rate, now that lunch is over with, we should get on with the lecture. Are you ready, my dear?*" "I think so," said Belzime. "The topic I've selected for today concerns one of our lesser-known forest allies and friends, the wood nymph, also called the Dryad." A few of the boys giggled at this announcement. "Apparently..." she continued, "...some of you are already familiar with the topic. What do you know about Dryads?" After a pause, one of the older students called out from the front of the class.



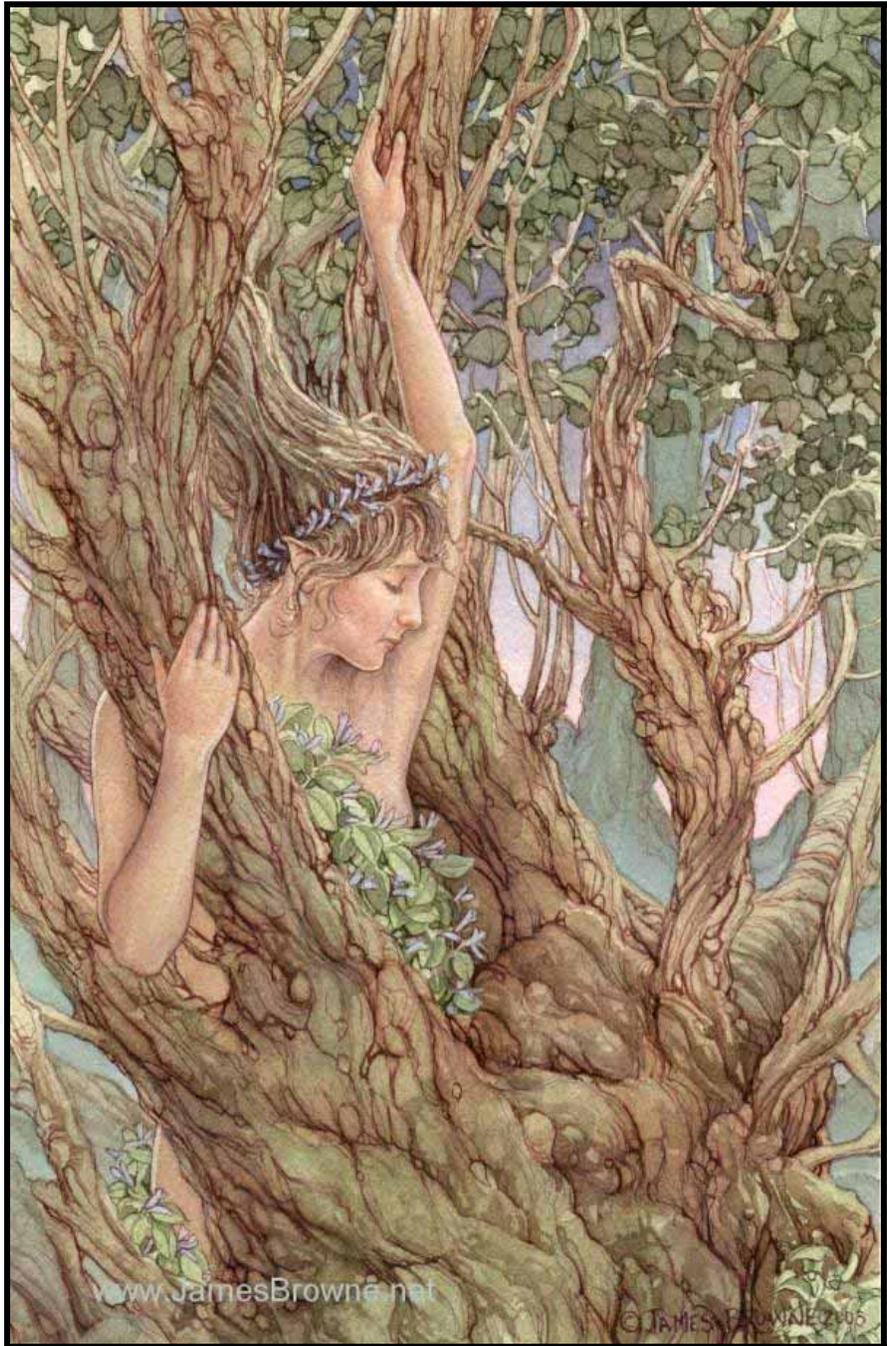
"Dryads look like women with green hair, and they live in trees. I think some of them can talk to plants and some can teleport themselves." "Not bad," said Belzime. "That generally sums up what most people know of Dryads, though some of what you say is not quite correct. Wood nymphs are quite beautiful, as you have probably also heard, and they do have green hair. As for the rest . . . well, I'll start at the beginning.

"Plants, like animals, humans, elves, and such, have a life force that is much like a soul. This force is much fainter in plants than in animals, but some of them still have fairly powerful auras. The most powerful plant auras are found in oak trees, and sensitive humans, particularly druids, can feel the power of their life force from three paces away. This is one reason why we druids consider the oak tree sacred. Certain oak trees in ages past were invested with a special gift, and could form their tree-souls into animate shapes. The Dryad is a permanent physical form of an oak tree's soul, and is only found around huge and old oaks of at least fifty years age. The tree must be large enough to have a powerful soul, to support the Dryad who will live with it and within it. In some sense you could call the Dryad a parasite, but that is not a flattering term and isn't very accurate. Being an extension of the oak tree's soul, a Dryad can't live if her tree dies or if she is taken too far from the tree itself. Most Dryads will never stray more than a few hundred feet from her tree in any direction. They call this area in which they live a Terel. You may be surprised to know that Dryads do not need to eat, though they can consume the same foods that you and I do. They like the taste of nuts and berries, and may dig up certain edible roots as spices or foods. In the wintertime, when most plants become dormant and grow more slowly, the oak tree's life force becomes weaker. Sometimes a Dryad must then eat more foods in order to sustain herself, and many store away foods that they gather during the fall for this purpose. It is rare that anyone will see a Dryad in winter; like the trees, they also "sleep" for long periods of time to conserve their energy.

Because of her ties with the oak tree's soul, a Dryad gains certain special abilities. She can communicate with all forms of plant life, and especially well with the ancient Treants. Since most plants are passive and unintelligent, they will obey anyone they understand. A Dryad can cause plants to reach out and entangle pursuers, act as spies to report if anyone has passed by, cause vines to trip people, and so on. So close is the link between Dryads and plants that most of them name themselves after trees in their woods, yielding some lovely names indeed.

As an extension of a tree's soul, a Dryad can also merge with her parent tree at will. Many people believe that Dryads have built homes inside their trees, and have such furnishings as tables, chairs, beds, and chests full of gold. Nothing could be more wrong; the tiny pile of coins and gems that fascinate the wood nymphs are usually hidden in a hollow of her tree or are buried among its roots. The Dryad herself lives within the tree, merging fully with its soul and becoming intangible."

"If I may, Belzime," interrupted Hibiscus, "it should be said that the Dryad can merge with other trees as well, though she will not remain long within them. If she feels threatened she can cause herself to become fully immaterial and she will be transported instantly to the oak that is her home, merging at once with the tree's soul."



"It is possible that some of you have heard of another power Dryads have," Belzime continued. "Dryads like handsome young male humans and elves, and sometimes want to keep them — the same way they keep minor treasures. The Dryad can cast a spell that enhances her beauty to a man, entrancing him and enabling her to command the fellow by her thoughts alone. A number of my male druidic students have described this effect to me after being rescued from well-meaning Dryads who were taken by their looks." Belzime smiled. "I must be a very familiar face to the Dryads of this wood. I've led quite a few rescues."

A dark-haired boy sitting near the Druidess spoke up. "Is it hard to get the boys back from the nymphs?" "Well, it is at first. The young men never want to be rescued. Dryads are especially good at hiding their fellows, and the men are entranced so they will do anything to avoid being rescued. If the Dryad wants, she can even cause her fellow to merge with her oak tree's soul by her magic; then it is very hard to bring him home. The Dryad who has the lad isn't much help, and will deny having ever seen him. If I come and take the boy away, she will pout and look as if she'd lost a cherished toy. She likes to have the young man cater to her whims and bring her things, and he lives for nothing but the chance to stare blissfully at his 'true love."

Sometimes her spell over the young man will wear off, and the Dryad will sigh and give the boy something to remember her by — a few coins, a gem or two, something like that. When the fellow reaches home, he usually discovers he's been away for several years."

"Druidess," called another boy. "How do Dryads make more Dryads?"

Belzime looked questioningly at Malec, who shrugged and said gruffly, "They're old enough to find out. Go ahead and tell them." "Fine. Well, some of you may have heard about races of creatures that have but one sex. Dryads are one of them, as are sylphs, nymphs, and Fauns. Dryads can have children by human and Elven fathers, and if they do then their children will always be Dryad girls. Dryads can also have children by Fauns, which as you know are always male. The child of a Dryad and a Faun is a Dryad girl half the time, a Faun boy the other half. It hardly seems likely that Dryads and Fauns descended from a common ancestor, so at best we chalk this all up to the perversity of magic, or the whim of the gods.

"The female child of a Dryad," Belzime continued, "will stay with her for about twelve years. If the child is a Faun, the mother will turn the boy over to his father's band for his upbringing. A girl-child will spend the first few years of her life attached to her mother's tree. When the girl comes of age, she will be taken to an oak tree of her own and will become attached to it naturally. The child then becomes a part of that tree's soul, and will live there for the rest of her days. She will rarely see her mother after that, but she will be happy and content with her life."

"Why doesn't she see her mother after that?" a young girl called. "Oak trees may grow reasonably close together, but Dryads by their nature are solitary beings. They are happy by themselves, surrounded by their woods, and they only rarely wish other company. This part of their personality may have developed because oak trees large enough to support Dryads are sometimes not easily found. Each Dryad's attachment to her own oak tree restricts her travel, too, so each must be satisfied with where she lives—and so she is." "Um, my pardons," said Belzime's red-haired attendant. Belzime motioned for her to continue. "It is possible for a Dryad to leave the Terel of her oak for a brief period of time, but she will never do so intentionally. To do so brings on glirgimer, the wasting away of her soul (a sort of Starvation), and she will wither and die within hours. It is said that powerful magics can separate a Dryad from her tree without harm, but"—the girl shivered—"that is a hard thing to imagine!"

One of the more athletic boys in the class, who had listened attentively through the lecture, raised a hand. "Is there some way to get hold of a Dryad and not have her charm you?" The color went out of the red-haired girl's face. "Why?" she asked hotly. "Do you want to catch one for a pet?"



"Robinia . . ." murmured Belzime. "Calm down. Perhaps the young man meant something else." From the tone of the Druidess's voice, however, it was obvious that she agreed with her follower's interpretation. She addressed the boy. "To answer your question, no. Unless one uses powerful magical defenses, the charming power of a Dryad can overcome almost any man's resistance. And some Dryads have kept their men hidden forever. "If anyone were to try to lay violent hands upon a Dryad, he would find her vanishing before him, on her way back in spirit form to her home tree, where she could alert any of her allies nearby. Mighty Treants, remember, care about Dryads greatly, and so do Fauns, elves, Sprites, and Pixies . . . and druids." The emphasis she put on the last word was lost on no one. "It is not a good idea to go hunting Dryads for one's own sport," she concluded. The youth chewed on a blade of grass and considered this. He seemed to lose interest in the remainder of the lecture.

Hibiscus broke the short silence that followed. "This brings up the question of what Dryads like to do for fun—without having a fellow around," she said. "Wood nymphs like their surroundings to be pretty, and themselves as well; they like beauty only for their own sake, not for what others care or think. Dryads will perfume themselves with crushed flower blossoms and style their hair with bits of flowers, leaves, and other woodland growths. Sometimes a Dryad will find a way to trade some of her meager treasure for sewn garments, but Dryads are just as happy without clothing as they are with it. That's another reason why young men often hunt for them—just to get a peek." "They'll have to stand in line behind the Fauns,"

Robinia muttered in the background. Belzime gave her assistant a disapproving glance.

Old Malec stretched himself and stood up from the grass, dusting off his robes. "On that note, I think we should prepare ourselves for the walk home. We still have some things left to see in this forest." A chorus of groans answered him, but he was firm, and the class made ready to depart. Because Dryads are highly intelligent, they don't try to charm morons if they can help it.

"We appreciate your time, Madame Belzime, the sage told her after most of the students had set off for the next stop on their tour. "I think you did a nice job of convincing my boys not to comb your woods for nymphs."

"Don't worry," she said. "It's late enough in the year that they won't find them, or recognize them if they do. Remember what I said about Dryads having green hair? That's only true in the spring and summer. It changes color in the fall to gold, red, or reddish brown. In wintertime it turns white or light brown"

Malec smiled. "So when the boys go looking for a green-haired girl, they'll only find girls like her." He pointed to Robinia, standing on the edge of the forest talking with Hibiscus.

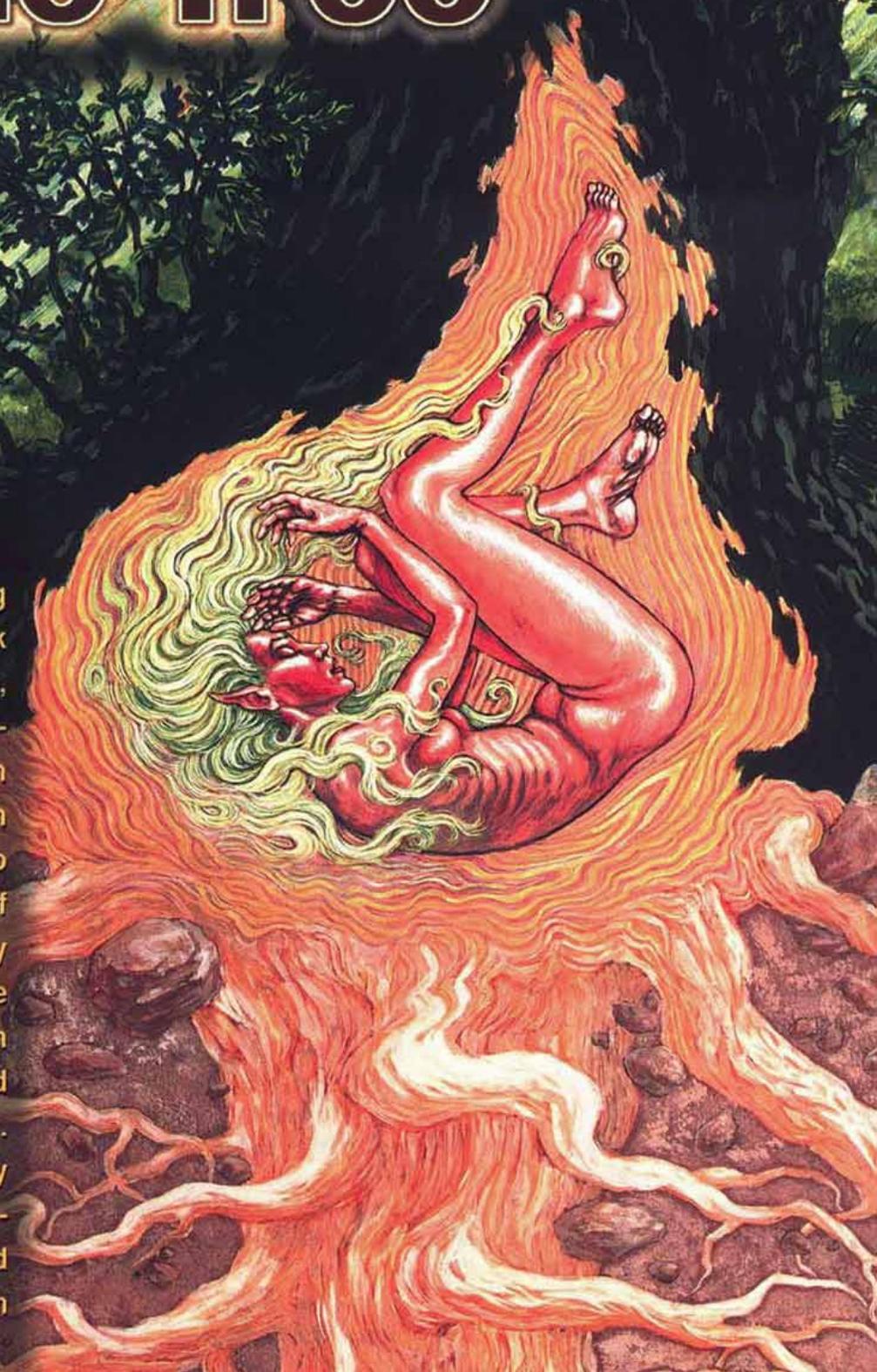
"How long have you known?" Belzime asked. "Since I heard her name. Am I correct in recalling that Robinia pseudoacacia are a variety of locust tree?"



by Miranda Horner

Beyond the Tree

Throughout the ages people have spoken of alluring beings who live inside ancient oak trees. These spirits, called dryads, possess delicate features reminiscent of an elf's, and they have been known to lure travelers away from their journeys for a time. Those who seek to harm an oak often tell of being led away from the tree by these exquisite spirits. Some have become tangled amid the brush surrounding the tree and rendered unconscious by protective dryads. The teller of the latter tale usually wakes up miles away, his belongings dropped several hundred yards apart on a path, leading him farther from the tree.





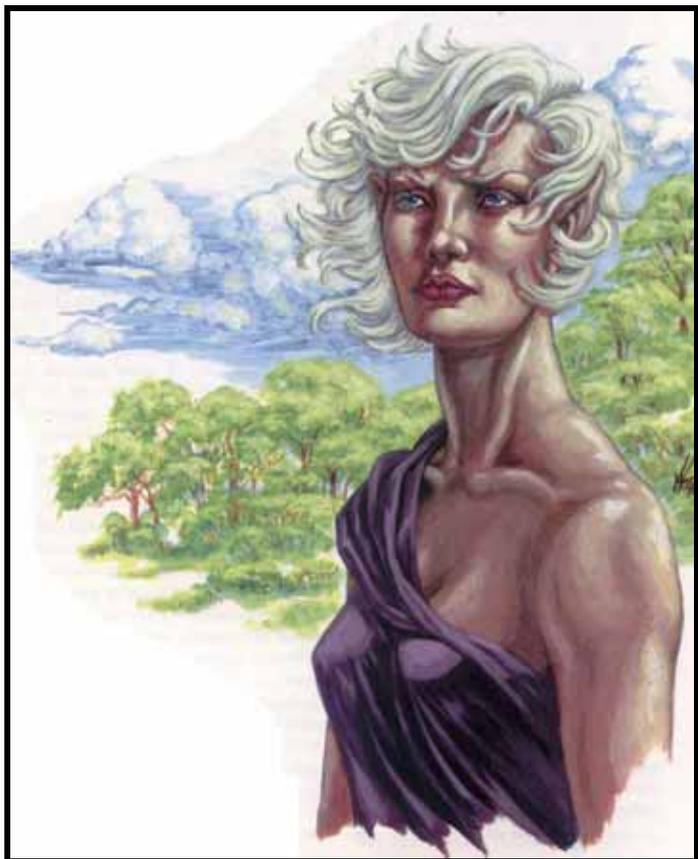
During the destruction of Canolbarth; This Dryad without a Hometree slowly transforming into a Dark Dryad

Some dryads, however, remained bonded to their soul-trees, and while their soul-trees died and became twisted, the dryad finds herself with a growing aching, empty feeling. The mainstay of the dryad's life, her tree is being transformed around her. Her alignment is changed to Chaotic Evil, as is her behavior, until finally she literally rips free from her Hometree and takes a part of the tree within herself. She has become a dark dryad, a wooden mobile free-roaming spirit of hatred and wanton destruction. Now, bereft of her tree, the altered dryad wanders the ruins of the Canolbarth, looking for a way of revenge, attacking every living creature encountered. They were corrupted by the evil powers of the shadow-elves' magic, and the bad magic points like Stalkbrow and became Dark Dryads.

Combat

These vile creatures will attack any sentient creature they encounter, and often group together in a rampage against sentient creatures. They carry no weapons in either tree form, or humanoid form. They will attack with their club-like arms (which reach 10 to 15 feet away from their corrupted bodies, and slam for 1d8 damage each. In addition to this attack they entangle at will with these arms, placing their victims within their upper branches entangles, and keep it there even beyond death. This will give the creature more a horrific appearance in wood form.

They have gained an Armor Value of 3+1d4 (depending on the hardness of their wood, but they lost their Second sight and Invisibility to mortals.





Only when transformed back into a humanoid shape, these bones or other remnants will be dropped. But this is rarely the case as these creatures prefer to appear as monstrous entities, and rarely do so as lustrous females. However, when they do, they appear as female normal dryads, but as if locked in a winter season. They all have white hair. Their clothing—if any—will be tangled and torn. They no longer take care about their appearance, and appear bewildered. Like normal dryads they have several powers, but they lost the ability to cast spells. They also don't get any level increase. They are locked in the level they were as a Dryad, which can be anything between -1 and 36. (Most will be about 3 to 4th level however.) Their Hold Plant ability became a hold Person ability, affecting any humanoids as per spell with the same name; they may use this once a day, and use it to lock victims in place before clobbering them to death.

Their main ability is the Famine Curse., which can be used every Turn. The target may save vs. spells to negate the spell after 3 days. In this period or beyond if the save is failed; any food that the target touches instantly rots into a putrescent mass. The target can attempt a save to choke down the spoiled food. If the target fails at the check, she loses 1d2 points of Constitution. In either case, attempting to consume food leaves the target sickened (The character takes a -2 penalty on all attack rolls, weapon damage rolls, saving throws, skill checks, and ability check) and unable to eat for 1d4 hours. Food created by magic can resist spoilage with a successful check (equal to Dispel Magic) against the caster where each Dark Dryad level counts as 2. It deals 3d8 damage on plants, often killing the plant in the process. It does NOT affect Funghi, but actually proliferates growth/reproduction of Funghi as they feed on dying vegetable matter.

Another ability they like to use is the Growth of Undergrowth, this ability lets brambles, thorns, vines and other similar crap grow in abundance, suffocating the remaining forest, and creating a perfect base for forest fires. Even while they still dislike fire, they like to see other creatures burning to death.

Abilities, that remained are; Plant Door, Detect Snares and Traps (although they reset these traps to use against humanoids of any race), Entangle, Pass without a trace, Trip and Dimension Dorr. All these abilities are used at will and often after each other to rapidly overcome their opponents.

In all respects further they are still dryads, and equal to the creature they were before. They don't reproduce however, not with nature (like a Hamadryad) not with humanoids (which they hate), so their number will eventually decline. The shadow elves have set a price on of 50 gp on any Dark Dryads' head brought to Aengmor city in the year 1018 AC.





Fauns, Satyr (*Spiritum diaboli Temporem*)

Nymph	Satyr																																									
Type	Fairy																																									
Climate/Terrain	temperate woodlands																																									
Frequency	Uncommon																																									
Organization	Band																																									
Activity Cycle	Any																																									
Diet	Omnivore																																									
AL	N, NG, CN, LN,																																									
NA	0(2d4)																																									
Size	52 +1d6 (Fitness 1d12)																																									
ST	3d6=3-16																																									
IN	3d6=3-15																																									
WI	3d6=3-18																																									
DX (PR)	6+2d6=8-18																																									
CO	3+2d8=5-18																																									
CH	3d6=3-15																																									
Languages	Dryad, Local, Animals																																									
Spellcaster Limits;	Shaman 10(7)																																									
AC	8																																									
AV	0																																									
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36					
Xp Needed	—	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■			
HD	1	2	3	4	5	6	7	8	9	10											10+																					
Hp	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■				
MV ? SW	+50 cn/ ST adj.																																									
0-300 cn																			150'/50'									60'/20'														
301-600 cn																			120'/40'									30'/10'														
601-900 cn																			90'/30'									0														
901-1200 cn																			60'/20'																							
1201-1500 cn																			30'/10'																							
1501-1800 cn																			15'/5'																							
1801+ cn																			0																							
THACO	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2																								
Attacks	1weapon (dagger, Sickle)																																									
Damage	1d4																																									
Attacks	1ram																																									
Damage	2d4 by horns																																									
Special Attacks	Pipes usage; Charm, Sleep, Fear																																									
	Growth of Plant with Pipes																																									
Ability Save Penalty	+3	+2	+1	0				-1				-2				-3				-4				-5				-6														
Special Defenses;	Second Sight																																									
Immune to;	Normal Disease																																									
Obligatory Skills	Tracking																																									
Skills (+N bonus)	2	3	4	5	6	7	8	9	10	11	12																															
Advised Skills	Musical instrument(pipes), Winemaker, Hiding, Forest Survival, Hunting, Drinking																																									
DL	+25 to wines, Mede +10, other +5.																																									
Extra Vulnerable to;	Holy Water (1d4 damage), unwe'l vs holy places and objects																																									
AM %	10	20	22	24	26	28	30	32	34	36	38	40	42	44	46	48											50															
ML	6																																									
SV DR	13			11			9			7			5			4			3			2																				
SV MW	14			12			10			8			6			5			4			3			2																	
SV TS	13			11			9			7			5			4			3			2																				
SV DB	16			14			12			10			8			6			4			3			2																	
SV SP	15			13			11			9			7			5			4			3			2																	
XP	—	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■			
TT	D.																																									
Body Weight	Size x ST / 4.1LBS																																									

Also called fauns, satyrs are a pleasure loving race of half-human, half-goat creatures. They symbolize nature's carefree ways. The fauns are a lively, festive race. They dislike violence and seriousness, and are incapable of comprehending races that have much of either—though they understand violence more than seriousness. Fauns are supported by nature's bounty. Everything they need is there for the taking. The one important thing nature does not provide to them is wine, so they make it themselves, but only because they're so terribly fond of drinking it. They would prefer not to work at all, and will not hesitate a moment if offered any opportunity to get the drink by other means, including theft (the very idea of stealing is a riddle to them, as nature gives, how can

one individual or a group 'own' something as it is part of nature). Bribes of wine are the quickest way to a Faun's heart, but become angry when given vinegar.



Fauns, also known as Satyr or when they're old Sileni, are benevolent wood spirits, dwelling in caves and beside springs. Like hamadryads, they're the manifestations of nature's life forces, particularly those of water; but they're not connected to specific things, as dryads to trees. This is the freedom bound in water, going where it goes, mostly unrestricted.

Appearance

Their appearance varies, but in all cases a Faun seems a combination of a man and a beast, human sized or somewhat smaller. Some have the ears and tail of a goat, horse donkey, or mule, some have horns and cloven feet, possibly even goats' furry legs, as well. If their ears do not resemble those of animals, they're pointed, like elves, and large. Most Fauns prefer not to wear any clothing, save perhaps a wreath or crown of leaves and twigs, or a shawl in winter.

They're, however, impulsive and entirely unpredictable; chaotic swings of mood and impulses make a Faun seem the model of gentle kindness one moment and diabolical cruel in the next. They all have two small mostly jet-black horns that poke through the satyr's coarse, curly hair on their crown. The skin of the upper body ranges from tan to light brown, with rare individuals (1%) with red skin.

A satyr's hair is medium, reddish, or dark brown. Rare examples of white fur have also been recorded. Regardless of its coloring, the fur always matches that on the rest of the body.

The horns and cloven hooves are black. The upper body, aside from being muscular, is also very hairy, and to Fauns beards are commonplace—the mark of an adult among the members of the race. Fauns value their beards almost as much as dwarves, but beards never denote social status. Goatees are frequently worn. The faces of Fauns are quite handsome. Their eye color covers the same range as humans. With a few extraordinary exceptions, such as brilliant green or light amber.

They are usually of Chaotic Neutral alignment—but rarely good or evil.

Combat:

Surprise

Satyrs have keen senses, so they gain a +2 bonus on surprise rolls. They can be almost silent, and can blend with foliage so as to be 90% undetectable; this gives opponents a -2 penalty to surprise rolls. Satyrs have infravision to a distance of 60 feet.

A satyr attacks by butting with its sharp horns for 2d4 points of damage. Some (20%) use +1 magical weapons, especially long or short swords, daggers, or short bows. Additionally, satyrs gain a magical resistance when within 10 miles of their (viable) birthplace. This fades to 10% once they leave the forest but can be restored later.

Armor

Because of their close connection with nature, Fauns are acutely uncomfortable in metal armor, and therefore refuse to wear it, regardless of profession. The only exception to this rule is Elven (Mithril) Chain mail, which may be presented as an award to a particular Faun by grateful elves. Because of its make, Elven Chain mail also does not interfere so sharply with this "natural connection," and so can be worn by Faun fighters. Fauns may, however, use any kind of shield that their class ordinarily permits.

Being closely associated with the forest, Fauns have a 50% chance of nature and correctly identifying plant and animal types, as well as identifying pure water. The character must be concentrating on the particular thing to be identified in order for this ability to work.

Special Abilities

Fauns are 50% resistant to charm spells cast by any creatures basically associated with nature (Dryads, Nixies, etc.), or to spells that are cast through music or singing (a Harpy's song, a bard's playing, a true Faun's pipes, etc.). Even if the 50% resistance fails to negate the effect, the normal saving throw is applicable. They also have an inborn Tracking skill.

Before resorting to combat, a satyr often plays a tune on its pipes, an instrument only a satyr can use properly. Using these pipes, the satyr can cast charm, sleep, or cause fear, affecting all within 60 feet, unless they make a successful saving throw vs. spell.

Usually, only one satyr per band has pipes. If comely females (Charisma 15+) are in a group met by satyrs, the piping will be to charm. Should the intruders be relatively inoffensive, the piping casts sleep, and the satyrs steal all of the victims' choice food and drink, as well as weapons, valuables, and magical items. If intruders are hostile, the piping is used to cause fear. The effects of the piping lasts 1d6 hours or until dispelled. Any creature that saves vs. piping is not affected by additional music from the same pipes in that encounter. A bard's singing can nullify the pipe's music before it takes effect.

The intimate connection between fauns and natural Impulses, combined with their musical talent, leads to a peculiar, evocative power in 5th level Faun or higher. Given a musical instrument (preferably shepherd's pipes) with which he is proficient, he may attempt to draw out some Impulse in another character and make it dominate its behavior. Deaf targets are immune to this ability, even if they could sense the vibrations of the music.

For example, suppose one character is mildly annoyed at another, but he represses the emotion; a faun could draw out and amplify the anger, to make it totally dominate the mind, actions, at its subject., so that he attacked the objects of the character's ire. A small seed of the Impulse must be present; so a meditating Cleric, for example, could not be forced to attack a passerby. Things that could thus be amplified include anger, confusion, love, hunger, thirst, sex, panic (a word derived from The Immortal Pan).

A faun needs at least a full round to effect this control and subjects are permitted a save vs. spells. The longer the faun is able to play the music, the better his chance of success. Therefore the save changes (see Table here). Danger for the faun lies in playing so long and intensely; on the 5th round and thereafter he must make (normal) saves himself or be consumed by exactly what he's trying to stir in his target, any time the fun's playing is interrupted (including by attacks), he must start over anew.

Higher-level fauns improve this ability at this, such that saving throws are at a penalty against these higher level fauns (or a bonus against the lower levels. The DM must carefully adjudicate the use of this power, since which Impulses are present in a character can be highly variable and difficult to determine. As always the DM's word is final.

Rounds Playing	Subjects Save
1	+4
2	+3
3	+2
4	+1
5	+0
6	-1
7	-2
8	-3
9+	-4



At 10th level or higher this power is so great, that even plants and deaf subjects are subject to it (they sense vibrations). By playing properly for 5 rounds or more, the faun may increase plants; Impulse to grow, flower or bring seeds. This rapid development that results is equal to a Growth of Plant spell., but lasts as long as the plants exist (some dead plant even remain bothersome as dead bush. This effect causes normal brush or woods to become twice as large as their normal growth.

An area of up to 3000 square' may be affected (the dimensions chosen by the caster). The plants to be affected must be entirely within the 120 feet spell's range. The affected area becomes Impassable to all but tiny- and giant-sized creatures. The effect lasts until a Shrink Plants is used.

Fauns love the forest and most of the creatures that dwell there. They are not overly fond of large cities. A Faun character may, of course, be of any alignment, but most are neither good nor evil. Among the other character races, they prefer elves and gnomes, treat humans with goodwill or tolerance (often tempered by their early experiences with humans), are neutral to dwarves, and react to humanoids with antipathy. In the world of adventurers, they are interesting and valuable companions.

Drinking

They have an inborn resistance to alcoholically beverages, and this is sometimes improved by the usage of a drinking skill. However they're only slightly better than a human in any drinks other than wines. The drinking skill is used to drink more without becoming drunk. A Faun will become under influence as soon as he drinks as many AP as his constitution, but to become drunk he checks his drinking skill. When they drink, it is often to excess, and they may become overly friendly and familiar— particularly to women of the human, Elven, kind. Despite this forwardness, most Fauns are considered charming, and women of these races find them attractive. But beyond this gregariousness, Fauns have a deeply private side as well. No matter how well accepted by their friends and colleagues, many Fauns never completely outgrow an acute sense of being an outsider. It is not unusual for a Faun, when not actively adventuring, to slip away from a group and sit alone in the forest. There he may be found, playing his pipes to the forest creatures or just thinking. Fauns may seem like frolicsome and even irresponsible individuals, and in some ways they are, but those who know them well realize they are also capable of great depth and commitment.



Habitat/Society:

Most Fauns roam the woods and meadowlands in small, lusty bands, carousing and wenching wherever and whenever they can. They are overly fond of music and drink; it is a sad Faun who can't carry a tune or hold his own in a drinking bout. Typical examples of the race will carry some sort of wind instrument and a wineskin before they even think of carrying a weapon. Of course, their ability to butt with their horns almost precludes this need.

Satyrs are interested only in sport: frolicking, piping, chasing wood nymphs, and other pleasures. They resent intrusions and drive away any creature that offends them. A lucky wanderer may stumble on a woodland celebration, which will contain an equal number of dryads and fauns plus 3d8 other woodland creatures and a 25% chance of 2d6 centaurs. Strangers are welcomed only if they contribute some good food and drink, especially superior (10+ gp per bottle) wines. Such wine can also be used to lure or bribe satyrs. If a group includes elves, they have a better chance of being welcomed.

These celebrations last all night in warm months, with newcomers waking up the next morning with massive headaches, minus a few valuables, and not a woodland creature (nor their tracks) to be found.

Shying away from the trappings of an organized society, a colony of satyrs usually includes young numbering 50% of the adults. Satyrs live in comfortable caves and hollow trees. There are no female satyrs and sages believe that dryads are the female counterparts of the satyr, and that satyrs mate with dryads to produce more satyrs and dryads. Satyrs share the dryads' affection for humans of the opposite sex, but a female charmed by a satyr might return after 1d4 weeks (10% chance).

Satyrs are an inoffensive, fun-loving race. They rarely venture more than 10 miles from their homes, most often doing so to gather food. They are fond of venison and small game but also eat plants and fruits.

Obviously, given the male-dominated society Fauns live in, with no positive feminine influence save for those first years, they are always gruff, masculine creatures. They hide their true emotions, though they tend to be quite outgoing. Because of the Faun's state of mind and social values, charm spells have quite interesting effects depending on the sex of the spell-caster. If a Faun fails his saving throw against a male spell-caster, he immediately attacks the spell-caster to establish dominance and is thereby acting accordingly to the "friendship" the spell implies. If he does make his saving throw, he might attack anyway—but the spell will ensure that the attack will be immediate. Failed saves against a



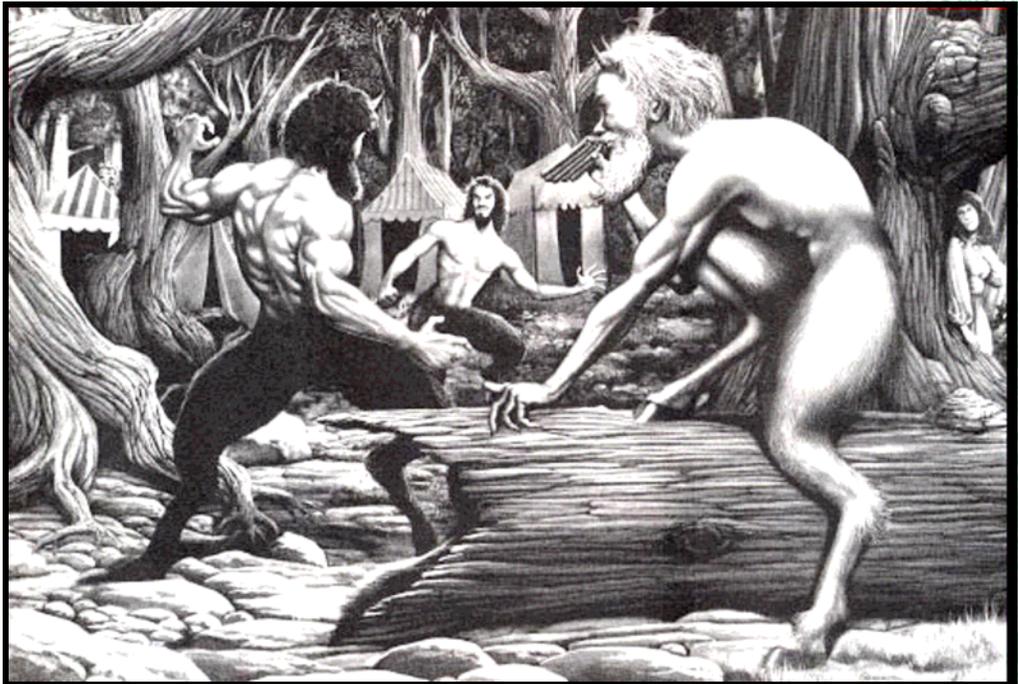
female spell-caster means the Faun will be even more obnoxious in his attempt to woo her. Here the Faun will become the jealous lover, keeping all males away from his "true love."

Fauns don't understand male-female love beyond its physical aspect, and marriage is a totally alien concept to them—they are forever bachelors. No Faun could hope to restrain himself from the charms of a new female that happened along. Relationships with other males are quite another thing. The physically strongest Faun in any band is always the leader; Druidic types never rise beyond the title of "advisor," and even then they are rarely consulted, despite the respect the rest of the band holds for them (it is considered a sign of weakness in a leader to seek too much advice or magical assistance). The leader of the band has no verbal title to which he is referred, save when the band is dealing with other races. In this case, he would be given the title "Chief."

A leader reigns in one-year spans, renewed or lost each spring in a special ceremony known to the Faun as the Rutt. Basically, the Rutt is a trial of elimination through bare-handed combat among all mature members of the group. Fauns consider the use of their horns legal in this contest.

The battles are never to the death, as the intent is to humble the loser and acknowledge the superiority of the winner. Eventually, the overall leader is established and given homage by all, in the form of food and drink, musical instruments, weapons, and similar gifts a Faun would consider useful. The leader is also given first choice of all willing females the band comes across.

This type of conditioning affects the Faun beyond his natural social group. To entice a Faun to join a party of male adventurers, the respect that the Faun associates with friendship must first be established. This is done in only one way—the prospective "friends" must be battled to determine dominance (friendship will occur, all other things being equal, no matter who wins). However, if the Faun wins, he will expect to be considered superior to his friends in all ways, and he will want to make all the decisions for the group.

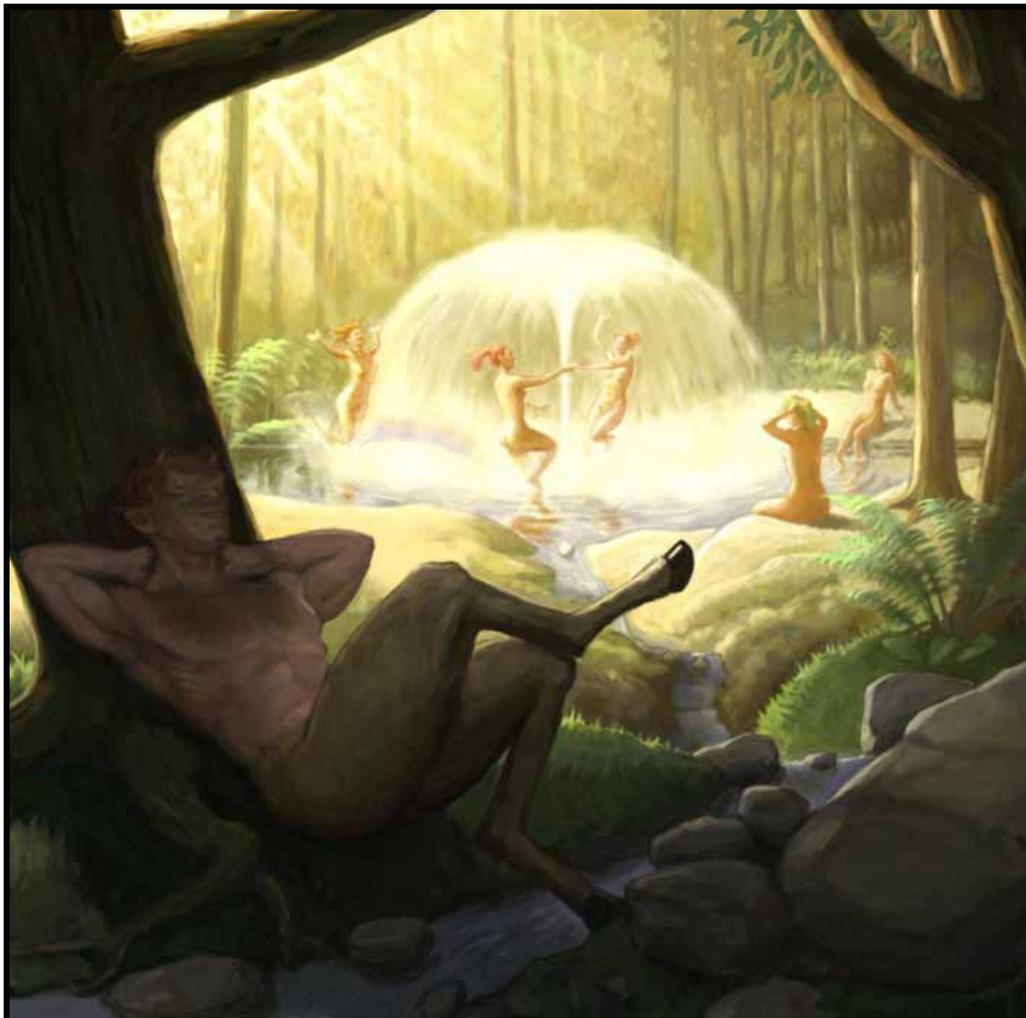


Thus, a Faun will always consider himself better or worse than everyone else; fighting everyone he meets to establish this. Magic is disdained during such contests as much as is the use of weapons, as both are considered to be the mark of a coward. As during the Rutt, Fauns will not fight to the death during such battles. A party's alliance with a Faun will always be a rough-and-tumble experience at first.

Female humans, elves, and the like have an even more difficult time with satyrs, as they are considered good for one thing and one thing only. A female who cannot defend herself, or one who isn't obviously the partner of another male, will be courted tenaciously. The satyr will sing and play for her, vigorously proclaiming his love for her, though he would offer his affections just as copiously to any other female who happened by. Male defenders of a lady's honor will be battled to determine dominance, with the winner having the "right" to woo the female. Satyrs are completely unable to conceive of this as being wrong. Females who manage to put off the satyr's overtures are forever considered honorary males, as a "real woman" couldn't possibly turn the satyr down. This putting off may take some time, as every satyr considers himself a Casanova and will certainly be a problem in the meantime.

Fauns band together in large clearings in isolated groves on these nights, with sometimes as many as a dozen different groups. Ritual mock hunts and fierce wrestling contests are held in the moonlight around a roaring fire. The winners that come out of these two events are called Hunters for the entire month to follow, the titles to be renewed or lost at the next gathering. Hunters are given choice food in the interim and are honored as the Chiefs personal bodyguards. Tales of the great hunting exploits of Skerrit are then related by the most prominent druidic priest present. These stories are followed by a fabulous feast of wild game hunted down earlier that day. Afterward, before dawn, the bands disperse into the trees.

As can be seen, though the Fauns are a flighty and frivolous race, they are well in touch with the land and their patron gods. Unlike many races, however, they unfortunately have no stories of creation—either of the world or themselves. Sadly, not even the Fauns themselves can give us any insight toward the secret of their origins. They are fairies, that is clear, but it is assumed, due to their similarities that they are related to the Diaboli from the Nightmare Dimension. Diaboli, however, aren't fairies, but if they ever have been is unknown. It could be that diaboli evolved similar to Elven from fairies like the Satyr and became the dominant species.



Satyrs and Dryad speak the same language and can speak the local human/Elven tongue. Satyrs living near centaurs are 80% likely to be friendly with them and often speak their language. Rarely (5%), satyrs are found with Korred.

Fauns as Player Characters

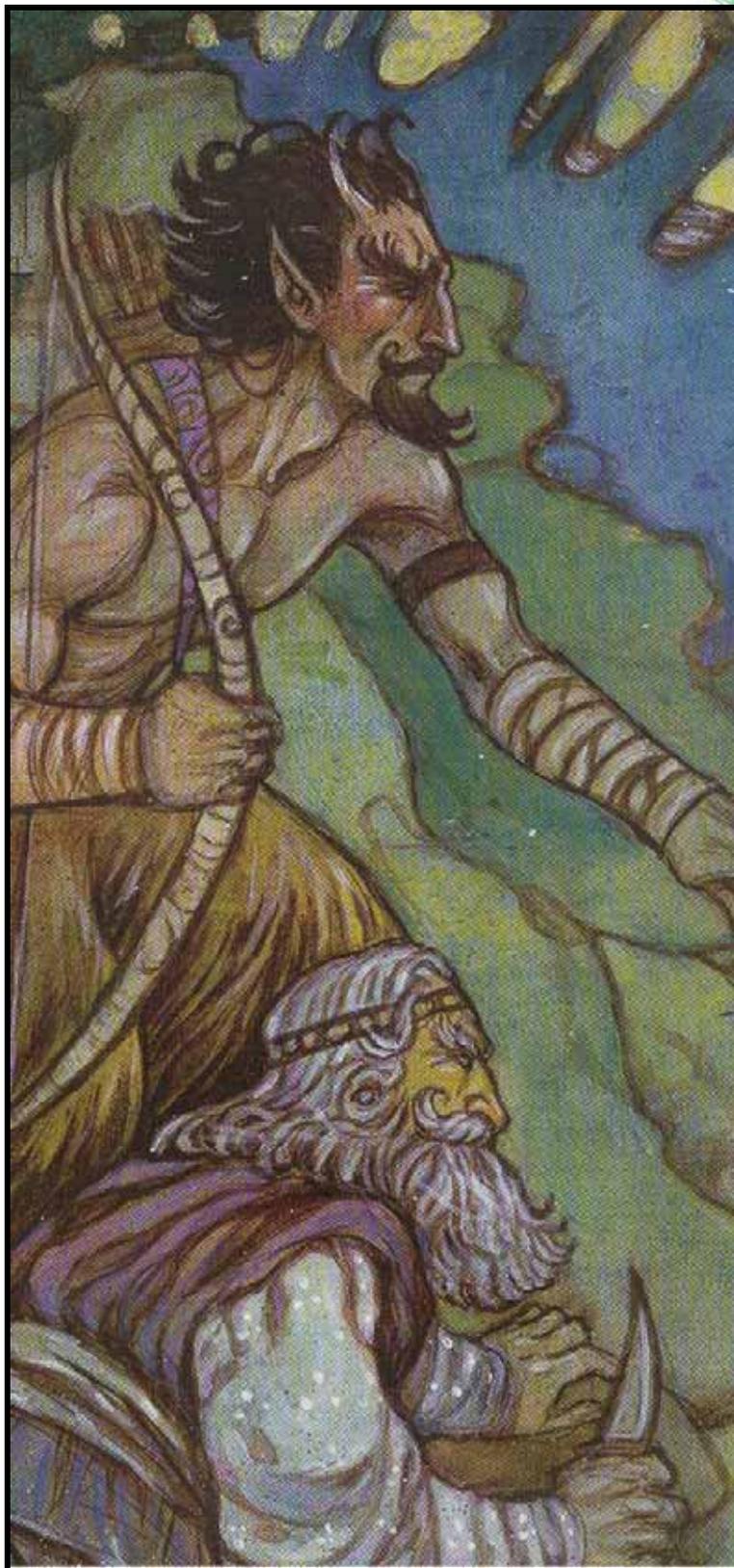
If correctly role-played, fauns may work well as a new race for adventures in both wilderness and dungeons (although the latter are likely to make fauns uncomfortable; they are far more at home out doors).

If played exactly as described above, fauns might make difficult companions. Their impulsiveness makes them unreliable, at best. It is therefore recommended that player creature fauns be unusual in temperament—probably still somewhat chaotic, or at least neutral in alignment, but capable of differentiating between urge and action. A player faun is assumed to be intelligent enough to realize that humans and demi-humans think differently than he does; and if he wishes to get along in their company, he must more or less suppress some of his impulses. Of course, he might not like this, and might continually argue with other characters about how absurd it is to act as they do, but this is a fun part of playing a Faun. If not played like this, instead of the more common Faun, one played properly will not be too chaotic or extremely disruptive to a party unity, and does not become very boring very soon.

While they do have a festive bent, they don't always think of the next opportunity to celebrate and carouse. Players should use their own judgment to decide how often their satyr heroes feel the need to start or take part in a woodland celebration. A good rule of thumb is that they instigate a celebration (or go find one) at least every time they accomplish a specific goal. Additionally, satyr heroes are not limited to the woods when it comes time to celebrate life or an accomplishment; they can easily take part in the fun in a local tavern

Sometimes a Faun, probably seeking more excitement in his life, will agree to join a group of adventurers. In general, a Faun makes for a tough opponent, so the presence of such a creature is rarely undesired in an adventuring party. His ability to survive and dwell in harmony with nature makes his company a boon to those seeking to traverse a sylvan wilderness. Mind you, Fauns are rarely as reliable as an Orc would be, or as reassuring as the presence of an elf. Fauns have short attention spans; they are very much creatures of the moment and rarely plan ahead. Although they are suitable companions for a short stint, they can rarely stay interested in an adventure long enough to continue it for more than a week at most. They will certainly leave when it suits them, often without as much as a word of explanation.

Satyrs respect life. They don't normally have problems with those who need lumber for buildings or fires, or game for food, but the moment someone starts endangering the natural balance (or threatens a Dryad's Hometree), a satyr hero takes notice. Depending on how well the satyr is being role-played, he might attempt to council the ignorant offender, punish them, or find some solution in between those two extremes. Additionally, they have a great deal of respect for the Alfheim elves and druids in general.



DM's can find several ways to bring a satyr hero into their campaigns. He can begin with a quest for satyr pipes granted from his elder. He can either introduce the satyr hero to the other player characters quickly (they meet at an appropriate part of the current campaign) or have a solo session with the player to set up the situation beforehand. Sample quests can include persuading a forest creature to help him find deceased large or giant birds so that he can use their bones for his pipes, finding some reed or bamboo and defeating a rabid animal that is lurking in the area, or simply vanquishing a minor foe of the forest and looting his or her goods for useful pieces or tools to make the pipes.

DM's can set up some other interesting situations not involving pipes that would allow a satyr hero to join the current campaign, or at least meet the other heroes before the campaign truly gets started. For example, the heroes can meet at a forest or town celebration. Perhaps a local holiday has caused the inhabitants of that area to break out the ale and start singing and dancing. This can easily draw a satyr PC into the party's midst. Many other options exist, of course, and are limited only by the DM's imagination.

Once the satyr has started playing, the DM can continually craft small adventure hooks to keep him involved in the current quest. Perhaps the PCs are trying to save some elves from evil ogres. Before they leave, a scholar could approach the group and request that they help her find a lost tome. The scholar can also hint that she believes when they find the tome, they'll also find another book with tree lore and magic or old songs. The DM should choose something that will either help the satyr complete a piece of his quest or that simply interests the character. Once the campaign begins, it should be easy to figure out what might tickle the fancy of a particular satyr PC. Of course, the current quest that the PCs are attempting to complete might be enough to keep the satyr PC interested in the game!

In the past, satyrs were not known as travelers, and this is with good reason. Whenever they leave the area that they grew up in and protected, they lose the magical protection that the forest or wood of their birth extended to them. If they ever settle down for more than a year and actively protect the area they live in, this magical protection again takes effect. Essentially, they establish a link to the land they love, and this link grants them protection from the magic of others. As a being of nature and magic, though, the satyr never completely loses a basic protection from magical effects, it can and will be reignited on the right circumstances.

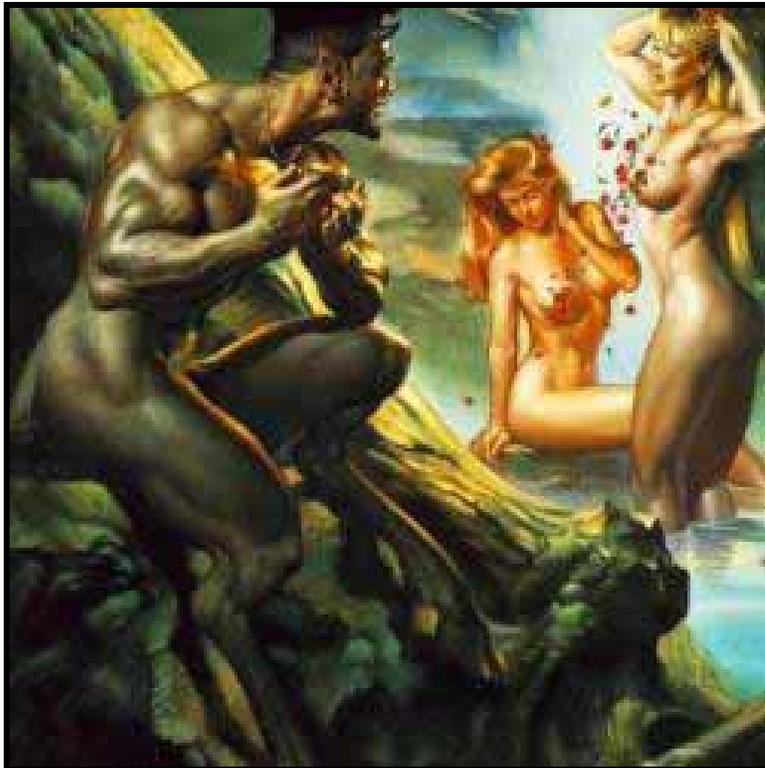


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Mind you, satyrs are rarely as reliable as a human ranger would be, or as reassuring as the presence of an elf. Satyrs have short attention spans; they are very much creatures of the moment and rarely plan ahead. Although they are suitable companions for a short stint, they can rarely stay interested in an adventure long enough to continue it for more than a week at most. They will certainly leave when it suits them, often without as much as a word of explanation. However, the presence of a satyr will always mean one thing: a lot of fun. The satyr sings and dances on the gloomiest days, but this may well serve to irritate rather than cheer fellow adventurers. He is especially well received by those with the baser instincts of drinking and wenching in mind, for these are part of every good satyr's personality. It would seem that satyrs have little time to spare for matters of theology, but they do have several holidays that pass as religious in some sense. The Festival of Pan generally follows the Spring Rutt in which the band leaders are determined.

Pan is honored but once a year and is considered to be the patron god of wine and music. Individual groups of satyrs gather in secluded glens to hear humorous tales of Pan's many exploits, narrated by their druidic priest or by their leader if a druid is not present. Contests of music and drinking bouts follow this, the winners of which are crowned with wreaths of spring leaves. Furthermore, a great bonfire is built, into which are hurled skins of good wine and finely crafted musical instruments. This sacrifice of material goods brings an end to the ceremony.

Ixion, the god of the centaurs, is also honored by the satyrs. They refer to him as the Hunter in the Green, and the ceremonies dedicated to him take place each month on nights of the full moon. Satyrs band together in large clearings in isolated groves on these nights, with sometimes as many as a dozen different groups. Ritual mock hunts and fierce wrestling contests are held in the moonlight around a roaring fire. The winners that come out of these two events are called Hunters for the entire month to follow, the titles to be renewed or lost at the next gathering. Hunters are given choice food in the interim and are honored as the Chiefs personal bodyguards. Tales of the great hunting exploits of Skerrit are then related by the most prominent druidic priest present. These stories are followed by a fabulous feast of wild game hunted down earlier that day. Afterward, before dawn, the bands



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Psychology

Fauns may be described by a single word; Impulsive. They're full of animal passions, which they can't separate from the act of seeking immediate fulfillment. In their dialect of Dryad language, the word meaning 'to desire something' is actually the same word that means 'to act to get something'. It's well to keep this in mind when dealing with them. If it strikes a Faun, for example, that he likes a trinket—say, a neat magic item or piece of jewelry—the concept of wanting to own it is inseparable from the concept of trying to gain it. The Faun is therefore likely to do whatever is possible to acquire it (Theft, Bargain, Threat, etc.).

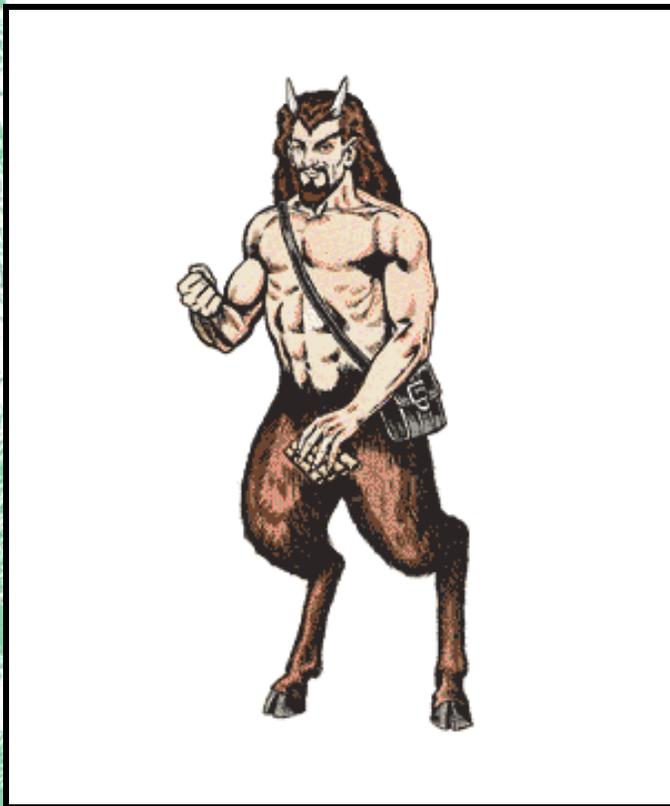
Fauns have no conscience in the way humans do. Accurately, they perceive themselves as a part of nature. Their Impulses are therefore directly from nature. How can one question nature, since it is what one comes from, it is what one is? One of course simply follows. Impulse and action are one. In this philosophy, there is no need, nor room for a conscience, since there is no difference between right and wrong. If something is done, it springs from nature; it simply is. If asked a Faun if what he did—say, stealing your trinket—was right, he'll be puzzled. If you force him to think about it, he would have to say, it was nature; if you think nature is good, then the action was good, if you think nature was bad, than it was bad.

As for himself, the Faun doesn't bother thinking about such silly questions. To do so would be to waste valuable time that could be spent being Impulsive, natural, and fully alive.

Few Fauns could tolerate a conversation that went so far, they'd be too busy following whatever Impulses occurred along the way. The race isn't intellectual. The few with longstanding philosophical Impulses have generally concluded that nature is good, and so is life, so they need not think any more and instead should get on with living. Humans and demi-humans, who see some difference between Impulse and action, and who are always struggling with what they 'ought' to do and repressing their desires, are believed by Fauns to be strange and perverted.

Reactions

On the other hand, most other races usually describe the Fauns in this very way—strange and perverted. They think the goat people are dirty (indeed the rarely wash, but instead regularly swim), rude (indeed, any impulsive words are used if they know their general intent, not regulated by behavioral rules), crude (indeed the see everything as equal, without standing rules other than the strongest rule—nature power rule 1), cowardly (not really so, their instincts just say running away gives a greater chance to survive than battling), and malicious (indeed, the love to play pranks, and make all varieties of fun). A Faun has no problem with these descriptions, because he doesn't attach any value judgments to them. For example, if you tell a Faun he's a coward, he'll interpret that as; *'this human is saying that I decided to run away from the Dragon rather than fight it'*. If it's true, he has to agree. The Impulse was to run rather than to be fried, so the action was the same. The same could be said for 'dirty'—covered with grime, because the Faun hasn't had the urge to bath or swim in a few weeks. In neither case does the Faun have any concept of that state being 'bad'—any more than he would see the reverse as 'good'. It just is.



Music

Music is another primary Faunish Impulse. It may be their sole intellectual pursuit; ever since shepherd pipes, their favorite instrument, were invented, Fauns have spent countless hours tripping through the forests, meadows and mountainsides, tirelessly Improvising performances of their peculiar, haunting music, until a more urgent Impulse diverts their attention. The Centaur sage, Chiron, is said to have offered this as proof of the superiority of intellectual pleasures.

All Fauns are musically inclined, and many make their own "Pan pipes" from local materials. But once in a lifetime, a Faun will quest to craft and master a set of magical pipes; the one who does soon rises to an exalted position within his band, though his chance at seizing leadership is no greater than others (resorting to the use of the pipes during the Rutt would brand him a coward).

These magical pipes are known to cause listeners to fall asleep, be seized with fear, or to become entranced should certain melodies be played on them, but even without these effects, Fauns find the pipes useful in wooing women, making friends with other sylvan creatures, and threatening their enemies. A Faun lucky enough to craft a set of these magical pipes may never possess more than one, nor can he craft another for someone else. The actual construction of a set of pipes (magical or otherwise) takes a full week, wherein no other activities save the basic functions of living can be pursued.

The pipes never give off a magical dweomer because in fact, the magic comes from the Faun's intuitive knowledge of music. The finely crafted reed pipes are merely a focusing agent for their magic. Many a thief has been disappointed after going through the dangers of obtaining such a set, trying to sell the useless 'magical' thing, while being 'cursed' for a full week, wherein no other activities save the basic functions of living can be pursued.

If lost or destroyed, by the Faun, another set may be made, but no more than one Faun in any band will possess and be able to employ the magic pipes. If another happens to gain the ability, he goes off on his own to seek another "pipe less" band, into which he will always be happily accepted. Ceremonies dedicated to him take place each month on nights of the full moon. Many a thief has been disappointed after going through the dangers of obtaining such a set.

An interesting fact stemming from this point of view is that it is Impossible to insult a Faun. If you try—say, by calling him a little dirty coward—he'll agree with you if the description seems factually correct, and disagree if it doesn't neither way makes any difference to him.

As might be guessed, many humans are quickly frustrated when they try to deal with this curious race. The favorite activities—that is, the most common Impulses—of Fauns are feasting, drinking, pursuing Dryads, dancing and making fun. They like to dance after dark, particularly by moonlight. In these late hours they also enjoy teasing neighbors who are of other races. Sometimes a band of Fauns seems fit to buzz a nearby human farm, knocking on doors and windows, whooping and yelling, and playing strange music. More than one family so terrorized has thought they were attacked by a horde of devils. Fauns find it very amusing that so many other races keep regular hours; they themselves are awake or asleep as suits their whim.

When dealing with Fauns, it's essential for you to understand their nature. If you want to keep a Faun from harassing a farmer, it does no good to 'reason' with him, trying to convince him isn't right or some such; instead, you might stir some other Impulse; you might suggest that there are some Dryads back in the forest just waiting to be chased.



Ecology:

Satyrs in sylvan woodlands keep game animal populations at normal levels; they never hunt to excess or despoil plants

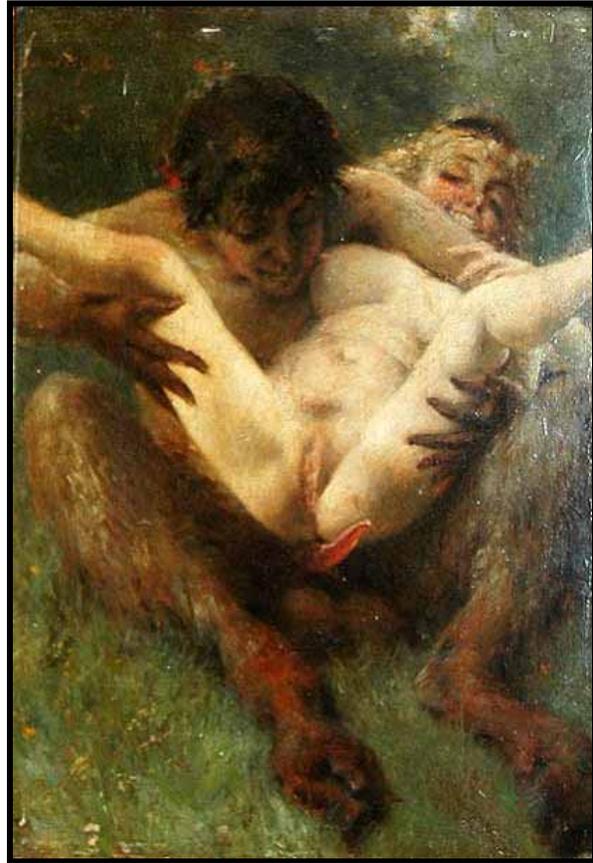
Reproduction

There are no females of the race. All Fauns are male. They reproduce by mating with other human-like races, particularly dryads. The offspring of dryads and Fauns are Fauns half of the time, dryads the other half. The offspring of other unions are always of the father's race—that is Fauns. They are both members of one species in which the males and females have widely varying abilities and attitudes, and the males and females do not make a habit of dwelling together. Scandalous as it seems, a woman who falls under the charming influence of a Faun's pipes may, some months later, find herself with a child whose paternity owes more to music than to marriage. Sometimes even the piping may be dispensed with; in many human communities near forests, one may hear gossip about a woman — naïve maiden or bored matron — who meets secretly with a lover in the woods, not caring that he may be something slightly other than human.

Young satyrs reach maturity at about the same rate as human males, staying with their dryad mothers until they are about 12 years old. Then they are left in the care of their satyr fathers, who train them in all matters important to a satyr (e.g., wenching, drinking, frolicking, music making, etc.).

Dryads will bear the children for 6 or 9 months and will give birth always in spring, summer or early fall. They can repress any birth for up to three months would the birth fall in winter, until the first spring thaw come. The dryad has an extremely easy labor compared to that of most humanoid creatures, and a satyr the size of a human baby (or a dryad) is born within minutes.

It takes several days for the hooves of a satyr to harden, so a dryad mother keeps the child within her tree during that time. Afterward the dryad contacts the father (or an uncle) and presents the baby to him. The baby has no horns yet, and its furry legs have more hair than its head the first few months, although one can tell by looking at the child whether it will have tan, light brown or red skin.



Growing up

Little is known of the youngest years of a satyr; though they often recall being extremely shy as children (and just as powerfully inquisitive about their forest world). Within four years the satyr child has grown the beginnings of his horns, and he stands about three feet tall. He cannot grow a beard, but his hair is coarse, curly and long. Within the next four years, his beard fills in, his horns are fully developed, and he has attained his full height but not full musculature. By the age of nine he becomes an adolescent, and will generally seek out his father's band, and if he finds it or any other such band, the youngster is always accepted, having proved himself worthy simply by surviving. He will grow and mature quickly after this, being considered an adult and full member of the band at the age of 15 or so. Then they are left in the care of their Faun fathers, who train them in all matters important to a Faun (e.g., wenching, drinking, frolicking, music making, etc.).

While the more poetic sages comment wistfully about the brevity of the satyr childhood, the creature's behavior throughout their lives shows that they never truly grow up.

This all is a bit different when the young satyr is born from a female elf or human. Then in infancy and early childhood, a Faun looks almost entirely human. His only distinguishing characteristics are a callousing of the skin of his feet, and a slight bend at the knees which gives him an odd gait, and apparent deformation of the feet. At this age, the Faun usually blends into the human community of his birth without difficulty, more or less as a handicapped person would (and those were existing in abundance in those years).

However, as he reaches adolescence — generally between the ages of 11 and 13 — the Faun undergoes various physiological changes (even more so than his human peers). He develops a heavy beard and thick body hair (although not thick enough to be called fur). Finally, two short, knobby horns sprout from his upper forehead, and his feet become hooves. A Faun who wishes to conceal his race always keeps his boots on and wears his hair down over his forehead. At about this same age, almost all Fauns develop a deep interest in the forest and spend increasing amounts of time walking alone in the woods. Over the years, this interest turns into a profound and abiding yearning for the life of the forest. The Faun may also develop a corresponding dissatisfaction with his place in human society. There is no mystery about this unease. His physical “abnormalities” may all too often single him out for censure in his mother’s community. His former playmates may shun or bully him; adults may frequently treat him as a freak or an embarrassment. This judgment may be exacerbated by the Faun’s illegitimacy, in cultures where such a distinction is important. Also, the young teen-age Faun shows a romantic (i.e. Sexual) interest in girls and women earlier than his wholly human peers, which may bring more disapproval down upon his head. Consequently, it is no surprise that most Fauns eventually leave home to dwell deep in the forest. There, after a time, they often find a band of Fauns to live with — without even knowing that this is what they were seeking all along.



From the moment he becomes part of a satyr colony, he takes part in woodland celebrations, usually taking his place in the merry chases around the woods or in the dances that invariably occur. These pursuits grant him speed and familiarity with the local terrain. The young satyr also takes his child-name during his first woodland celebration.

Examples of child-names include red-tail, deer-stalker, or other conjoined terms that describe appearance or demeanor. By the end of the year within the colony, the young satyr has learned how to hide traces of his passing, to blend into the forest, to move silently through the wood and similar skills. During the young satyr’s second year, the colony elders watch him to determine his musical and magical talent. While all satyrs have an innate

ability for music, certain satyrs can combine this talent with inner magic. The ability usually shows itself in subtle ways, such as when the young satyr hums to the pipings of an elder and increases the magical enchantment of the tune, allowing even the trees to move in time to the music.

If a youngster shows such a talent, then his father or other mentor takes the satyr on a quest to create his own set of satyr pipes. Although the components for the pipes are usually easily located, the journey and construction of the pipes is harder. Usually the young satyr must vanquish a foe before the pipes can be completed. The exact nature of such quests is a well-kept secret among the satyrs, for nothing more of them is known.

By the end of third year with the colony (about his 15th birthday) the young satyr is given a middle name (such as Krellen or Mikos) and presides over a woodland celebration. If he has pipes, he also leads the music for the evening. Once the celebration is over (usually at dawn), the satyr is considered an adult and can actively take part in dealings within the forest, including the defense against intruders and wanton destroyers.

The destruction of the Canolbarth has left many Satyrs homeless. Consequently, they have either moved away into other wooded areas (the Dymrak forest or the Achelos Woods in Karamaikos, for example, now has a population that resembles the days before the Wrath of the Immortals.), or they have become wanderers. In time these wanderers find a place to settle, preferably near a dryad grove, or their travels change them into something more than their forebears; heroes.

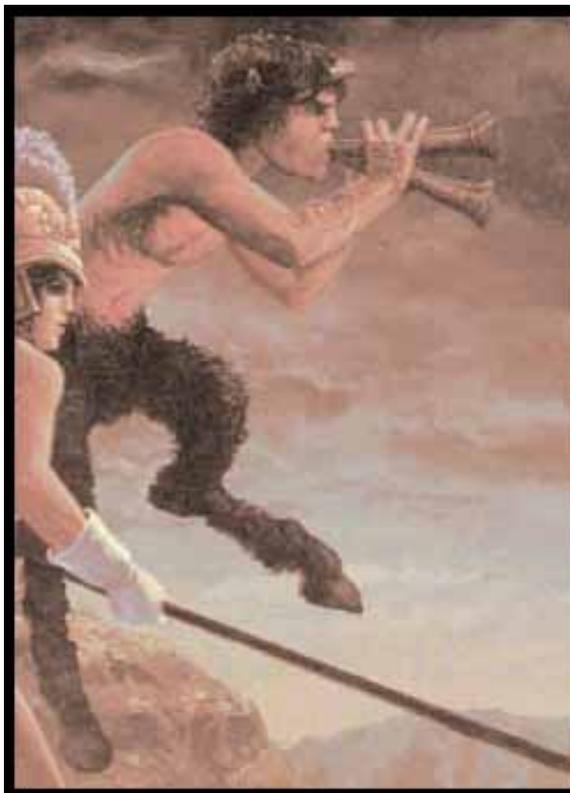
Some individuals, however, remained behind in the corrupted Canolbarth, and were themselves partially affected by the evil magic radiating from the bad magic points like Stalkbrow.

Satyrs live to be over 200 years old. The age of any one satyr in a group may be determined by rolling 1d20, multiplying the result by 10, then adding 1d10 (with a 10 equaling a 0 on the last roll)

Faith

For the lack of appropriate Impulses, Fauns have no organized religion, but they often revere a single Immortal named Faunus, Inuus or Lupercus, whom some believe to be their ancestor. He's the patron of herding, haunting, and husbandry (especially shepherding), of wine and music, and the purported inventor of poetry. Those who honor him, seeking his assistance, celebrate two winter festivals, the Faunalia, and the Festival of Pan which generally follows the Spring Rutt in which the band leaders are determined in his honor. On these days the country folk sacrifice goats, wine and milk, and hold various games. Faunus may send his followers prophesies by the sounds of the forest or by dreams. The construction of a set of pipes (magical or otherwise) takes Faunus, the god of the Fauns, or Pan an Immortal Faun. They refer to Faunus as the Hunter in the Green, and the it would seem that Fauns have little time to spare for matters of theology, but they do have several holidays that pass as religious in some sense.

Individual groups of Fauns gather in secluded glens to hear humorous tales of Pan's many exploits, narrated by their dryad druid or leader if a druid is not present. Contests of music and drinking bouts follow this, the winners of which are crowned with wreaths of spring leaves. Furthermore, a great bonfire is built, into which are hurled skins of good wine and finely crafted musical instruments. This sacrifice of material goods brings an end to the ceremony. However, the presence of a Faun will always mean one thing: a lot of fun. The Faun sings and dances on the gloomiest days, but this may well serve to irritate rather than cheer fellow adventurers. He is especially well received by those with the baser instincts of drinking and wenching in mind, for these are part of every good Faun's personality.



Shamans & Wokani:

Fauns on the whole lack consideration for either magic or immortals, but there are rare exceptions—no more than 1 in 100, perhaps. A faun of exceptional wisdom (minimum 10 may be aware of the immortals, and may try to gain the favor of one.. to do so, it is imperative that another Faunish shaman be sought out to give the novice guidance; and, considering the rarity of satyr shamans, this is no small matter. A faun may have to adventure through several experience levels before a teacher is even found.

Should the character decide to become a Shaman or Wokani, he needs more experience points per level to achieve a higher character and thus casting level. The indicated XP have to be gained before actually acquiring the corresponding spellcasting level. This means that one can't start with a spell-casting character when the PC is created. For example, if a 3rd level Faun wanted to become a 1st level spell-caster upon reaching his next level, he would need to reach a total of 16,000 XP instead of 15,000. Fauns on the whole lack consideration for either magic or Immortals, but rare exceptions (1%) may be aware of Immortals, and may try to favor one (mostly this is Faunus). To do so, it's Imperative that another Faunish Shaman be sought out to give the novice guidance; and considering the rarity of satyr Shamans, this is no small matter. A faun may have to adventure through several levels before a teacher is even found. In order to cast spells, a Shaman must have a Wisdom of 15 or better. They use normal Shaman spells, and not druidic, this due their chaotic inburst. A Neutral Faun may however become a Druid of Faunus. The limits of either class are 7.

LVL	Extra XP
1	1000
2	2000
3	4000
4	8000
5	16.000
6	32.000
7	64.000

Satyr Shaman Spells granted by Faunus

Sharpen Horns

Range; 0
Duration; 1 round + 1 round / level caster (10 max)
Area of Effect; Caster
Casting Time; 6
Saving Throw; None
Satyr Cleric 1 Humanoid Shaman 1, Druid 1 spell.

By stroking a stag's or antelope's bone along his own horns and calling upon Faunus for strength, the satyr can sharpen and strengthen his horns so that they cause an additional 1d4 points of damage to a foe upon a successful hit, this spell works only upon satyrs and it works anywhere.

Woodland Party

Range: 50 yards / 3 levels (200 max)

Duration: 10r.

Effect: special

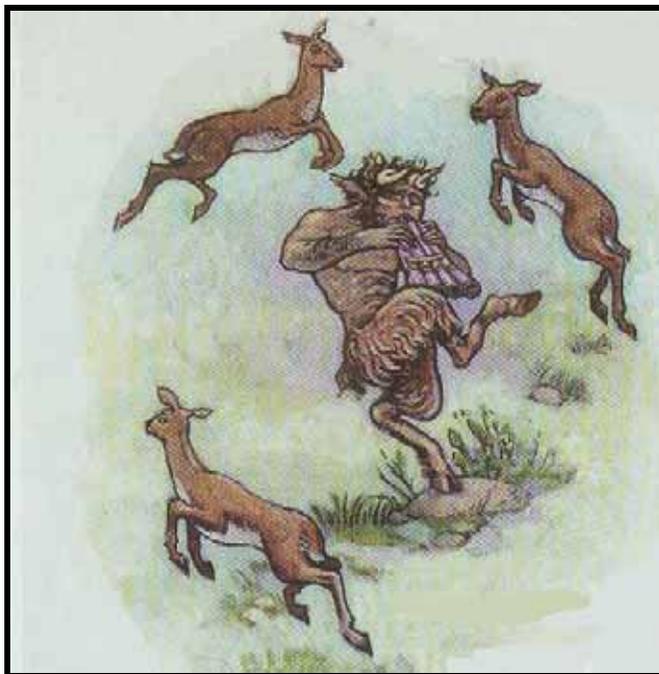
Save: Negates

Casting Time: 1 Turn

Satyr Cleric 2 Humanoid Shaman 2, Druid 2 spell.

Originally used to attract denizens of the woodlands for celebrations, this spell can be used by the Satyr Cleric to summon 1d10 intelligent woodland creatures (to a maximum of 20 HD) for a single purpose (such as attacking a Satyr's Foes). Satyrs must play their pipes and dance for the duration of the spell's casting time.

The creatures show up in 1d3 rounds/100yards distance to be covered, and can include Dryads, Satyrs, Sprites, other fairies and other creatures with an intelligence of higher than 3 that live within the spells range. Those called forth receive a saving throw to avoid the call, and if anyone with the Satyr summoning him is a known despoiler of nature he gets another save to see if they can leave the area. If the caster personally knows a being in the area, then he can double his range for that one being which will arrive at its fastest speed. The summoned creatures expect a reward of dancing, singing, and eating afterwards, however. If the Satyr cleric does not at least four songs (about 30 minutes) worth of frivolity and joy, the spell will not work for that Satyr again, until he provides some sort of festivities for the summoned creatures. The party can continue after the Satyr Cleric leaves if he called forth another Satyr (30% chance).



Follow the Music

Range: 10 yards

Duration: 1 hour

Effect: Special

Save: Negates

Casting Time: 1 round

Satyr Cleric 3 Humanoid Shaman 3, Druid 3 spell.

By playing the pipes and dancing around in a bit of a jig, the Satyr caster can draw away a number of foes and set them on a merry chase.

The music first attracts those listening at the rate of 1 HD per level of the caster and mildly distracts them from their fight (-1/lvl to attack and damage to all listening entranced) for the first 5 rounds. Targets may then save vs. spells to negate the effects. If the combat hasn't ended after these first 5 rounds, the affected individuals get an itchy sense that the foes they're fighting aren't the ones they should be facing. They break off from combat completely and start looking around for their true foes. At that point the victims are still somewhat aware of the



Satyr Caster's compatriots, so they avoid blows (no attacks of opportunity) as normal but do not return any. By the 7th round of combat, the caster can either guide the affected foes away from the combat by breaking away himself or simply allow things to stand as they are. If the caster heads away, still playing, the victims of the spell follow him bemusedly. The spell continues for as long as the caster plays or until the duration ends (whichever comes first). If the caster tries to lead the victims to their deaths (by sending them off a cliff or similar) then the victims receive a new save at +4 this time, to break the effect. Casters can cast this spell anywhere, but must play their pipes and dance to maintain the spell.

New magical items

As mentioned earlier, satyrs must quest for their pipes, but whether that occurs before or after PC creation is up to the DM and the player. The other items are created using materials found in nature. A search for such items can also create quests for the satyr PC to accomplish during the campaign. If not, a group of satyrs at a woodland celebration can create these items, which lessens the research time by 4 weeks.

Satyr Pipes

A lot of the satyr's ability comes from the set of pipes he uses. When the satyr completes his quest to create these pipes, he finds himself with a magical item that allows him to charm others, cause sleep, and inspire fear in others within a 60 feet radius. These abilities translate to the corresponding spells with the same name cast at the respective level of the Satyr. Those affected can resist the item's effects with their saving throws vs. spells, so the satyr isn't always successful. The chosen effect last for 1d6 hours or until dispelled, and if the victim successfully resisted, the pipes cannot be used against him or her successfully during that same encounter. Additionally, bards, who have their own spell-like abilities, can attempt to counteract the pipes' effects. Only a satyr can use these pipes to their full effect. GP 10. (1000gp to create)

Ring of Indefatigable Dancing.

Part of the rite that creates this ring involves a satyr who can wear this ring of Ash on his finger and dance from the moment the woodland celebration begins until it ends. The magic created by a set of Satyr pipes infuses the dancing satyr's energy and dancing skill into the ring over the course of the celebration (DM's can set up a series of actions or checks to see if the dancing satyr can actually do this). Once created, the ring causes anyone who wears it to immediately start dancing much like the satyr did during the celebration. For every minute worn, the character must make a successful saving throw vs. spell or immediately start dancing (the save is severely penalized if any party, celebration with music is present to a -4, and even to a -6 if satyr pipe music is used). One of the boons about the ring is that it provides the dancer with the energy needed to dance, so the wearer need never worry about exhaustion while wearing it and dancing. The moment the dancing music stops or the moment the wearer takes the ring of (or its effect is dispelled), he or she must succeed at a constitution check or fall asleep within 1d10 minutes.

If the person wearing the ring has music to dance to, then the music can guide the type of dancing that the wearer is impelled to do. This ring does not confer knowledge of different styles of dancing, however. Additionally, if a satyr plays pipes around a person wearing the ring, then 1d10 others find themselves drawn in unless they make a successful saving throw vs. spells. These others are subject to their own constitution scores though, so if they try to keep up with the wearer of the ring, they will find themselves worn out by exhaustion once the party is over. The ring also creates a special side-effect that calms those within 50 yards thus that they will not have a heart attack or lung failure due to exhaustion. In other words, a dance enforced will never cause death. 3000 gp.

Well Known Faun

Papasilenus (Outer World)

Drunken reviler, Prophet

Papasilenus is a silenus, an aged faun; no one knows his age, but innumerable fauns claim him as their oldest forebear. He appears as an old, decrepit, pit-bellied sot with ears of an ass and long curved horns. He is always drunk, and usually is swinging about a partially full amphora of cheap wine to keep his balance on the donkey he rides. Amazingly, he always manages to stay on the beast. In this manner he carouses all about the Known World (but especially the Dreamlands), leading a debauched retinue of Fauns, Nymphs, and seekers of wisdom.

The last group follows the silenus because he has the reputation of prophecy; his slurred words are said to contain sometimes which the immortals or faith has decreed will come to pass. Whether or not this is the case, one cannot say; Papasilenus does not concern himself with the question—he blurts or belches whatever comes to mind and promptly forgets it.

An attempt to track down Papasilenus and hear him prophesy might make a suitable adventure. Note that his retinue

is staunchly loyal and fiercely protective; even if Papasilenus would have trouble recognizing a spear, let alone putting it to use, his fanatic followers would quickly rend limb from limb anyone who did the old creature harm. The rumor that the silenus has the favor of numerous immortals also protects him.

18th level silenus. AC 7, AV 0, HD 10d6+18 hp83, AT 1 weapon, ability or item. THAC0 9, SV T18, ML 7, ALN, ST13, IN9, WI16, DX9, CO18, CH11. Special abilities emotion amplification, growth of plants, said to be capable of prophecy (up to the DM)

Abilities; Drinking, Eating, Riding Donkey (DX+6). Languages; Dryad, Thyatian, Elvish, Can communicate with normal animals.

Notable possessions; an ever-full cheap wine flask.



Peyotlotzin Hollow World



At some point, as the characters travel along a dusty road or jungle path, they encounter a wizened little man in dirty robes, wearing an off-balance feather headdress of the sort one sees on the tecuhtlin. He greets them boisterously and seems quite intoxicated. *"From whence come you. O travelers, and whither are you bound?"* he slurs. He offers them drink from his gourd. The party members may decline, but he will hear none of it. He is a powerful wizard, he claims, the powerful wizard Peyotlotzin, and none may leave his company before they have drunk deeply of his gourd. He forcibly restrains PCs who attempt to leave without having had a drink.

Mysteriously, the gourd never empties, and one forgets how the time is passing when one has it to one's mouth. Some imagine they are having but a sip, but their companions behold them quaffing quarts. When all have drunk, Peyotlotzin guffaws merrily, gives them his blessing and wishes them well in their quest to find Xochiquetzal. (Players may wonder how he knew this, if they did not mention it to him.)

Without further ado, he bids them farewell, and stumbles along the road, playing a hauntingly alien tune on a bone pipe. Characters that look carefully through their already dimming vision may see that his legs are hairy and feet cloven, like the wild goats that roam the Azcan hills and mountainsides. If the PCs are intractable in their refusal to drink of Peyotlotzin's gourd, the encounter may come to blows. The characters are in over their heads, but, for their good fortune, Peyotlotzin is benign. In fact, he is a mortal form of the Immortal Faunus, recently returned from paying court to Xochiquetzal.

This mortal shape is that of a silenus, an ancient faun, with the following characteristics (for full information on faun characters, consult PC1, Ell Wes of the Wee Folk in practice, the following information should be sufficient for this tightly-scripted encounter):
36th-level faun/ 36th-level shaman.

HD 10d4 + 14; hp 109; S 16, I 18, W 18, D 16, C 18, Ch 12.

Spells Carried:

Level 1-cure light wounds (x 4). Detect magic (x 3), faerie fie, protection from evil.

Level 2-heat metal, hold person (X 6). Obscure, snake charm.

Level 3-continual light (x 5). Hold animal (X 3). Water breathing.

Level 4-cure serious wounds(X 3), dispel magic, neutralize poison, plant door, protection from lighting, summon animals (2).

Level 5-control winds, cure critical wounds (X 3). Dispel evil, dissolve, insect plague, pas plant (X 2).

Level 6-anti-animal shell, cure-all (x 3). Summon weather; turn wood (X 3). Word of recall.

Level 7-creeping doom (X 2), metal to wood(X 4). Summon elemental (X 2), weather control.

You might notice that this list contains spells which are supposedly useless in the Hollow World. Because Peyotlotzin is a manifestation of an Immortal, the normal strictures of the Hollow World do not apply.

As a faun, Peyotlotzin can use his pipes to make magical music, to stir extreme emotions in the listener (rage, euphoria, desire, etc.), or even to stir plants to extreme growths. This is handy because it means Peyotlotzin could make grass, vines, and trees grow according to his commands, so that they entrap PCs leaving their mouths accessible, so he can muse himself by emptying his gourd down their throats!

Real World Legends

The faun (also phaunos or Faunus) is a rustic forest god or place-spirit (genii) of Roman mythology often associated with Greek satyrs and the Greek god Pan

The faun is a half human—half goat (from the head to the waist being the human half, but with the addition of goat's horns) manifestation of forest and animal spirits which would help or hinder humans at whim. Romans believed fauns inspired fear in men traveling in lonely, remote or wild places. They were also capable of guiding humans in need, as in the fable of The Satyr and the Traveler, in the title of which Latin authors substituted the word Faunus. Fauns and satyrs were originally quite different creatures: whereas fauns are half-man and half-goat, satyrs originally were depicted as stocky, hairy, ugly dwarfs or woodwoses (wild men) with the ears and tails of horses or asses.

Ancient Roman mythological belief also included a god named Faunus and a goddess named Fauna who were goat people.

The Canolbarth Disaster and Dark Satyrs

Dark Satyr (*Spiritum diaboli Corruptea*)

With the destruction of the Canolbarth forest by the Shadowelves in 1007 AC, the Stalkbrow gate was opened and its vile influences spread miles and miles afar. It affected every being it encountered. It made the shadow elves more reclusive and withdrawn, and many of them disbanding their faith of Rafael and turning to another evil immortal created by Atzanteotl; Lolth.

The satyrs weren't unaffected either. Most of them fled from the dying forest as soon as the trees started corrupting or at last when the dryads tore themselves free in a last attempt of survival. But those that remained or were unable (or afraid) to leave were affected. Their alignment shifted to Chaotic Evil, and they gained an extra foot in size and 2 points in Strength. Their faith became that of Atzanteotl or Hel, giving the sharpen horns of Faunus to its clergy. They all became darker in color, and their horns grew. Their horn damage increased to 2d6 with each successful hit. They lost their interest with music and the abilities it gave them. In affect they became more like a fighter than any other class. Their faces also became more bestial, and often overgrown with fur. They also lost their ability to Second Sight. In all further aspects they are equal to normal satyrs. They still love dancing and sex, but the dance became violent and the sex became rape. **These evil creatures aren't ever allowed as player characters. No DM with a bit of sanity in mind would accept this.**



Sidhes (*Sylphus humanum Primus*)

Nymph	Sidhe Warrior																																						
Type	Fairy																																						
Climate/Terrain	temoerate woodlands																																						
Frequency	Uncommon																																						
Organization	Clan																																						
Activity Cycle	Any																																						
Diet	Omnivore																																						
AL	N, NG, CN, LN,																																						
NA	0(2d4)																																						
Size	as species chosen																																						
ST (PR)	8+2d6=8-18																																						
IN (PR)	8+2d6=8-18																																						
WI/ DX / CO / CH	3d6=3-18																																						
Languages	Fairy, Dryad, Local Elvish, Local, Treant, Gnome																																						
AC	8																																						
AV	0																																						
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36		
Xp Needed	—	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■
HD	1/2*	1**	2**	3**	4**	5**	6**	7**	8**	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***	8+***		
Hp	■	■	■	■	■	■	■	■	■	■	+1/ lvi																												
MV / SW	+50cn/ ST adj.																																						
	120'/40'																		30'/10'																				
	90'/30'																		0																				
	60'/20'																																						
	30'/10'																																						
	15'/5'																																						
	0																																						
THACO	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2			
Attacks/round	1 weapon									2									3									4											
Damage	by weapon																																						
Special Attacks	Lance attack/Set Spear																																						
	Smash/Parry/Disarm																																						
Spells level 1	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36			
Spells level 2	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36			
Spells level 3	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36			
Spells level 4	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36			
Spells Level 5	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36			
Spells level 6	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36			
Spells level 7	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36			
Ability Save Penalty	Growth of Plant with Pipes																																						
	+3	+2	+1	0	-1	-2	-3	-4	-5	-6	+3	+2	+1	0	-1	-2	-3	-4	-5	-6																			
WM Slots	2	4	5	6	7	8	9	10	11	12	13	14	15	16	2	4	5	6	7	8	9	10	11	12	13	14	15	16											
WM Allowed All	BS SK XP MS GM																																						
Special Defenses;	Second Sight, Invisibility to Mortals																																						
Immune to;	Normal Disease																																						
Obligatory Skills	Tracking																																						
Skills (+N bonus)	4	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1		
Advised Skills	Musical instrument(pipes), Winemaker, Hiding, Forest Survival, Hunting, Drinking																																						
DL	+25 to wines, Mede +10, other +5.																																						
Extra Vulnerable to;	Iron, Holy Water (1d4 damage), unvel vs holy places and objects																																						
AM %	5%																																						
ML	6																																						
SV DR	14	12	10	8	6	5	4	3	2	14	12	10	8	6	5	4	3	2																					
SV MW	15	13	11	9	7	6	5	4	3	2	15	13	11	9	7	6	5	4	3	2																			
SV TS	16	14	12	10	8	7	6	5	4	3	2	16	14	12	10	8	7	6	5	4	3	2																	
SV DB	17	15	13	11	9	8	7	6	5	4	3	2	17	15	13	11	9	8	7	6	5	4	3	2															
SV SP	17	16	14	12	10	9	8	7	6	5	4	3	2	17	16	14	12	10	9	8	7	6	5	4	3	2													
XP	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■
TT	D,																																						
Body Weight	as species chosen																																						

Nymph	Sidhe Rogue																																																					
Type	Fairy																																																					
Climate/Terrain	temperate woodlands																																																					
Frequency	Uncommon																																																					
Organization	Clan																																																					
Activity Cycle	Any																																																					
Diet	Omnivore																																																					
AL	N, NG, CN, LN,																																																					
NA	1D4 (1D100)																																																					
Size	as species chosen																																																					
ST	8+2d6=8-18																																																					
IN (PR)	8+2d6=8-18																																																					
WI/CO/CH	3d6=3-18																																																					
DX (PR)	3d6=3-18																																																					
Languages	Fairy, Dryad, Local Elvish, Local, Treant, Gnome																																																					
AC	8																																																					
AV	By armor																																																					
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36																	
Xp Needed	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■															
HD	1/2*	1**	2**	3**	4**	5**	6**	7**	8**	8+***											8+****											8+*****																						
Hp	■	■	■	■	■	■	■	■	■																												+1/lvl																	
MV / SW	+50cn/ ST adj.																																																					
											120/40'																30/10'																											
											90/30'																0																											
											60/20'																																											
											30/10'																																											
											15/5'																																											
											0																																											
THACO	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3																			2																		
Attacks	1 weapon																																																					
Damage	by weapon																																																					
Spells level 1	1	2											3											4						5						6						7												
Spells level 2			1						2						3						4						5						6						7															
Spells level 3					1					2					3					4					5					6					7																			
Spells level 4							1				2				3				4				5				6				7																							
Spells level 5									1			2			3			4			5			6			7																											
Spells level 6											1			2			3			4			5			6			7																									
Spells level 7													1		2		3		4		5		6		7																													
Ability Save Penalty	+3	+2	+1						0						-1						-2						-3						-4						-5						-6									
WM Slots	1	2				3				4				5				6				7				8				9				10																				
WM Allowed one	BS			SK						XP									MS						GM																													
Special Defenses;	Second Sight																																																					
OL	10	15	20	25	30	35	40	45	50	54	58	62	66	69	72	75	78	81	84	86	88	89	90	92	94	96	98	100	102	104	106	108	110	112	114	116	118	120																
FT	5	10	15	20	25	30	35	40	45	50	54	58	62	66	70	74	77	80	83	86	89	92	94	96	98	99	100	101	102	103	104	105	106	107	108	109	110																	
RT	5	10	15	20	25	30	34	38	42	46	50	54	58	61	64	67	70	73	76	79	82	85	88	91	94	97	100	103	106	109	112	115	118	121	124	127	130																	
PP	10	20	25	30	35	40	45	50	55	60	65	70	75	80	85	90	95	100	105	110	115	120	125	130	135	140	145	150	155	160	165	170	175	180	185	190	195																	
MS	10	20	25	30	35	40	44	48	52	55	58	61	64	66	68	70	72	74	76	78	80	82	84	86	88	89	90	91	92	93	94	95	96	97	98	99	100																	
HS	5	10	15	20	24	28	32	35	38	41	44	47	50	53	56	58	60	62	64	66	68	70	72	74	76	78	80	82	84	86	88	90	92	94	96	98	100																	
HN	15	30	35	40	45	50	54	58	62	66	70	74	78	81	84	87	90	92	94	96	98	100	102	104	106	108	110	112	114	116	118	120	122	124	126	128	130																	
CW	80	87	88	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114	115	116	117	118	119	120																			
Immune to;	Normal Disease																																																					
Obligatory Skills	Tracking																																																					
Skills (+N bonus)	4			+1						+1									+1						+1						+1						+1																	
Advised Skills	Musical instrument(pipes), Winemaker, Hiding, Forest Survival, Hunting, Drinking																																																					
DL	+25 to wines, M ede +10, other +5.																																																					
Extra Vulnerable to;	Iron, Holy Water (1d4 damage), unwe l vs holy places and objects																																																					
AM %	5%																																																					
ML	6																																																					
SV DR	13			11						9									7						5						4						3						2											
SV MW	14			12						10									8						6						5						4						3						2					
SV TS	13			11						9									7						5						4						3						2											
SV DB	13			14						12									10						8						6						4						3						2					
SV SP	15			13						11									9						7						5						4						3						2					
XP	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■															
TT	A																																																					
Body Weight	as species chosen																																																					



The name Tuatha de Danann (too-aha-dai-donnan), means—People of the Goddess Dana—The locals (probably Alphatians) call them the Daoine Sidhe (deenie-shee), Spirit race, or Feadh-ree—the Fairy Race. This is the race of people who reigned over ancient Erin after conquering the Firbolg's (fir-bull-ug) and the Fomhoire (Fuv-oe-reh).

The arrival of human inhabitants to ancient Isle of Dawn, date back to 6000 years BC. The people of the Goddess Dana were not the first super-natural inhabitants of the Isle of dawn. Before them were the Fomorian and the Firbolgs. Almost no one knows when the Fomorian race arrived, so it is assumed that they were always there. The Firbolg race arrived somewhere about 3000 BC after the Great Rain of Fire and the Tuatha de Danann around 1000 BC.

All the other races reached Dawn by ships, landing mostly on the West and south east coastline, but the Tuatha de Danann came in obscure clouds from the sky, landing on Geittinden Mountains (also called Finnegar's Watch named after the first human who saw the approach of the fairies of Alphatia) in the west of the country. They caused an eclipse of the sun for three days, and spread fog-sustaining clouds so that all inhabitants sought shelter for three days and three nights.

Some say they were the Fairies from the Realm of Alphatia, while others say that the disasters in the Dimension of Old Alphatia threatened the Fairy Realm forcing many to leave and spread over the other Planes, and this batch reached Mystara.

They brought with them the **Lia Facircil (Stone of Destiny)** which uttered a human cry when touched by the rightful king; **Nuada's sword**, from whose stroke no one ever escaped or recovered; **the Great Spear of Lugh** which guaranteed victory to its wielder; and the **cauldron of The Dagda, The Undry**, from which no one ever departed unsatisfied or under-nourished. These became the items of **Annwn, the new Fairy Realm of Mystara.**

They were community living people, freely sharing dwellings and responsibilities of parenting. It was common practice for a child to be raised by foster-parents who had the chosen qualities to provide the offspring of opportunities to master their inherent attributes. This freely shared parenthood has produced the confusion for readers of folklore and ancient recordings, where someone is described as the son of a particular person in one manuscript; and yet is said to be the son of another in a different document.

The Tuatha de Danann were accomplished masters of magic, and wizardry, very learned in the art of altering their forms, their appearance and size. They were skilled craftsmen, in a manner far advanced for those ancient times; extremely accomplished musicians, singers and poets. Many, both men and women, were outstanding seers and prophets. These people had superior comprehensive knowledge of the property of herbs which they used extensively for healing sickness, and curing fatal wounds, and for spells. The magic they practiced was a form of shamanic Druidism that far surpasses the modern-day esoteric, occult and psychic sciences; they knew the secret of the power over death. Their equipment and apparel was most distinguished: extremely gifted in mind, intelligence, and temperament, as well as outstanding bravery that inspired the most admiration, horror, fear, and dread in all who came to the Isle of Dawn. They were people who were proficient in every art.



The Tuatha Dé Danann were magical beings—The divine folk of Old folklore—who occupied the Isle of dawn prior to the later and even current inhabitants, the Alphatians. A war was waged between these two groups for control of the island. In the end a truce was reached which gave the Alphatians ownership of the land and the Tuatha De Danann the ownership of the area below the land.

After the Tuatha Dé Danann were defeated by the Alphatians, those members who decided to stay on the Isle of dawn formed the Daoine Sidhe. They live in hollow mounds, hence the name sidhe which literally means "people of the (fairy) mounds". Near Dunberry they are ruled by Finbheara, who holds court beneath the fairy hill of Knockma in the Ballydonegan hills. His wife is the fair Oonagh. In Redstone, there are three fairy queens: Clodna, Aine (said to be the mother of Earl Gerald, who sleeps under the castle of Mkillpatrick's keep), and Aoibhill, and roam often in the Forst of the Sidhe.

The Daoine Sidhe are fond of battles, hurling (a kind of field hockey) and are skilled chess players. Many a mortal challenged the King Finvarra to a game and lost all his possessions, for the king has never been beaten. These fairies are small and this is responsible for the name of Daoine beaga, "little folk". They may ride out to hunt, or stir up an eddy of dust, or engage in battles, or steal children, or prevent butter from forming in the churn.

The word "Sidhe", pronounced "Shee", is in fact a general term for a Fairy, so technically it could be correctly used to describe any of the other Fairy races. But in this chapter we mean it in a more specific sense, excluding the other Fairy races; though, as will be seen, it still applies to a very diverse group. In a sense, the Sidhe are the "generic" fairies of legend; we are describing them in such a way that many fairies from literature and folklore could be described as Sidhe or varieties thereof.

Daoine maithe is Gaelic for "the good people", which is a popular term used to refer to the fairies. The defining features of the fairies are their supernatural abilities and their temperament. If treated with respect and kindness, fairies can be quite benevolent; however, if they are mistreated they will react cruelly.

Appearance



They were a fair complexioned race, with fair hair; either golden-blond or reddish, many having freckled skin. The women wore long robes, or long loose-fitting garments of ankle length. The clothing of the men consisted of a knee-length tunic, and a shawl or cloak, fastened at the shoulder with a brooch. The cloak that barely covered the shoulders was made of a thick felt or of coarse-woven cloth dyed with various brilliant colors. The men alone wore hats, or head-coverings, which were a soft felt. In times of battle they dispensed with any head-covering, brushing their long abundant hair forward into a thick mass, and dyeing it a striking red with a soap made of animal fat and beech ashes: their faces would also be painted with this dye in a variety of patterns, which would cause them to look more like wild creatures of the woods than men.

Were it not for certain peculiar traits and abilities, many Sidhe might be indistinguishable from humans and demihumans. They are the least varied in appearance and temperament. Most appear to be humans, perhaps with slightly elfin features. Others resemble the other demi-races, dwarves, elves, Halflings, gnomes, and they may plausibly pass through these societies without being recognized as anything different.



Combat

Normal Sidhe, like normal Humans, have ½ HD and few special abilities. Higher-level Sidhe have more HD, and accordingly have higher-level abilities as Mage and either Fighter or Thief. Those with fighting and magic abilities are Warrior Sidhe; those with thieving skills and magic are Rogue Sidhe.



Among large groups of normal Sidhe, there will be some extraordinary individuals, possibly acting as leaders. Treat them as humans, except with regard to the differences just described. Exceptional individuals are totaled cumulatively. For every 10 Sidhe, there will be a 2nd level Warrior Sidhe, and a 50% chance of a rogue Sidhe of 1st to 3rd level. For every 25 Sidhe, there will be a Warrior Sidhe of 1d4+2 level. Groups of 50 have either a Warrior Sidhe (0-33%) of 1d6+6 level, or a rogue Sidhe (34-66%) of 1d8+4 level or both (67-00%). Groups of 100 will almost always (95%) be led by a Warrior or rogue Sidhe (equal chances) of not less than 10th level.

No sidhe can use weapons or armor fashioned of iron (see non-ferrous equipment). Otherwise, warrior sidhe can use any weapons open to fighters, and Rogue sidhe may use any open to Thieves. Sidhe may use any magic item permitted to magic users and either fighters or thieves, according to their chosen class combination.

Spell casting

All Sidhe beyond normal monster level have Fairy spell casting ability, combined with either fighting or thieving skills; they may therefore be Warrior Sidhe or Rogue Sidhe. Most are the former. Both progress on the same level advancement table, but while Warrior Sidhe have 8 sided Hit Dice, those of the Rogue Sidhe are 4 sided.

Sidhe choose their spell from the list of Fairy spells, since they are particular renowned shapechangers; for this reason, they take the Polymorph Self spell as a 2nd level with a reading and casting time of 2 initiative segments. Also the spell lasts until the Sidhe wills to return to his old shape, is killed, or until a Dispel or Anti Magic spell successfully counters it. Sidhe of 1st level and above have spell casting ability, as shown in the table. As can be seen, their spellcasting ability is not equal to that of human mages, elves or Sprites, neither in terms of total spells or speed of spell level mastery.



Special class skills

Warrior Sidhe can make multiple attacks at higher levels like fighters (see Fighter Class). Rogue Sidhe have the special skills of thieves, including backstabbing, read languages and scrolls (see Thief Class). Riding is preferred as chosen skills.



Special Abilities

There are a few characteristics that definitely distinguish the Sidhe from Humans and Demihumans: they are capable of becoming Invisible to Mortals at will, have Second Sight, they are capable of breathing water as easily as air, and iron is poisonous to them. A more subtle difference, related to the last one, is that their blood is not so deep red as that of other races, since it lacks iron.

Iron Poisoning

Iron's poisonous nature is not quick acting; for example, iron weapons do not cause a Sidhe additional damage. But long term contact will slowly and permanently drain a Sidhe's vitality (hit points and ability scores); ingested iron will do the same, but some damage can be reversed if the substance is removed from the Sidhe's system. In any case, Sidhe will never have anything fashioned of this metal; they use instead various stones (Flint, Obsidian, etc.), and non-ferrous metals and alloys (bronze, silver, gold, Mithril, etc.). Note that most powerful enchanted weapons (+3 or more) are made from alloys containing little or no iron, and may thus be used by Sidhe.

Some sages have said that as Humans are to Demi-Humans, so the Sidhe are to the rest of Fairykind. Like Humans, the Sidhe are flexible. They can choose to become Fighter/Mage or Thief/Mage; however like other Fairies, they can never become Clerics. Their general adaptability makes them natural leaders; the high king of Fairies has been Sidhe more often than any other race.

Habitat/Society

Some sources describe them as the survivors of the Tuatha Dé Danann who retreated into the Otherworld after they were defeated by the Alphatians who, like many other early invaders of Isle of Dawn, came from the Land of the Dead (as according to the Sidhe. As part of the terms of their surrender to the Alphatians the Tuatha Dé Danann agreed to retreat and dwell underground in the sidhe, the hills or earthen mounds that dot the landscape of the Isle of Dawn. Each tribe of the Tuatha Dé Danann was given its own mound.

In a number of later texts the word sidhe is used both for the mounds and the people of the mounds. However sidhe in older texts refers specifically to "the palaces, courts, halls or residences" of the ghostly beings that, according to Gaelic mythology, inhabit them.

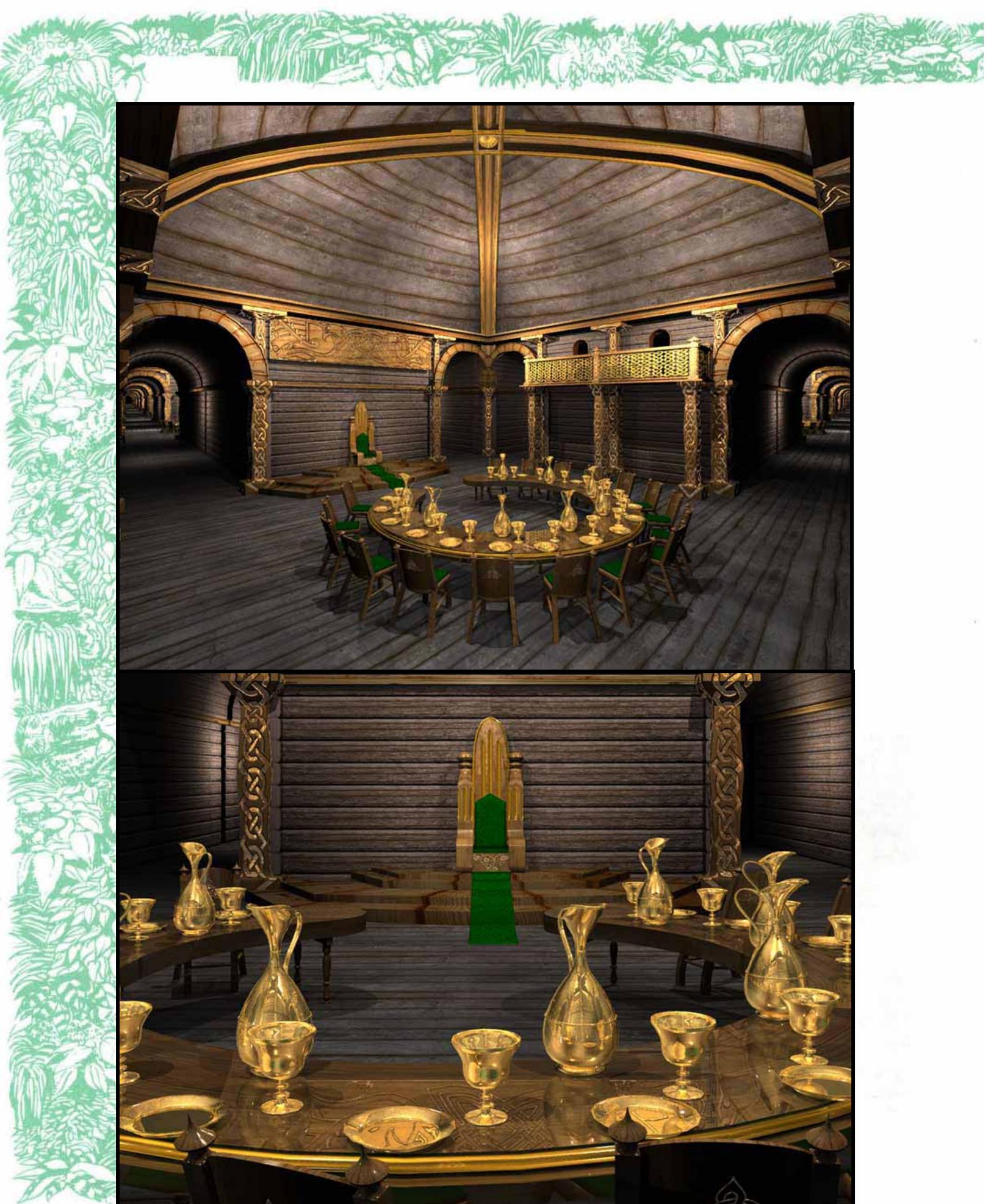
The fact that many of these sidhe have been found to be ancient burial mounds has contributed to the theory that the aos sí were the earlier occupants of the Isle of Dawn. "The Book of Invasions", "The Annals of the Four Masters", and oral history support this view.



They are said to live underground in the fairy mounds, or in an invisible world that coexists with the world of humans. This world is described in the Book of Invasions (recorded in the Book of Leinster) as a parallel universe in which the aos sí walk amongst the living. Aos sí means "people of the mounds" (the mounds are known as "the sidhe"). In literature the people of the mounds are also called Daoine sidhe or Daoine sith. They are variously said to be the ancestors, the spirits of nature, or goddesses and gods. The Sidhe may be found anywhere at all, but they prefer to make their homes in beautiful, isolated, peaceful, natural locales, especially near woodlands. Sometimes they build grand palaces in underground caverns or underwater grottoes. Lairs are always well hidden and likely disguised, possible by magic. They often have their structures hidden under large hills. In the picture, here, a Second Sight reveals what is hidden underneath the grassy hills.

Festivals

Aos sí are sometimes seen as fierce guardians of their abodes—whether a fairy hill, a fairy ring, a special tree (often a hawthorn) or a particular loch or wood. The Fairy Otherworld is seen as closer at the times of dusk and dawn, therefore this is a special time to the aos sí, as are some festivals such as Samhain (Fey New Year—Harvest Festival Sviftmont 28-Eirmont 1 (Real world Oct 31-Nov 1), Beltane (Beltane is considered a cross-quarter day, marking the midpoint in the Sun's progress between the spring equinox (Thaumont 1-Real World 20th or 21st March) and Summer solstice (Klarmont 1- Real world between 20th and 22nd June) . The astronomical date for this midpoint is Flaurmont 14 (real world 5 to 7 May, but this can vary from year to year), the beginning of the summer season. It is a spring-time festival of optimism. Fertility ritual again was important, in part perhaps connecting with the waxing power of the sun, symbolized by the lighting of fires through which livestock were driven, and around which the people danced in a sunwise direction) and Midsummer (celebrations that accompany the actual solstice, or that take place on a day between June 21 and June 24, and the preceding evening.).



Wandering is a favorite pursuit of the Sidhe; while Invisible to Mortals, they love to travel around, playing jokes, assisting those in need, and generally looking for adventure. They are sometimes willing to befriend Humans and Demihumans for long periods of time; it is even known for one of these Fairies to marry into societies. Many folk tales concern such Fairies and their mortal families; inevitably the Sidhe moves on, since his lifespan might cover millennia, and even an Elven spouse might die of Old Age in relative short time.

The Banshee or bean sídhe, which means "woman of the sídhe", has come to indicate any supernatural woman of the Isle of Dawn (later found almost everywhere) who announces a coming death by wailing and keening. It is said that these are the fairies that could not reincarnate due to the magics the Alphatians used to defeat the Fairies of the Tuatha Dé Danann. This magic still lingers on and is still able to transform a fairy (or Elf) into a Banshee.

Other varieties of aos sí and Daoine síth include the Bean nighe—the washerwoman who is seen washing the bloody clothing or armor of the person who is doomed to die; the leanan sídhe—the "fairy lover"; the Cat Sith—a fairy cat (later evolved into the Elven cat (see there); and the Coin Sith or Cù Sith—fairy dog (depicted here further).

The sluagh sídhe—"the fairy host"—is sometimes depicted in old lore as a crowd of airborne spirits, perhaps the cursed, evil or restless dead (these could be the Phantoms or ghostly hordes of the deceased Fairies on their way to reincarnate. The siabhra (pronounced as "sheevra"), may be a type of these lesser spirits or ghosts. However an old folk song also uses "sheevra" simply to mean "spirit" or "fairy".

In folk belief and practice, the aos sí are often appeased with offerings, and care is taken to avoid angering or insulting them. Often they are not named directly, but rather spoken of as "The Good Neighbors", "The Fair Folk", or simply "The Folk". The most common names for them, aos sí, aes sídhe, Daoine sídhe (singular duine sídhe) and Daoine síth mean, literally, "people of peace". The aos sí are generally described as stunningly beautiful, though they can also be terrible and hideous.

***Daoine Sídhe** by John C. Cyr*
Round and round the fairy ring
We danced through the fields of rye
And then the sídhe began to sing
Felt as though death were nigh
Then under the hill we went
Into the land of the fae
A world sprang up to meet us
The place where the faery play
To the queen they did guide me
A magnificent hall of trees
And thus I bowed lowly to her
The faery were on their knees
Well whether 'twas enchantment
I could not answer ye
I was captured in a trance
By the loveliest of the sídhe
Alas for Midsummer's Eve
The dance of the Daoine Sídhe
Ceased as the People of Peace
Followed their queen through the sea
Alone I stand on the field
Leaning on a blackthorn tree
Peering out over the ocean
Smiling upon the blessed sídhe.

Mystara vs. Real World

In this scripture for Mystara, legends of Scotland and Ireland about these creatures were used to create a viable Fairy history for Mystara. The Isle of Dawn was replaced with Ireland, The Alphatians were the Milesians, and the earlier folk were the Celts. The story of the Aes Sídhe is found all over Scotland and Ireland, many tales referring to how the Norse invaders drove Scottish inhabitants underground to live in the hills. This part of the legend contributes to the Changeling myth in west European folklore.



Well Known Sidhe

Oberon, High King of the Fairies

Mighty Oberon is High King of the Fairies, but official duties occupy relatively little of his time (especially considering that the Fairy Court meets in a Time stop...). The rest of the time he spends wandering, adventuring, and interfering with mortals' life, like most any fairy, and alternatively fighting and making up with his queen, Titania. On most of his escapades (including his squabbles and intrigues with Titania), he invariably brings Puck (the Sprite Robin Goodfellow), his jester, chief advisor, best friend, and mischief-maker extraordinaire.

Oberon is a good king, but somewhat egocentric. Almost all the rest of Fairykind defers to his leadership (and is happy to avoid the responsibility); chief among his rivals is in fact Titania.

The understanding of herbs, especially those imbued with magic, is a specialty of Oberon's (and he is aware of the Floating Island Ashmorian with the rarest of rare plants—and visited there often); given loyal Puck to fetch the ingredients and enough time for preparation (give or take an hour or so), Oberon can make any potion or magical ointment (or antidote) he wishes. His specialty is a love potion applied to the eyes of someone sleeping; upon awakening, the victim falls madly in love with the first creature upon which the eyes fall.

Oberon

30th level Sidhe, AC-2, AV0, HD9+21 HP 80, AT 1 weapon, by weapon +2, THAC0 8, MV 120'/40' SV F30, ML10, ALNG (lawful tendencies)ST16, IN18, WI15, DX16, CO14, CH18.

Special abilities; Fairy spells; Six 1st, six 2nd, six, 3rd, six 4th, four 5th, four 6th, four 7th level) invisibility to mortals, can breath water.

Abilities; Bargaining, Knowledge Mythology and Folklore, Plant Lore, Politics, Fairies (IN+1), Riding Coltpixy, Persuasion (CH), Storytelling.

Languages; Fairy, Thyatian, Elvish, Gnome, Dryad, Treant, Neathar, can communicate with normal animals.



Titania, Queen of the Fairies

There is little rivalry for the Fey Throne of Oberon; ironically, Oberon's chief rival is his own queen, Titania. She tends to be quite independent and defiant, especially when she thinks Oberon has been cheating on her with mortal women; and this grates against Oberon's royal ego. So in court they are often at odds; but over the centuries, things have always managed to work out (to the relief of those around the couple).

Titania is always attended by a train of fairies. Her favorites among them are Peaseblossom, Cobweb, Moth, and Musterdseed. Sometimes a young human changeling boy is in her retinue (though Oberon is often jealous of him).



Titania

25th level warrior sidhe AC0, AV0 HD 9+16 hp 67 AT 1 weapon , THAC0 10, MV 120/40'sv F25, ML 10, AL N, ST 13, IN `18, WI13, DX16, CO13, CH 18

Special abilities; Fairy spells (five 1st, five 2nd, four 3rd, four 4th, four 5th, four 6th, four 7th level) invisibility to mortals, can breath water. Abilities; bargaining, hunting, Knowledge (Fairies, Humans, Politics, Woodland Beings), Riding Coltpixy, Science; (Astronomy/Astrology, Biology), Singing, Storytelling

Languages Fairy, Dryad, Elvish, Draconic, Gnomish, Lalor (Hin-Halfling), Hsiao, Thyatian, Treant, Tharian (Humanoid Orcish), can communicate with normal animals.

Moan Bird*, Yucatan Screech Owl (*Sylphus-Otus choliba Animae*).

Imp	Moan Bird*					
Type	Fairy					
Home Plane	Hollow World Azca					
Climate/Terrain	Mountain, Jungle					
Frequency	Very Rare					
Organization	Solitary					
Activity Cycle	Any					
Diet	Carnivore					
AL	Neutral					
NA	1					
Size	10"+2d4" (fitness 1d12)					
ST	8					
IN	6					
WI	14-15					
DX	15-16					
CO	12-13					
CH	10-14					
Languages	Fairy, Local (Azcan), Birds					
Spellcaster Limits;	na					
AC	7					
AV	by armor					
Level	NM	1	2	3	4	5
HD	1+1*	2+2*	3+3*	4+4*	5+5*	
HP	1d8+1	2d8+2	3d8+3	4d8+4	5d8+5	
MVFL(MF)	+5cn/ ST adj.					
0-25 cn	150'/50'		270'/90' 5B			
26-50 cn	120'/40'		210'/70' 3B			
51-75 cn	90'/30'		180'/60' 1B			
76-100 cn	60'/20'		90'/30' 1/2B			
101-150 cn	30'/10'		45'/15' 1/3 B			
126-200 cn	15'/5'		15'/5' 1/5B			
201+cn	0		0			
THACO	18	17	16	15	14	13
Attacks	1bire					
Damage	1d4					
Attacks	2 claws					
Damage	1d2 each					
Special Attacks	Psychic Burst					
	5'	7'	9'	11'	13'	15'
Special Defenses;	Invisible to Mortals at Will					
	Second Sight at Will					
	Regenerate 1hp /r					
Immune to;	Lightning, Fire, Cold, lack of Air					
Natural Skills	MS 95%, HN 75%, HiS 45%					
Obligatory Skill	Survival (any)					
Extra Vulnerable to;	Holy Water (1d4 damage), unwel vs holy places and objects					
MR	7					
AM	25%					
ML	5					
SV as F	1	3	5	7	9	11
XP	■	■	■	■	■	■
TT	none					
Body Weight	7-9 Pounds					



This fantastic bird is a cloud spirit, perhaps belonging to the Fairy race believed to be related to sprites. It appears as a combination of the features of a falcon and an owl. It always appears surrounded by mist and it always seems to be somewhat insubstantial.

Combat

Despite what the Azcans believe, the moan bird is normally not hostile and does not cause harm to those that hear its cry. It only fights humans and humanoids and demi-humans if it has no other choice, preferring to eat vermin. They will defend themselves with their sharp beaks. Due to their insubstantiality, they are struck only by magical weapons. Can be harmed only by other incorporeal creatures, +1 or better magic weapons, or magic, with a 50% chance to ignore any damage from a corporeal source. Can pass through solid objects at will, and own attacks pass through armor (fully negating any Armor Value). Always moves silently.

Moan

Everyone knows the moan of the Moan Bird means death. It arouses an instinctive fear that causes people to flee from its presence, especially among the Azcans, who grow up on stories of how it heralds death. Though very seldom used this creature can indeed cause great damage and even death to those it encounters. It can screech/moan three times a day at most. In effect this moan gives 1d6+4 Psychic Damage and Pushes those within its range 15 feet (double if Evil) away. This will enable the creature to become invisible and flee.

Shapeshifting

The Moan Bird can also take on a more humanlike appearance, but this is more a magical than natural shapechange. In this it often wanders and plays on the surface of the Hollow world. And then it prefers to battle the many dinosaurs it encounters there. In this shape it appears as if having a golden skin, hawk faced head with red feathers sprouting on top (as a crown or headdress) and back-folded red feathered wings. It has satyr-like legs with hooved feet, and a slender naked tail. Its clothing and jewelry are of vegetable origin and conveniently used to resemble a local Azcan sorcerer (they look strange indeed these sorcerers, but this way they are more accepted and at the same time left alone, to do what they want to do).



In this shape it has two extra appendages emanating from its side, which it can move at will, but are unsuited for grabbing anything, since they are mostly covered with two silver covered steel heads. As soon as these heads are removed the fairy will become again an unsubstantial bird. These items are fairy creations. By placing them on his sides these extra appendages sprout and transform it to a more humanoid shape. If another humanoid would be able to acquire these magical items, he would also sprout these extra appendages, but these would be unmovable, and won't give the wearer any extra usage, only apparel. Even in this shape

Habitat/Society

Never is more than one encountered at the same time on the surface of the hollow world. Even then, the moan bird is rarely seen—and for this the Azcans are thankful, for the bird is a harbinger of death. Its piercing cry in the tropical forest is believed to herald the certain death of the hearer.

In fact moan birds are considerably more common in the high altitude of the hollow world, amidst the floating continents which make their homes. Their insubstantiality is an important virtue there; it is in fact a sort of phase-shifting that enables them to move through the airless void between the continents, despite the lack of air for breathing or as a fluid medium for travel.

It looks like a ghostly combination of a falcon and an owl.

The familiarity of this species and its mournful quavering cry uttered at night have no doubt led to its association with death and mystery as with owls in other parts of the world.

This Moan bird has an important place in the Azcan pantheon, as it is the representative in many places of the Death god. It may appear with a human body. The image of this owl is used as a head-dress itself, but always for women. The curious figure, carried on the back of some of the women, is the Moan sign, referring to the idea of death, possibly to still-birth. The Moan is found associated with man only once in the manuscripts. The Moan Bird is associated with the number thirteen and Bad Luck.

One of the eighteen Azcan months is named Muan, and some of the glyphs appearing for this month in the codices certainly represent the Moan or screech owl. In connection with the screech owl referring to death, it is interesting to note that among the Nahuas the owl is considered of unlucky augury and is usually found in the "House of Death" and "of Drought". Some writers have thought the moan bird was a mythical animal but sages found the name still applies to the falcon. In the form muyan, it is akin in sound to muyal, cloud, muan, cloudy, which may account for its adoption as a symbol of the rains, etc.



Glyphs of Month Muan showing Moan-bird Characteristics

Ecology

The Moan Bird is a fairy which despises evil, and intends to stay away from it as far as possible, yet somehow they are also drawn to it to restore the balance. They are befriended with the temple of four-hundred-rabbits, and these clerics will get their support. They prey on Fish, Vermin in Owl-Hawk form and up to human-sized dinosaurs in humanoid form.



Will o' Wisp (*Ignis fatuus* Species)

Will O'Wisp	Will O'Wisp	Will O'Mist	Will O'Deep	Will O'Sea	Will O'Dawn	Wychglow*	Whychlamp
Type	Fairy						
Climate/Terrain	Any Swamp	Any Fog, Ethereal Realm	Any Subterranean	Sea of Dread	Any Swamp	Subterraneans / any non settled	Any, Energy Planes
Frequency	Uncommon	Rare		Very Rare	Rare	Very Rare	
Organization	Solitary		Clan	Solitary		Group	
Activity Cycle	Night			Dawn		Night	Any
Diet	Electric life energy		Brain Energy	Electric life energy	Happy Brain Energy	Metals	Magic Energy
AL	CE	CN	NE	NE	CG	CN, CE	N
NA	1or 1d3	1	1d4	1	1or 1d2	1d3 (1d6)	1d3(1d8)
Size	S; 1d3+1diameter		S; 1diameter	H; 12'-20'Diameter	S; 1-2'diameter	S; 1d3'diameter	T; 9" diameter
ST	3						
IN	15-16	13-14	13-14	11-12	15-16	15	0
WI	12						
DX	13						
CO	18						
CH	16						
Languages	Limited Telepathy						
Spellcaster Limits;	na						
AC	-8	-6	0	-4	-6	0	2 or 0
AV	0						
HD	9*	7*	5*	10*	6*	6**	3+3**
HP	9d8	7d8	5d8	10d8	6d8	6d8	3d8+3
FL / MF	180'/60' / 5 A						
THACO	11	13	15	10	14	14	16
Attacks	1	1Burst 30'	4 Sparks	1	1spell	1Bolt, 2'wide 30'long	1discharge
Damage	2d8	2d8	1d4 each	1d6	-	1d10	1d4+1
Special Attacks	Electricity	Electric Burst	Burning Sparks	Lightning Bolt	Color Spray	Electricity	Magic Energy
Special Defenses;	Invisibility to Mortals, Second sight			Second sight			
Immune to;	Normal Disease						
Extra Vulnerable to;	non magic weapons	All but Electric	All but Cold	All but Darkness	All but Electric	Fire, Heat, Cold	
MR	0						
ML	11						11
SV	F9	F7	F5	F10	F6	F6	F4
TT	D			nil		G	nil
XP	1600	850	300	1750	500	725	100
Body Weight	0						

The Will O'Wisp creatures, also known as "Granthr Willow's Lantern", or more commonly as the "Will o'Wisp" or Corpse Light to use its seemingly more common name—is not innately a magical creature. The elves call this apparition the "injoh" ("light creature"). Other names include; Feu boulangier or rolling fire (Glantri, and is believed to be a lost soul), Aleya or marsh ghost-light, (Alphatian), Chir batti or ghost-light (Sind), Foxfire or Kitsune (Ochalea), Boi-tata (Azcan), Luz Mala (evil light) or Fuego Fatuo (Savage Coast), Min Min light (Chameleon Men), Jack O'Lantern or Will O'Wisp (Thyatis), or Ignis fatuus ("foolish fire") is a ghostly light seen by travelers at night, especially over bogs, swamps or marshes.

It is more a creature of nature than one of dweomercraft. It is known to inhabit desolate swamps, moors or bogs. There are also occasional sightings among old ruined fortresses and catacombs.

Some sages say that Boggarts are the immature form of Will O' Wisps, but Boggarts and Wisps only live together in the same area, and though both are Fairies, they're not related or need each other for reproduction. This misconception has probably arisen due to the Dancing lights ability of the Boggart, which always resemble a single light, similar to that of a Will O' Wisp.

The elves describe the Will-O'Wisp as a lattice of information with no material substance—a scroll with no parchment—much as is a symbol or a cleric's glyph of warding. It is crystalline energy, self-sustaining and potentially immortal. From this nature come the will-O'Wisp's main powers: electrical bolts and levitation. The glow that comes from the lattice can be quenched temporarily, giving it its temporary invisibility.



Appearance.

According to various eyewitness reports, the Wisp's color can range from a soft blue to a dark red, and its size from a few nails breadths to almost half a foot. Typically, it appears as a floating ball of soft flickering light, about the size of an adult human's head. Some accounts say that the Wisp can grow up to three feet large or shrink itself to the size of a fingernail.

The color of the Will O'Wisp also varies among the tales with most saying that the creature is typically a soft blue in color. Each color shade is never bright, always soft, as if hidden behind a veil of thin cloth.

The wisp floats above the ground or water, moving slowly up and down or in small circular motions. The surrounding ground beneath a Wisp is never warm despite some theories that a Wisp produces heat. The Wisp is often seen floating about one to 4 feet above the ground or water. Its light is never very bright and barely illuminates the area around it. If it is approached or even looked upon directly, the Wisp seems to fade slowly away and disappear altogether and reappear somewhere else close by.

A common story among researchers of the Will o'Wisp is that the apparition communicates through the changing of its colors. Some say that it glows a soft blue when calm and undisturbed. A soft red shade of color may indicate anxiousness or aggression while a whitish color may mean that the Wisp is afraid. No one has truly understood the reason for the color changes however as asking a Wisp directly has never been possible nor has one ever been caught for study.

Interestingly, the Wisp does appear to be at least partially solid as it avoids obstacles rather than passes through them. It has been observed that it can, however, vanish for a short time then reappear on the other side of whatever obstacle was in its path, such as a tree or stone, suggesting a way of traveling that is rather unique and seen only at this entity. Some have suggested that a Wisp may be able to traverse into other realities or that it actually goes through time instead of space to achieve this feat.

Some stories say that the Wisp has a hypnotic effect on those who try to watch it. Some tales warn that a wisp is capable of feeding from the warmth of a living being while others say that a wisp is sentient spirit who aids travelers to safety in the dark of night. The wisp has never been known to be able to be summoned or called.

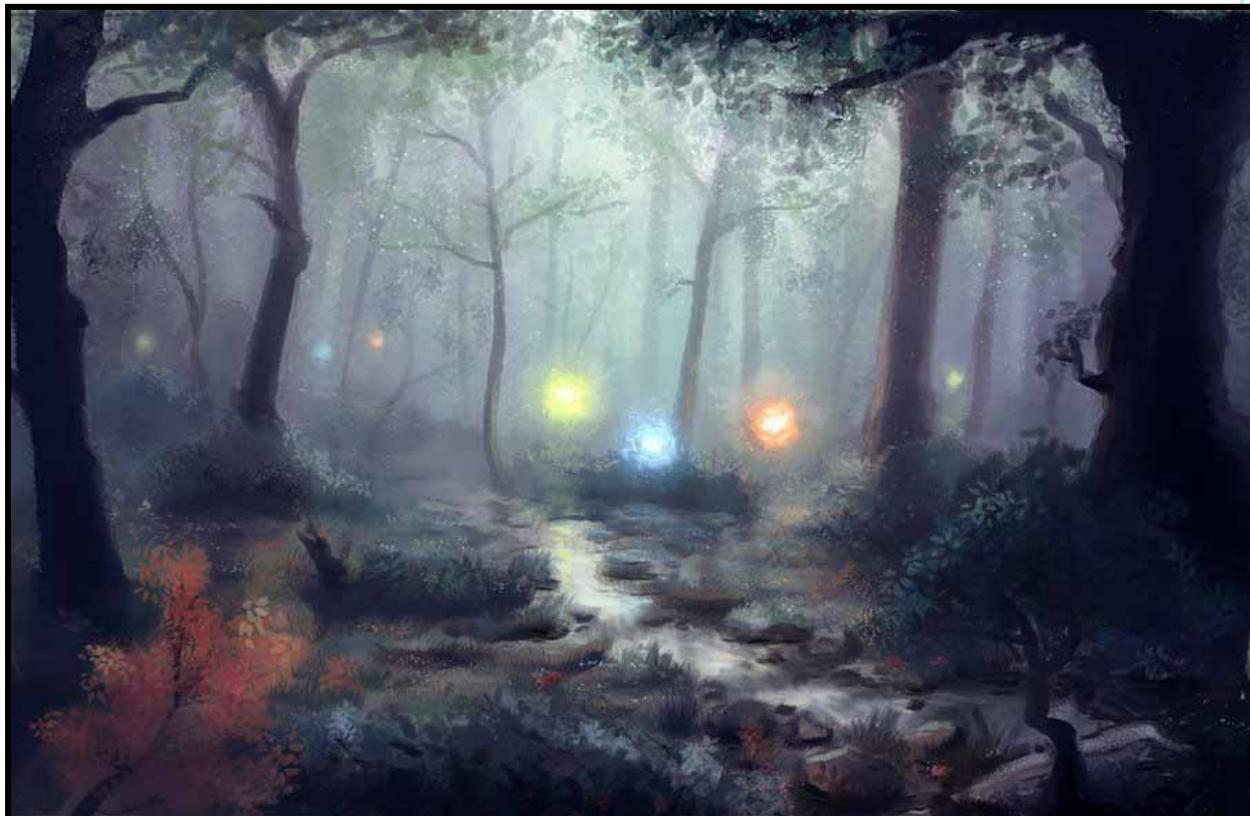
But the Will O'Wisp has yet another boon, a form of limited telepathy. This, coupled with its high intelligence, makes it an awesome foe, as many have found to their loss.

There are many legends and myths told of the Will o'Wisp, with most of them giving the Wisp a capricious and benevolent nature. Still other tales do not paint the Wisp in such a positive light, warning travelers never to follow a Wisp in the night for it will lead one to their doom. Regardless of the truth, many researchers cannot agree as to the apparition's true nature.



Communication

As well as allowing communication with other intelligent creatures, this innate telepathy grants the Wisp its confusion powers. The confusion is not a direct result of the noise a Wisp makes; the noise is merely a focus for the effect (which explains why plugging the ears does no good). The Confusion is actually caused through telepathy: a direct muddling of the mind. Such spells, devices, and the like that shield against telepathy are also effective against a confusion attack. It is worth noting that the Will O'Wisp's telepathy will inform it if an attempt to lure prey to its doom is working or not. If it is not (if, for example, the prospective victim suspects the nature of its foe), the will-o'Wisp will often change tactics.



Habitat/Society

Few creatures with an intelligence of semi- or better will be found in the vicinity of Will O' Wisps, since such creatures represent prey, and a Will O'Wisp will never decline to feed if food is easily available. The only such creatures present will be those that managed to escape the Will O' Wisps, those that are yet to be detected by them, or those that are too powerful for the Will-O' Wisps to trifle with (blue dragons are a fair example). In an area determined by the DM to contain Will O' Wisps, for any random encounter that generates a creature of intelligence semi- or better but with fewer than 7 HD, roll percentile dice: 01-80 indicates that the encounter has not taken place at all; 81-00 indicates the encounter is with fugitives from Will O' Wisps, in which case the maximum number of creatures encountered is 20.

Territory

The Wisp is known to inhabit bogs, swamps and similar places of moist and water ridden areas. Wisps rarely appear amongst areas of high civilization, meaning they would not appear in the middle of a fountain in the center of a busy city square. Rather, they seem to prefer to haunt lonely, desolate places away from people. Graveyards, catacombs, and ancient ruins all are believed to hold wisps as well, although they are not sighted as frequently as in moors, bog land areas or damp forests.



Behavior

The Wisp appears as a harmless, soft floating light by all accounts but recorded testimonies tell different stories. Travelers have recounted experiences of traveling at night through a heavy forest or passing by a bog land and seeing lights dancing in the darkness. If the lights are watched directly, they seem to slowly fade away. If one were to look away, but keep the lights visible out of the corner of the eye, they seem to reappear strong and bright. If approached, the Wisp will also fade away and reappear somewhere else nearby.



Some tales tell of unlucky travelers becoming so obsessed with catching a Wisp that they follow it through the darkness unaware of the dangerous bogs for which they are stepping in. As a result, the Wisp always seems just a bit farther out of reach but then the victim suddenly finds himself trapped in thick sinking mud with no means to escape. These accounts are also accompanied with a more terrifying tale of dark spirits coming forth from the shadows to feast on the now trapped victim. Whether the Wisp intentionally leads the victim to this terrible fate is not known.

In most every account told of a Wisp's behavior where a child is involved, the Wisp always appears to be very helpful or friendly. It is as if the Wisp favors children and tries to befriend them. One recent account where a group of young mages had gotten lost in the western edge of the Dymrak Wood as they traveled with a caravan coming home from an expedition to collect reagents. The children were perhaps barely older than thirteen years old, two human girls and a Volkek-Oshra boy. They had wandered away from the caravan and soon found themselves near a small bog surrounded by thick, overgrown willow trees. As night fell, the children paused in their wandering when suddenly a single glowing ball of bluish light appeared before them. The children, desperate and shivering from the cold, followed the light for a distance of three stars directly into the caravan's camp.

Example; A peasant traveling home at dusk, spots a bright light traveling along ahead of him, which he follows for several miles. All of a sudden he finds himself standing on the edge of a vast chasm with a roaring torrent of water rushing below him. At that precise moment the lantern-carrier leaps across the gap, lifts the light high over its head, lets out a malicious laugh and blows out the light, leaving the poor peasant a long way from home, standing in pitch darkness at the edge of a precipice, ready to be attacked.

Traditionally is said that "If the light is white, it implies a soul in pain and is recommended to say a prayer, but if the light is red, the witness must flee immediately, thus the phenomenon represents the temptation of Evil.

*He, leading, swiftly rolled in tangles,
and made intricate seem straight,
To mischief swift. Hope elevates, and joy
Brightens his crest, as when a wandering fire,
Compact of unctuous vapour, which the night
Condenses, and the cold environs round,
Kindled through agitation to a flame,
Which oft, they say, some evil Spirit attends,
Hovering and blazing with delusive light,
Misleads the amazed night-wanderer from his way
To bogs and mires, and oft through pond or pool;
There swallowed up and lost, from succour far.
John Milton's Paradise Lost*

Ecology

Will O' Wisps have no love for gold and gems or for things magical; those things that men see as treasure have no value for them. The Will O'Wisps do collect any material wealth possessed by their victims, however, for they know the strong—and often fatal—attraction that gold has for men. The Corpse Lights bait their traps well.

Diet

As far as is known, the Wisp does not require any kind of sustenance such as food or water. Researchers have classified the Wisp as an apparition, and is not a living, breathing creature by all accounts. However, some researchers believe that the Wisp feeds upon mystical energy that permeates places of old magic. Such as a place will be most certainly one that still holds some remnants of ancient Elven magic, is thought to be home to the highest number of Wisps.

Still, some others believe that the Wisp is attracted to and perhaps gains energy from the emotions and thoughts of people it comes across. Perhaps the wisp feeds upon the fear or anxiousness of those lost in the Wisp's homeland. Maybe they are drawn towards the hopelessness and despair of lost people. In most legends, the Wisp appears to those who are in a strong, negative emotional state. Such theories are hard to prove as no one has ever come closer than two to three steps of a Wisp.

Reproduction

How does as intangible a creature as the Will O'Wisp reproduce? There are three genders of Will-O'Wisp, to all intents and purposes identical in appearance, powers and behavior; all are required for the production of an offspring. The reproductive act itself takes place usually deep within an impenetrable marsh. The three will-O'Wisps draw close together and apparently merge their forms together, becoming one. The event is over in a moment: almost immediately the tripartite Will O'Wisp flares to intolerable brightness, then splits once more into three. Left behind is an infant Will O'Wisp. If one wished to destroy a Will-O'Wisp, now would be the ideal time, since the three parents are in a severely weakened state after the mating. When the three Will O'Wisps join together to reproduce, they do literally merge, intermingling their lattices and, for a moment, becoming one. During that moment each shares with both others its entire store of knowledge and memories: everything it knows, each of the others comes to know. While so merged, the three-in-one Will-O'Wisp possesses the sum of all three Will-O'Wisps' hit points.

While merged, the Will-O'Wisps construct the lattice that will become the offspring. This lattice contains that information that would, in a regular creature, be labeled instinct, but does not include specific memories possessed by the parents. When the lattice is formed, the Will O'Wisps draw upon their own energy stores, to provide the energy necessary to produce a new Will O'Wisp, a ball of light, smaller and brighter than an adult Will O'Wisp.

While the great majority of this energy comes from the parent Will O'Wisps to significantly weaken them: for the next 11-16 turns, all three are at half-normal hit points and are incapable of using their electrical powers.

Mating appears to take place in cycles. Adult Will O'Wisps congregate rarely, but when they do they tend to mate more times within a period of about a week.

Immature Wisps

Immature Will O'Wisps are so inaccurate with their bolt, however, that the target gets two saving throws. If it makes the first one, it takes no damage (the Wisp missed); if it makes the second, it takes only half, normal of damage. These powers increase with age, at two years it gains its normal damage amounts. It is also at the age of two years that it gains its Invisibility to Mortals, Second Sight and Confusion powers.

At the age of five years, the Wisp makes its final transition to adult Will O'Wisp form, possessing from the outset the full powers listed in the Monster Manual. When the final transition to Will O'Wisp form occurs, a heat pulse will cause 1d6 points of damage to any unprotected creature within 30 feet of the Will O'Wisp, and it can be perceived from distances of up to 200 feet.

Mating Theories

Wisps have never been known to mate as other creatures do. In fact, it is not known to most how a Wisp is created. The Necromancer Vekarn Kha'mal holds to the belief that the Wisp is born from the remains of the dead and that they are in fact spirits. Others have said that the Wisp is merely an illusion of the eye. Their theory is that the Wisp actually can reproduce by joining together to create a larger Wisp or even separate themselves to create several other smaller Wisps. Kha'mal further theorizes that a Wisp may simply be parts of one larger entity that splits and joins as needed. For what purpose the Wisp would behave this way is not yet understood.



An Ochalean representation of a Will O'Wisp.



Will O'Wisp (*Ignus fatuus Maloventum*)

The Will O'Wisp is a malevolent entity that makes its home in swamps, bogs, and moors. It subsists by luring unsuspecting creatures to their deaths amid the natural hazards of such places and feeding on the energies which their death struggles release.

When encountered in the wild, Will O'Wisps normally appear as faintly glowing balls of light. They can alter their own color, shape, and size to some extent and can be easily mistaken for lanterns, light spells, and similar sources of artificial illumination.

If they do not attack, Will O'Wisps are able to utterly blank out their glows, rendering them invisible to all those who cannot spot invisible objects, for 2d4 rounds.

The Will O'Wisp language is a most unusual one, being purely optical in nature. All communication between Will O'Wisps is by means of changes in color or brightness, many of which are far too subtle for the average observer to notice. Because this form of exchange is almost impossible to mimic, it is very difficult for travelers to communicate with these creatures. Exceptional examples of this race have mastered a very simple sound-based language. They produce sounds by vibrating very rapidly and thus have a shallow and ghostly-sounding voice when they "speak".

Combat:

As a rule, Will O'Wisps seek to avoid physical combat with other creatures, preferring to lead opponents to their deaths in the swamps around them instead. When pressed, however, they are dangerous adversaries who must be attacked with the greatest care. In combat, they glow blue, violet, or pale green.

Will O'Wisps are very versatile flyers. They can hover in place without effort, often looking like lanterns or similar beacons to lure others toward them. When they decide to move, they can do so with rapid bursts of speed or slow drifting movements.



A Will O'Wisp's main weapon in combat is its ability to manifest a powerful electric charge. In melee, it swoops at its foe and attempts to brush against the victim, discharging the stored energy. A successful strike by one of these creatures will cause 2d8 points of damage.



Those attacking a Will O'Wisp with any form of physical weapon are able to inflict damage normally. Persons making use of magical attacks, however, will find their powers almost ineffective against them. As a rule, the only spells which have any effect on the Will O'Wisp are protection from evil, magic missile, and maze. A Will O'Wisp which is reduced to 5 or fewer hit points will attempt to escape. If it is unable to flee, the creature will surrender to its attackers and attempt to buy its safety by offering up any treasure which it may have. It is important to note, however, that the chaotic alignment of the Will O'Wisp can make any agreement with the creature uncertain.

Habitat/Society:

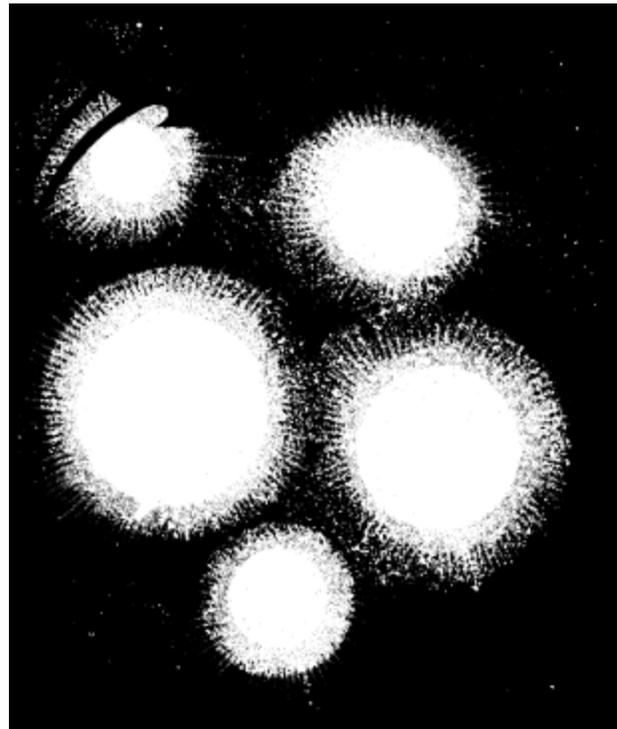
For the most part, Will O'Wisps will be found on their own. On rare occasions (10% of the time) groups of up to three may be found near a particularly fertile hunting ground. In the latter case, they will work together to trick victims into the traps which they have arranged.

Ecology:

Although difficult to say with certainty, evidence indicates that the Will O'Wisp feeds on the fury of electrical activity given off by the brains of panic stricken individuals as they realize that death is inescapable. In order to prolong the suffering of their victims and increase the amount of "food" which they give off, Will O'Wisps will typically lure their victims into areas like quicksand pits which promise a slow and frightening death.

It seems certain that the unusual environment found in bogs and swamps is important to the creature's existence in some way, but the exact nature of this link is uncertain. It seems probable that the ominous and haunting nature of these places increases the fear and dread which their victims feel, and thus the energy which they give off prior to death.

The 10% chance of encountering 1-3 Will O'Wisps represents the possibility of meeting some or all of a group that is about to engage in, or has just completed, mating. If more than one Will O'Wisp is encountered, there is an additional 25% chance that 1-4 Boggarts are also in the area.



Will O'Mist (*Ignis fatuus Caliga*)

The Will O'Mist is a variant of the Will O'Wisp that makes its home only in the misty borders and the ethereal realm. While most people have good cause to fear these creatures, some individuals seem to have found some way of controlling them. This is an especially helpful skill when one considers the fact that a Will O'Mist is able to unerringly navigate the swirling vapors of Ethereal borders.

A Will O'Mist appears as a diffuse strip of radiant energy some 2 to 4 inches thick and 3 to 5 feet in length. Although normally icy blue in color, the Will O'Mist has been reported to range in color from golden-white to a very deep green. The Will O'Mist can alter its shape and size to some extent, and can easily be mistaken for a lantern, light spell, or similar source of illumination. If they do not attack, Will O'Mists are able to temporarily mask their glow, rendering them undetectable to all those who cannot sense invisible objects for 2d4 melees rounds.

Unlike the other Will O'Wisp variants, the Will O'Mist does not seem to rely upon changes in color and intensity to communicate. However, the exact method by which they converse remains a mystery. Whatever this is, at least a few individuals seem to have mastered it.

Combat:

Capable of traveling through the mysterious borders of the Ethereal Plane unhindered, Will O'Mists are almost never placed in a situation requiring direct physical confrontation. Nevertheless, when combat does become necessary, they are fearsome opponents and not to be taken lightly.

Will O'Mists are agile fliers who can hover in place without effort, move with sudden bursts of speed, or drift slowly, as if bobbing on the wind itself.

When in battle, Will O'Mists attack with a burst of electricity. Will O'Mists can strike in this manner every third round, causing 2d8 points of damage to anyone within 30' of the attacking creature. A successful saving throw vs. spell reduces this damage by half. Victims wearing metal armor have a +4 bonus to their saving throws due to the exceptional conductivity of metal and its natural grounding effects.

Physical weapons affect Will O'Mists normally; however, most magical attacks are useless against them. Of all known spells, only vampiric touch and energy drain work against these monsters.

Habitat/Society:

Will O'Mists are always encountered alone. Capable of manipulating the mists and gaining access even to a domain whose lord has sealed the misty borders, Will O'Mists have unparalleled freedom in the Land of the Mists. As fog is being created (either naturally or magically) it opens a breach into the Ethereal Plane and enables Will O'Mists to appear on the Prime Plane. Though they are free to transport between these realms, they so dislike any circumstances without the mists or fog, that they will not enter the Prime plane when there is no fog. There is a 50% chance that a natural fog will have the normal number of Appearing Will O'Mists within them and a 1% chance per level of the caster that a Will O'Mist will be attracted to the creation of a magical created fog by this caster. This makes fog based spells a bit more dangerous than expected.

Only some rare individuals know the secret of summoning and commanding such creatures. It is unknown whether the ability to command Will O'Mists is inherited or whether the knowledge is passed from generation to generation. In fact, it is generally believed that this command of these creatures is what enables those to pass through the mists and travel freely through the Ethereal Plane.

Ecology:

As with other variants of the Will O'Wisp, it appears that Will O'Mists feed off of the electrical energy generated by human and demihuman brains. It is thought that the Will O'Mist in particular can only leech such energy from people when they are actually crossing the misty borders of Ravenloft. This may account for reports that some people claim to have been struck by a wave of disorientation and nausea upon stumbling out of the mists.

Since Will O'Mists are incapable of straying more than a few yards from the mists themselves, they must lure humans and demihumans into the mists in order to feed. It is probable that the specific energy on which Will O'Mists feed is the fear and disorientation felt by many travelers in the mists. It has even been theorized that such creatures are part of a bizarre network that funnels living energy into the Land, helping it to maintain itself and draw more unwitting souls across its dark borders.



Will O'Deep (*Ignis fatuus Caveus*)

The least powerful of all Will O'Wisp variants, the Will O'Deep is found only within the most remote tunnels and caverns. Whimsically evil, the Will O'Deep relishes leading unwary explorers into terrible predicaments far away from even the slight comfort and protection of the cloudy skies of Ravenloft.

The Will O'Deep is a tiny, flickering energy being. Normally golden or reddish in hue, the Will O'Deep can take on a variety of colors. Although capable of altering its shape, the Will O'Deep most commonly takes on a rippling, teardrop shape very reminiscent of the flames of a small torch.

As with most Will O'Wisp variants, if the Will O'Deep does not attack it can temporarily dampen its glow for 2d4 rounds, rendering the creature undetectable to all who cannot sense invisible objects.

These creatures communicate with each other through changes in color and intensity. Any human being able to survive in the company of these creatures for an extended period of time might be able to pick up their language, but so far there is no known case of this. There are reports, however, of Shadow Elves and similar folk who have the ability to understand the conversations of these terrible monsters.

Combat:

The Will O'Deep does not seek out direct combat, instead attempting to either trap its victims or lead them into ambushes and other dangers. Although not as physically dangerous as many of its cousins, the Will O'Deep is a crafty opponent and difficult to damage. Adventurers who find themselves the object of a Will O'Deep's attentions are wise to be on their guard or, better yet, retreat to the surface as soon as possible.

Will O'Deep strategies often involve luring adventurers into complex labyrinths or the lairs of dangerous creatures. Often found in small groups or clans, Will O'Deep work together to accomplish such goals.

Although the results of the Will O'Deep's lure is often deadly, more often than not the creature is merely attempting to wear down the adventurers so that it can trap its victims deep underground. For example, a Will O'Deep might search out an area where only a small nudge is needed to cause a cave-in or trigger an old trap. Once this is done, the creature's victims are available for long-term feeding.

Will O'Deep can physically attack with a series of small, white-hot sparks. Such sparks have enough force to knock small rocks over or push doors closed. When used as an attack each spark does 1-4 points of damage. Will O'Deep can form up to four such sparks per round.

Additionally, a Will O'Deep often knows where small pockets of cave gasses have built up. If the Will O'Deep feels it is in danger it will attempt to lead its pursuers to such a pocket and use one of its sparks to cause an explosion. Anyone within 10' of such an explosion takes 1-10 points of damage. Such explosions often cause cave-ins as well.

Will O'Deep are vulnerable to normal weapons; however, most magical attacks are useless against them. A lightning bolt or chain lightning spell will harm them, but all other known spells fail utterly against the Will O'Deep.

Habitat/Society:

Will O'Deep prefer to travel and live in small clans of 2-4 individuals, but are also often encountered alone. Will O'Deep never appear above the surface, preferring to remain as far underground as their feeding needs allow.

The Will O'Deep is highly self-protective and will attempt to flee if reduced to 25% of its original hit points. If pressed, the Will O'Deep may lead its pursuers to some underground treasure in the hopes of distracting them while it makes good its escape.

Ecology:

The Will O'Deep seems to feed on the energies given off by humanoid brains, particularly the impulses emitted by the brain when it is consumed by either fear or desperation. Will O'Deep can feed for weeks, even months, on humanoids they have managed to trap since the creatures sometimes go so far as to herd rats and the like to their captives' cells. They will keep their captives alive until apathy and despair set in, conditions on which the monsters seem incapable of feeding.

Will O'Deep have been known to turn such captives over to Shadow Elves (Dark Elves variant) or other creatures of the darkness in return for gold, gems, or fresh victims.



Will O'Sea (*Ignis fatuus Oceanum*)

The Will O'Sea is a variant of the Will O'Wisp that makes its home on and around the seas and oceans. Even more dangerous than its better known cousins, the Will O'Sea lures sailors to watery graves.

As beautiful as it is deadly, the Will O'Sea generally appears as a long, shifting cascade of glowing energy. The Will O'Sea is often almost indistinguishable from St. Elmo's fire, matching even the luxuriant displays of color of that mystifying phenomenon. The largest of all the Will O'Wisp variants, the Will O'Sea can alter its size and shape somewhat. These creatures have shown themselves to be adept at mimicking the shape of a ship or lighthouse. The Will O'Sea, unlike the Will O'Wisp is unable to turn invisible, but can dampen its glow somewhat.

The Will O'Sea communicates with a combination of visual elements and electrical snaps, clicks, and hums. Some aged seafarers tell stories of aquatic folk who can understand this unusual dialect, but few reliable examples of this can be cited.



Combat:

More aggressive than other forms of Will O'Wisp, the Will O'Sea often attempts to lure ships of all kinds into dangerous waters where they are likely to become beached or sink. The Will O'Sea is an extremely agile flier, capable of maneuvers ranging from hovering in place to sudden, wildly jerking flight patterns, an ability it uses well when taunting victims.

Normally, the Will O'Sea will not waste its energies attacking directly if it can trick its victims into crashing their ship onto rocks or an underwater reef. Appearing at dusk or in the evening, the Will O'Sea uses a variety of tactics to lure its intended victims into treacherous waters. One of its most common ploys is to form itself into the shape of a burning ship and then hover on top of some sharp boulders or other hazard in the hopes its intended prey will investigate. This tactic works particularly well during storms when visibility is reduced. The Will O'Sea may also lie beneath the surface of seaweed infested waders, attempting to lure sailors with its shimmering appearance hinting of sunken treasures.

If it appears as if the inhabitants of a vessel are going to escape with their lives, the Will O'Sea will take a more direct approach, using its vast energies to attack with a powerful lightning bolt. The evil entity can release such a stroke once every three rounds. The bolt does 10-60 (10d6) points of damage and has a 50% chance of setting wooden vessels alight if a saving throw vs. lightning fails.

Physical weapons affect the Will O'Sea normally; however, most magical attacks are useless against the creature. Of all spells, only the ice storm and cone of cold spells work against this monster.

Habitat/Society:

A Will O'Sea is always encountered alone. These creatures make their homes along almost any rough coastline, but avoid arctic waters in favor of the brilliant blue of a tropical sea. Such a creature almost always dwells amid one or more of the shipwrecks it has caused, being just as comfortable above as below the water. The Will O'Sea will not, however, use its lightning attack while submerged.

Will O'Sea are normally found just off common sea routes, so that they can more easily find sailors to lure to their untimely ends. Whenever hunting becomes scarce, Will O'Sea will simply move to a more viable hunting ground.

Ecology:

As with other Will O'Wisp variants, the Will O'Sea seems to feed off the electrical energy generated by human and demihuman brains. The horrified, scrambling panic of a drowning victim seems to be particularly satisfying as the creature will often go out of its way to sink a ship, while itself killing as few people as possible. The Will O'Sea then hovers over the struggling sailors, foiling any attempts its victims make to reach land.

Ghosts and sea zombies are particularly common in the hunting grounds of a Will O'Sea. There have been reports of both individual spirits and entire ghost ships wandering the waters near a Will O'Sea's lair. The Will O'Sea is unaffected by such spirits, unless they keep other sailors from entering the area.



Will O'Dawn (*Ignis fatuus Aurora*)

The Will O'Dawn (or feu follet, as it is also called) is perhaps the most mysterious of all Will O'Wisp variants, and it is certainly the most helpful. The tiny energy form most frequently appears at dawn, and during this brief period it attempts to aid adventurers and others who are afraid, in pain, lost, or otherwise in trouble. In the dark and troubled land of the Mists, such a creature is truly remarkable.

A Will O'Dawn normally appears as a faintly glowing ball of light. Although generally smaller than its malevolent cousin, it is almost impossible to distinguish between the two. A Will O'Dawn can somewhat alter its shape and coloring and can easily be mistaken for a lantern, light spell, or other artificial illumination. The creature can become invisible at will, although it can only dampen its glow for 2d6 rounds at a time. A Will O'Dawn cannot cast its spells while invisible. Only beings that can sense invisible objects can spot a hidden Will O'Dawn.

Will O'Dawn seem to communicate with each other via changes in color and brightness. Given enough time in the presence of these creatures, a person might interpret their language. In most cases, however, the best that can be achieved is a basic understanding of concepts like "red means danger" or "blue means safe".

Combat:

Will O'Dawn loathe combat. There are no known instances of a feu follet intentionally harming a living being. The only time Will O'Dawn enter battle is to protect themselves or those individuals who merit their assistance.

When in combat, a Will O'Dawn normally uses its color spray or hypnotic pattern to either stun or lull its opponents into quiescence. It can use either spell an unlimited number of times, but it can cast only one of either per melee round. The Will O'Dawn casts both spells and makes all saving throws as a 9th level wizard.

The Will O'Dawn is also fond of leading opponents on a merry chase, attempting to use the natural surroundings to delay or entrap its foes long enough for the Will O'Dawn, or those it is helping, to escape. The Will O'Dawn is not averse to miring its enemies in a bog or the like, but the creature will not purposely harm even its foes.

The Will O'Dawn is immune to all spells except darkness and continual darkness. The former stuns the creature for 1d6 rounds if cast directly at it, while the latter is instantly fatal unless a successful saving throw vs. death is made. The Will O'Dawn, like all Will O'Wisp variants, is vulnerable to normal weapons.

Habitat/Society:

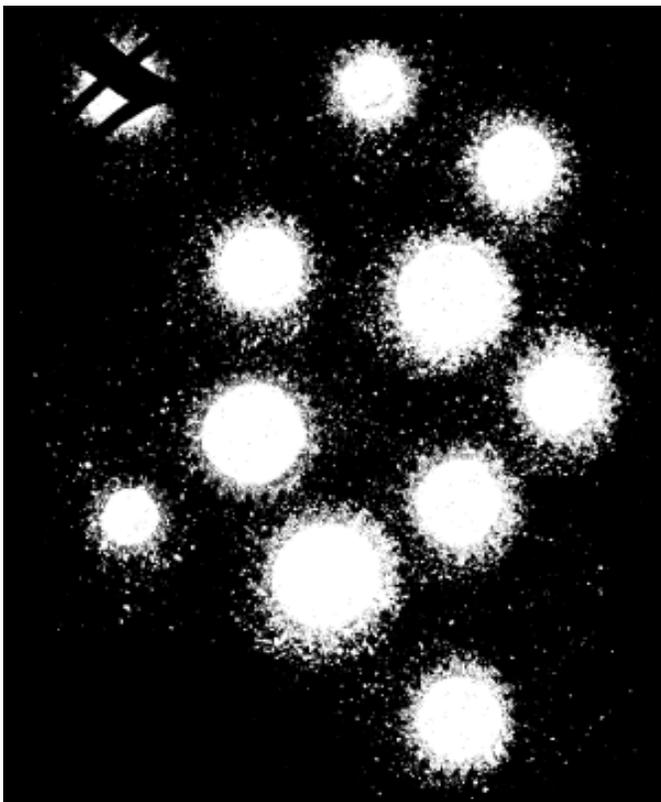
Will O'Dawn are almost always encountered alone. On very rare occasions (5% chance per encounter), two such creatures are encountered together. The Will O'Dawn appears only during sunrise and remains active for no more than 20 minutes. After this time, the Will O'Dawn normally renders itself invisible and flees the area. On rare occasions when a Will O'Dawn has been captured, the creature's golden glow dims and slowly dissipates.

No one knows where the mysterious Will O'Dawn goes when it is not aiding others. What is known is that the Will O'Dawn aids anyone of good alignment that it meets, although it seldom stays with the beneficiary of its aid for more than a brief period of time. The will O'Dawn can sense good creatures in pain or trouble and will attempt to aid them if at all possible. The aid a Will O'Dawn can offer includes leading adventurers to a treasure cache or secret door, helping lost travelers find their way out of a swamp, or distracting evil creatures in a fight. Unfortunately, many people that the Will O'Dawn attempts to help do not follow the creature, mistaking it for its evil cousin, the Will O'Wisp.

As mentioned above, Will O'Dawn communicate through rapid light flashes usually too subtle for humans and demihumans to understand. However, if a Will O'Dawn hypnotizes a subject, it can communicate directly with his mind. A Will O'Dawn can communicate in this manner with only one individual at a time.

Ecology:

The Will O'Dawn seems to feed on the energies generated by excited, happy, or otherwise exhilarated minds. Thus, the Will O'Dawn attempts to create conditions which cause relief, excitement, or happiness. This apparent feeding on positive emotions renders the Will O'Dawn remarkably different from all other Will O'Wisp variants.



Whychglow (*Ignis fatuus Illuminaria*)

Whychglow are balls of eerie light (1-3 feet in diameter) that appear only at night or in dark underground caverns. They are attracted to metallic objects, and will attack creatures in order to obtain them. A Whychglow craves metals since it feeds on electrical energy which, in some mysterious way it can drain from them. This feeding process can take hours or even days, and reduces the metal to a fine, chalky dust.

Combat

Each round, a Whychglow can fire a bolt of electricity at any creature within range. The bolt is 2' wide and 30' long. It will hit the target automatically and inflict 1d10 points of damage unless the victim makes a successful Saving Throw vs. Wands. Characters wearing metal armor take half damage if successful, while those wearing leather armor or normal clothing take no damage and are allowed a bonus of +5 to their Saving Throw.

Whychglow are immune to electrical attacks and take minimum damage from magical fire. They can only be struck by weapons of +1 or greater enchantment.

Habitat/Society:

For the most part, Whychglow will be found on their own. On rare occasions (10% of the time) groups of up to three may be found near a particularly fertile hunting ground. In the latter case, they will work together to trick victims into the traps which they have arranged.

Ecology:

Although difficult to say with certainty, evidence indicates that the Whychglow feeds on the fury of electrical activity given off by the brains of panic stricken individuals as they realize that death is inescapable. In order to prolong the suffering of their victims and increase the amount of "food" which they give off, Whychglow will typically lure their victims into areas like quicksand pits which promise a slow and frightening death.

It seems certain that the unusual environment found in bogs and swamps is important to the creature's existence in some way, but the exact nature of this link is uncertain. It seems probable that the ominous and haunting nature of these places increases the fear and dread which their victims feel, and thus the energy which they give off prior to death.



Wychlamp (*Ignis fatuus Energis*)

A Wychlamp is a small (up to nine inches across) ball of glowing light. Wychlamps are composed largely of Energy, although they have wispy, spiderweb-like skeletons of geometrical symmetry and translucent-to-invisible aspect. These strange creatures wander aimlessly, drifting by natural levitation, and seem attracted to any use of magic within 70 feet. They are silent and seemingly unintelligent and come from Planes dominated by the Sphere of Energy. - Much sought after by those who would slay mages, Wychlamps have the unusual property of causing any magic within 20 feet of them to go awry.

Combat

Aimed spells (for example; Magic Missile) are 77% likely to be deflected in a random direction, as are similar spell-like powers and magical item effects.

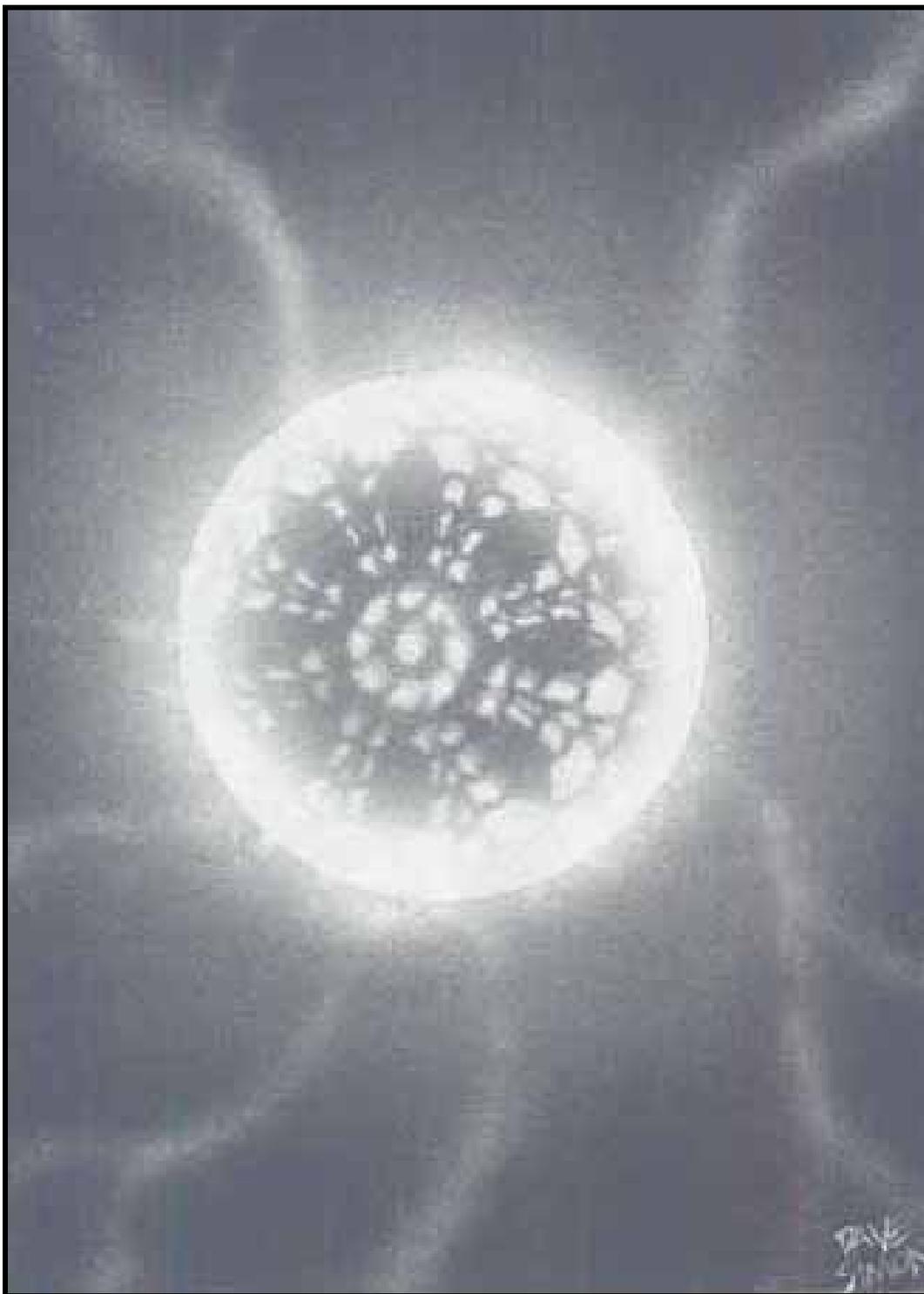
Area effect magics (for example Fire Ball) are altered as follows; roll 1d6 and consult table.

Spells cast and magical attacks launched within 20 feet of a Wychlamp are altered as per table. Again roll 1d6. Interpret any impossible results as complete nullification of the magic.

Magic directed at a Wychlamp, if it reaches the Wychlamp (for example by touch), will be reflected back 100% upon the caster or wielder of the magic. A Wychlamp is never affected by magic.

An active Spell or effect like Antimagic will prevent any attacks of this creature, and it will directly move away. A Dispel Magic or Dispel evil will have no effect.

Wychlamps may be slain by physical attacks, although they will bob and weave to avoid being struck after they are hit once (increasing their effective Armor Class from 2 to 0). They cannot pass through a gap of less than 6 inches in width and height. They can thus be netted. A ring of captive Wychlamps around a fighter is an effective defense against mages.



Wychlamp can discharge their energies upon physical contact with a living creature in a lightning-like arc that does 1d4+1 points of damage and slows a victim to half speed during the following round. They do this only 40% of the times they come into contact with a creature, seemingly at random rather than as an aggressive weapon.

1d6	Magical Area Effect	Spell or Item effects
1-2	Area Doubled, Damage Halved	Directed Back at Caster for Full Effect
3-4	Area Halved, Damage Doubled	Target and/or area of effect altered at random
5	Completely Nullified	Intensity (Duration or Damage) halved
6	Unaffected	Unaffected

Immunities and Weaknesses

Wychlamp take no damage from fire, heat, cold, or lightning attacks. The latter sort (only) will restore lost hit points to a Wychlamp. Treat each hit point of damage from lightning or electricity as a hit point of healing (up to the creature's original hit points). Any undead energy drain attack (but not similar spells, which go awry) will destroy a Wychlamp.



Habitat/Society:

For the most part, Wychlamp will be found on their own. On rare occasions (10% of the time) groups of up to three may be found near a particularly fertile hunting ground. In the latter case, they will work together to trick victims into the traps which they have arranged.

Ecology:

As Wychlamp feed on magical energy, they can often be found near magical active areas, (either Good or Bad Magic Points), often marked by Menhirs, Henges and other standing stones (Alfheim's magic points, Ethengar's Hakomon sites, and Lands of Black Sand, Wendar's Menhirs, Northern Reaches Henges, etc.) They will not be found in areas of no magic, Antimagic or so called null-areas.

The Antimagic ray of a beholder severely frightens the creature and will cause it 3d10 damage each round.

Mythuinn Folk (*Sulphus ursoides Artcos*)

Fairy	Mythu'nn Folk															
Type	Fairy															
Climate/Terrain	Any Arctic or Mountain Top															
Frequency	Rare															
Organization	Village															
Activity Cycle	Any															
Diet	Omnivore															
AL	LG, NG, CG															
NA	2d4															
Size	3" +1d4" (fitness 1d12)															
ST	3d6=3-13															
IN (PR)	6+2d6=9-18															
WI	3d6=3-18															
DX (PR)	6+2d6=9-18															
CO	3d4+3=6-16															
CH	3d6=3-18															
Languages	Fairy, Elvish Local, Gnomish, Local															
Spellcaster Limits;	special															
AC	3															
AV	by armor															
Level	NM	1	2	3	4	5	6	7	8	9	10	11	12/36			
XP Needed																
HD	1/2	1	2	3	4	5	6	7	8	8	8	8	8			
HP	1d2	1d4	2d4	3d4	4d4	5d4	6d4	7d4	8d4			+1 vl				
MV / SW	+5cn/ ST adj.															
	60'/20'	0-100 cn						0-200 cn								
	30'/10'	101-200 cn						201-400 cn								
	15'/5'	201-300 cn						401-600 cn								
	0	301cn+						601+cn								
THAC0	19	18	17	16	15	14	13	12	11	10	9	As F Lv				
Attacks	1 weapon															
Damage	1d2 (or by pixy sized weapons)															
Spells level 1		1	2	2	2	2	3	3	3	3	4	4	4			
Spells level 2			1	2	2	2	2	2	3	3	3	4	4			
Spells level 3					1	2	2	2	2	2	3	4	4			
Spells level 4							1	2	2	2	2	3	4			
Spells level 5										1	2	3	4			
Special Defenses;	Invisible to Mortals, Second Sight															
	Dimension Door															
Immune to;	Normal Disease															
Obligatory Skill	two craft skills															
Skills	4+1 N				+1				+1				+1/ 5 vl			
Advised Skills	Bargaining, Dancing, Drinking, Gambling, Hiding, Labor, Profession, Persuasion															
	Riding (Coltpixy), Storytelling															
DL	+10 to wines, +0 to other beverages															
Extra Vulnerable to;	Holy Water (1d4 damage), unvel vs holy places and objects															
AM	0															
ML	7															
SV	NM	F1	F2	F3	F4	F5	F6	F7	F8	F9	F10	F11	F1vl			
XP																
TT	A															
Body Weight	Size x ST / 45 cn															



Mythuinn folk look like cute, shaggy teddy bears, roughly the size of a human hand. They have big, deep-brown eyes and white, brown, or black fur. They are ice-dwellers who live high in the mountains surrounding the Ee'aar kingdom on the Arm of the Immortals.

Mythuinn folk have a completely different name for themselves, but no outsider can pronounce it. They have their own language, but their voices are too high pitched and fast for humanoid hearing. Some Mythuinn speak the Ee'aar dialect, which they must speak very slowly. Any man-sized or larger humanoid must make a successful hear noise check to understand the speech of the Mythuinn.

The Red Curse: Few Mythuinn inhabit cursed lands; those who

venture there never acquire Legacies or need *cinnabryl*.

Combat:

Mythuinn folk avoid combat if at all possible, using their ability to become invisible to mortals or cast *dimension door* at will. If hard pressed, they fight with tiny javelins and bows, which inflict 1d2 points of damage. Their weapons are even smaller than Pixy weapons and can't penetrate an Armor Value of 4 or greater, however, they more easily spot non protective areas die their size, so they have a 50% of bypassing any armor. Only natural full armor value of 4 or greater they can't bypass, and this forces them to flee with their abilities.

Mythuinn are very hard to catch due to their size and extremely high Dexterity. It is difficult for a humanoid to even see one of the Mythuinn, unless it makes a special effort to stand still for inspection. The tiny folk move so fast that most people see only a blur or feel a slight breeze. However, because they do have trouble covering long distances, their overall movement rating is low.

Mythuinn also bring good luck to their friends, allowing them to reroll a failed saving throw or ability check once per day, provided that the Mythuinn is in physical contact with the person at the time.

Any encounter with the Mythuinn is likely to be a role-playing rather than combat encounter. The DM should award experience points to anyone who has a significant interaction with the Mythuinn.

Habitat/Society:



resemble Mythuinn somewhat.



Most Mythuinn are extremely curious, wanting to see everything and the sooner the better. Mythuinn sometimes even accompany adventurers of good alignment for brief periods of time. Such adventurous Mythuinn quickly learn the language of their "Big Folk" friends so that they can communicate. Ee'aar travelers often carry Mythuinn for good luck.

Mythuinn are sociable and dwell in icy caves high on the mountain-tops. Their wondrous villages are carved and shaped from the ice miniature Fairy-villages; sparkling like cut diamond in the light. Mythuinn protect their villages with patrols, each carrying a horn to sound an alert if necessary. A village can contain several hundred Mythuinn. Individual Mythuinn carry little or no treasure. However, their villages contain at least a full treasure type A.

Ecology:

Tymnids prey upon Mythuinn, pursuing the tiny folk relentlessly. Mythuinn folk sometime hide in Aelder webs to elude these predators.

Mythuinn live fast about ten times as fast as most humanoids. A one year sojourn to see the world with a "Big Folk" friend seems like a decade to one of the adventurous Mythuinn. They live eight to ten years, although to them it seems like 80 to 100 years.

Mythuinn mate for life; if one partner dies, the other partner then sickens and dies. A mated pair of Mythuinn will have three to five offspring during their fertile years. Twins are fairly common.

DM info; Ewoks from the Star Wars Movies

Selkie (*Sylphoides animae Pinnipedius*)

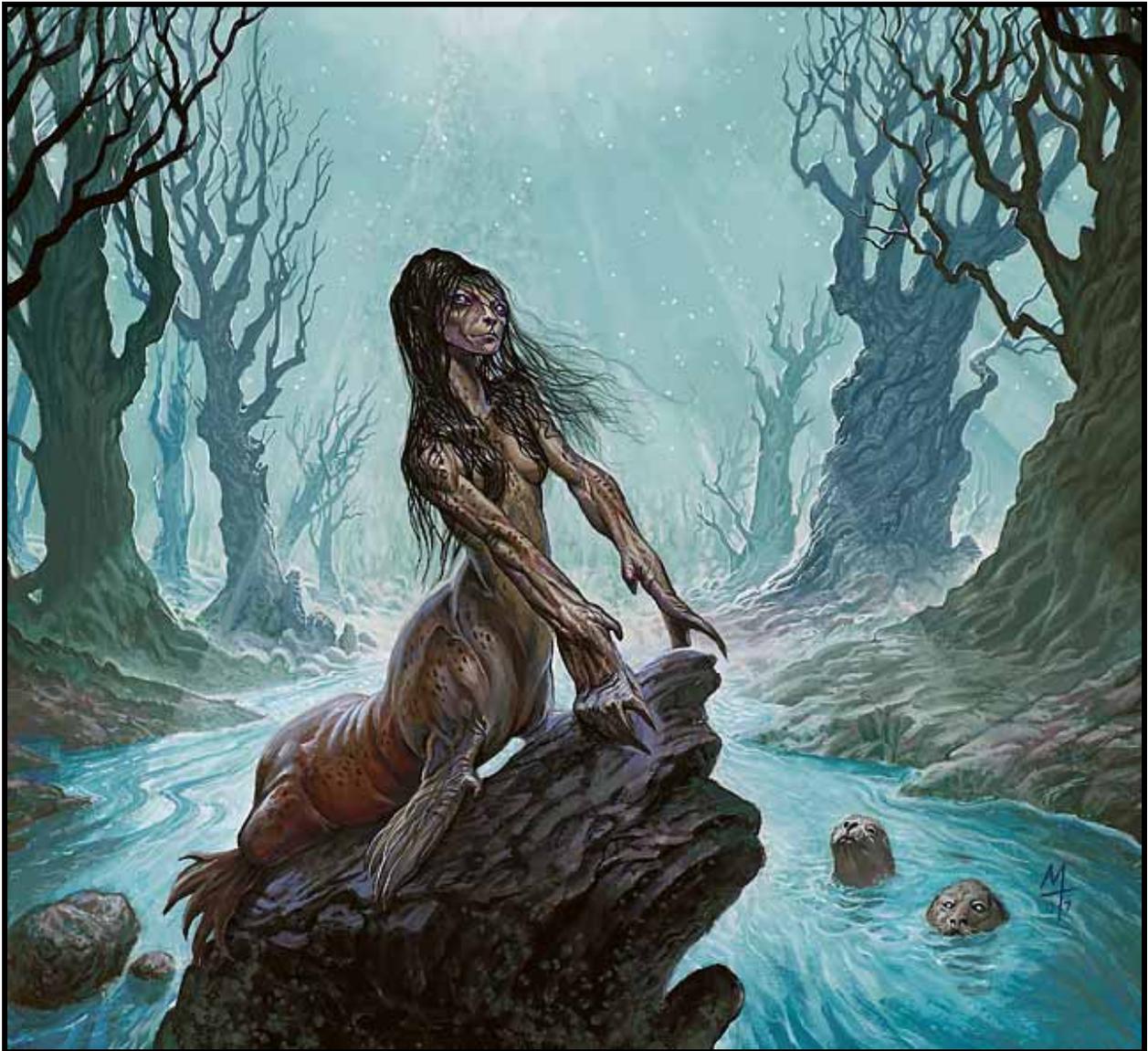
Nymph	Selkie															
Type	Fairy															
Climate/Terrain	Cold to subarctic coastline															
Frequency	Very Rare															
Organization	Solitary or Tribal															
Activity Cycle	Any															
Diet	Omnivore															
AL	NG, N, CN															
NA	1 (10+2d10)															
Size	M; 5'-6'															
ST	3d4=3-12															
IN, CH (PR)	8+2d6=8-18															
WI/ DX / CO	3d6=3-18															
Languages	Fairy, Local, Seal															
AC	9 (5 Seal)															
AV	0 (no armor worn)															
Level	-2	-1	NM	1	2	3	4	5	6	7	8	9	10	11	12	
Xp Needed	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	
HD	1	2	3+3*	4+4*	5+5*	6+*	7+7	9*	9+*							
Hp	█	█	█	█	█	█	█	█	+1/ lvl							
MW	120'/40'															
SW	360'/120'															
THACO	19	18	17	16	15	14	13	12	11	10						
Attacks/round	1Bite															
Damage	1d6															
Attacks/round	or 1weapon															
Damage	by weapon															
Special Defenses; Immune to;	Second Sight, Shapechange Normal Disease															
Natural Skills	Tracking															
Skills (+N bonus)	4			+1			+1			+1						
Advised Skills	Survival Sea															
DL	-5															
Extra Vulnerable to;	unwel vs holy places and objects, dislike Holy Water															
AM %	0															
ML	6															
SV DR	14	12	10	8	6											
SV MW	15	13	11	9	7	6										
SV TS	16	14	12	10	8	7										
SV DB	17	15	13	11	9	8										
SV SP	17	16	14	12	10	9										
XP	█	█	█	█	█	█	█	█	█	█	█	█	█	█	█	
TT	A (magic Only)															
Body Weight	as species chosen															



Selkies are seal-like beings that have the ability to change into human form for a few days at a time. Like many fey, they are capricious, selfish, secretive, and emotional, thinking first of their own delight, and keeping an air of mystery about them. They have been known to stay in humanoid form for years at a time, even marrying and raising a family, only to suddenly leave again, for the sea. When in their true, seal-like forms, they are nearly indistinguishable from normal seals. Close inspection of their arms, however, will reveal the presence of slightly webbed hands instead of fore flippers and legs instead of a tapering body and rear flippers. Once a month, each Selkie is able to assume human form.



In seal form, Selkies are not quite entirely seal-like. They have actual legs with flippers, rather than the flippers tail that most seals have, and instead of flippers paws, they have webbed humanoid hands. When they transform into a humanoid, they "shed" their seal skin, revealing their alternate form underneath. In this form, they strongly resemble humans. The only clue to their ancestry is their eyes—in humanoid or seal form, their eyes remain the same color of striking green or pale blue. While shedding, it can appear that these creatures are six -limbed, with two arms, 2 back fins, and where the paws were paw fins. Usually Selkies prefer to briefly visit the realm of men (which they call the "overworld") out of curiosity, but sometimes they are ordered to go forth and purchase desperately needed supplies or information. When in human form, Selkies are very attractive indeed and their fine looks have broken more than a few overworlders' hearts. Their eyes are particularly noticeable as they are always either a bright emerald green or startling light blue. Since the Selkie transformation is not a spell or magical effect, only spells like true seeing will reveal a Selkie's true nature, although their peculiar mannerisms and predilection for seafood also might.



A shedding Selkie, appearing to have 6 limbs.

Combat:

Since Selkies are unable to swim quickly while carrying weapons, 90% of Selkies encountered underwater will be unarmed. They use their sharp teeth whenever they are cornered but prefer to use their impressive speed underwater to escape superior odds. If encountered on land, Selkies are wise enough to bear human weapons, most likely swords scavenged from the wrecks of ships (see below).

Selkies in humanoid form use tools suited for human use, wearing clothing and armor and behave like any normal human. In seal form, they may attack with a bite, but most prefer to flee, using their speed and aquatic agility to their utmost.

Many Selkies learn some of the abilities of a character class, most frequently Druid, Forester, or Rogue, using these skills in either form equally as well, but limited to level 12. (To calculate XP add the asterisks of the druid, forester or Rogue class to those of the Selkie).

Habitat/Society:

Selkie communities are divided between male and female, with females usually outnumbering males, as male Selkies are the hunter/gatherers throughout the often dangerous waters nearby. However, both aspects of Selkie "community" (domestic and provider) are equally respected within the lair, and no sex is accorded undue privileges.

Selkies inhabit only colder waters and there are both saltwater and freshwater varieties. Selkies almost always build their lairs in huge, underwater caverns and grottos containing both air and water-filled regions—Selkie young must be raised in an air-filled environment for about their first year.

As mentioned earlier, Selkies often find and explore wrecks of sunken treasure. Most Selkie communities have hoarded at least some booty (especially pearls), keeping those otherwise useless trinkets only for purposes of trade with the overworld. Only Selkies who have visited the overworld many times have ever acquired a taste for ornamenting themselves like overworlders, and can be distinguished from more traditional Selkies immediately. For obvious reasons, these more experienced Selkies are often the best representatives to deal with if one is an overworlder. Selkies can be hired and have a limited knowledge of overworlder customs. All magical treasure recovered by Selkies is immediately commandeered for the good of the community and the lair's defense.

Mental Outlook

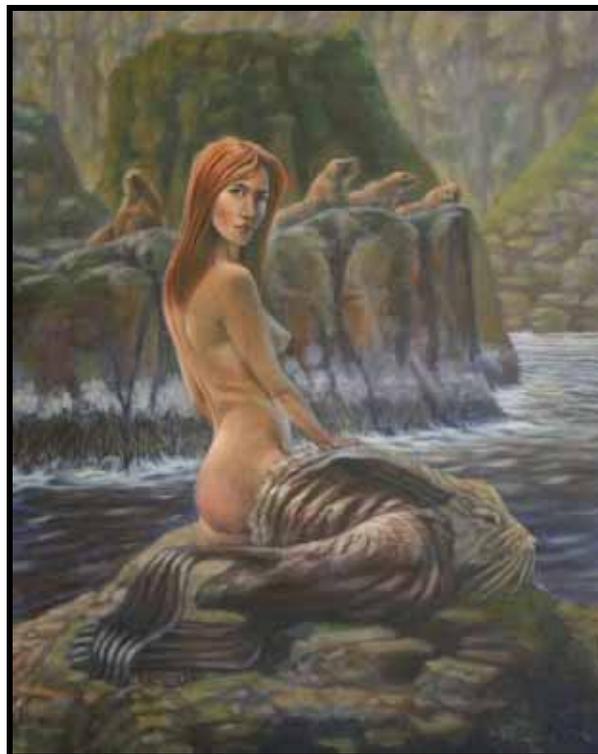
Selkies, as fey, have a mental outlook that frequently seems selfish and callous to most mortals, living for the emotional moment, and rarely being able to dedicate to one thing for long periods of time. They are known to fall in love easily and quickly, and even to be loyal for many years, but they will abandon their families sooner or later, and, if kept against their will, can turn dangerously violent.

Enemies and Allies

Selkies in humanoid form are often playing at a long bluff, pretending to be human, living as a human, and befriending others in the seaside communities they frequent, but to call these creatures "allies" is something of a stretch: the Selkie may rely on them for help and companionship, but they are rarely aware of the creature's true nature.

Rarely, a Selkie community stranded on the mortal world will become normalized; adopting human form to deal with the humans, and adopting seal form to live their lives in the sea, with the human communities fully aware of what they are, without deception. They may do this as a form of protection: without interaction with human fur trappers and the like, many Selkies may lose their lives.

Selkies and Wereseals have a well-known animosity, as they often inhabit each others' terrain, and Wereseals can give Selkies a bad name, or take advantage of the Selkies' good name.



Ecology:

Selkies are omnivorous, preferring to eat fish, shellfish, crustaceans, and various forms of seaweed. Those that have visited the surface are often partial to human fare as well. Selkies are particularly susceptible to fine wine, which is to be expected since these intoxicants are unknown below the seas.

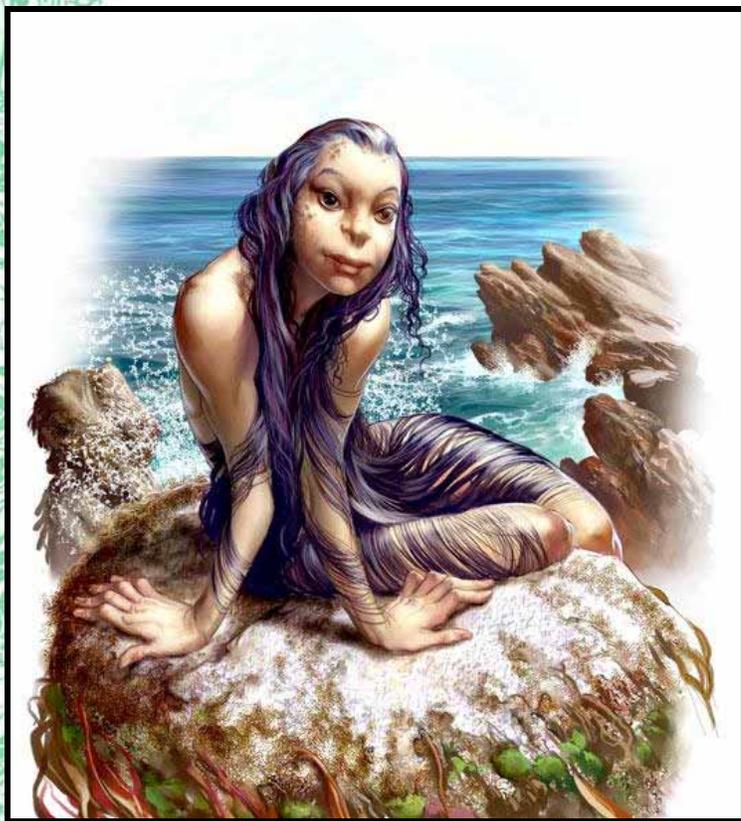
Selkies are sensitive about their environment and harvest only what they need to survive. It is worth noting that Selkie representatives lobby heavily whenever local overworlder environmental issues threaten Selkie existence. Most Selkie communities have learned the value of dropping a few pearls here and there in order to get what they want from men.

While Selkies in human form are quite beautiful, they are fortunate indeed that their pelts have little value in overworlder markets. They are, therefore, without any special enemies besides those common to seals and all ocean dwelling beings.

Male Selkies are very handsome in their human form, and have great seductive powers over human women. They typically seek those who are dissatisfied with their life, such as married women waiting for their fishermen husbands. If a woman wishes to make contact with a Selkie male, she has to go to a beach and shed seven tears into the sea.

Selkie Leader

Selkie leaders are usually druids, masters of healing and weather magic, which they employ to aid their tribes, and to aid those rare "outworlders" that fall into their domain. Each venerable leader of a Selkie community prefers to memorize the following spells; Augury, Cure Light Wounds, and Cure Disease. Leaders also often cast weather summoning and control weather once per week. Selkies fear the wrath of the sea should they ever use their powers for ill.

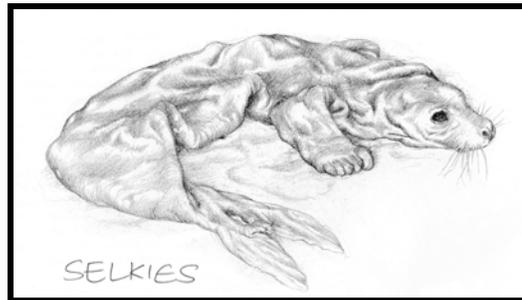


Legends

Stories concerning Selkies are generally romantic tragedies. Sometimes the human will not know that their lover is a Selkie, and wakes to find them gone. In other stories the human will hide the Selkie's skin, thus preventing it from returning to its seal form. A Selkie can only make contact with one human for a short amount of time before they must return to the sea. They are not able to make contact with that human again for seven years, unless the human is to steal their Selkie's skin and hide it or burn it.

If a man steals a female Selkie's skin she is in his power and is forced to become his wife. Female Selkies are said to make excellent wives, but because their true home is the sea, they will often be seen gazing longingly at the ocean. If she finds her skin she will immediately return to her true home, and sometimes to her Selkie husband, in the sea.

A young farmer from the town of Helskir on the Isle of Dawn goes to the beach to watch the Selkies dance. He hides the skin of a beautiful Selkie maid, so she can't go back to sea, and forces her to marry him. He keeps her skin in a chest, and keeps the key with him both day and night. The skin of the seal gives her power over men, but without it she is a mortal woman, trapped on land, slave to the whims of her husband. The life there slowly suffocates her and she spends much time splashing in the shallows of the ocean. Years later, one day when out fishing, he discovers that he has forgotten to bring his key. One of the children finds and uses the key, sees the pelt and asks what it is. The wife immediately knows, drops what she is doing and retrieves the pelt from its hiding place, having long ago despaired of ever finding it. She does not hesitate; she rushes to the ocean to return to her former life as a seal. When the fisher returns home, the Selkie wife has escaped back to sea, leaving their children behind. Later, when the farmer is out on a hunt, he kills both her Selkie husband and two Selkie sons, she promises to take revenge upon the men of Helskir. Some shall be drowned, some shall fall from cliffs and slopes, and this shall continue, until so many men have been lost that they will be able to link arms around the great rock of Kallso (A small island on the coast of Helskir—roughly 300 yard diameter).



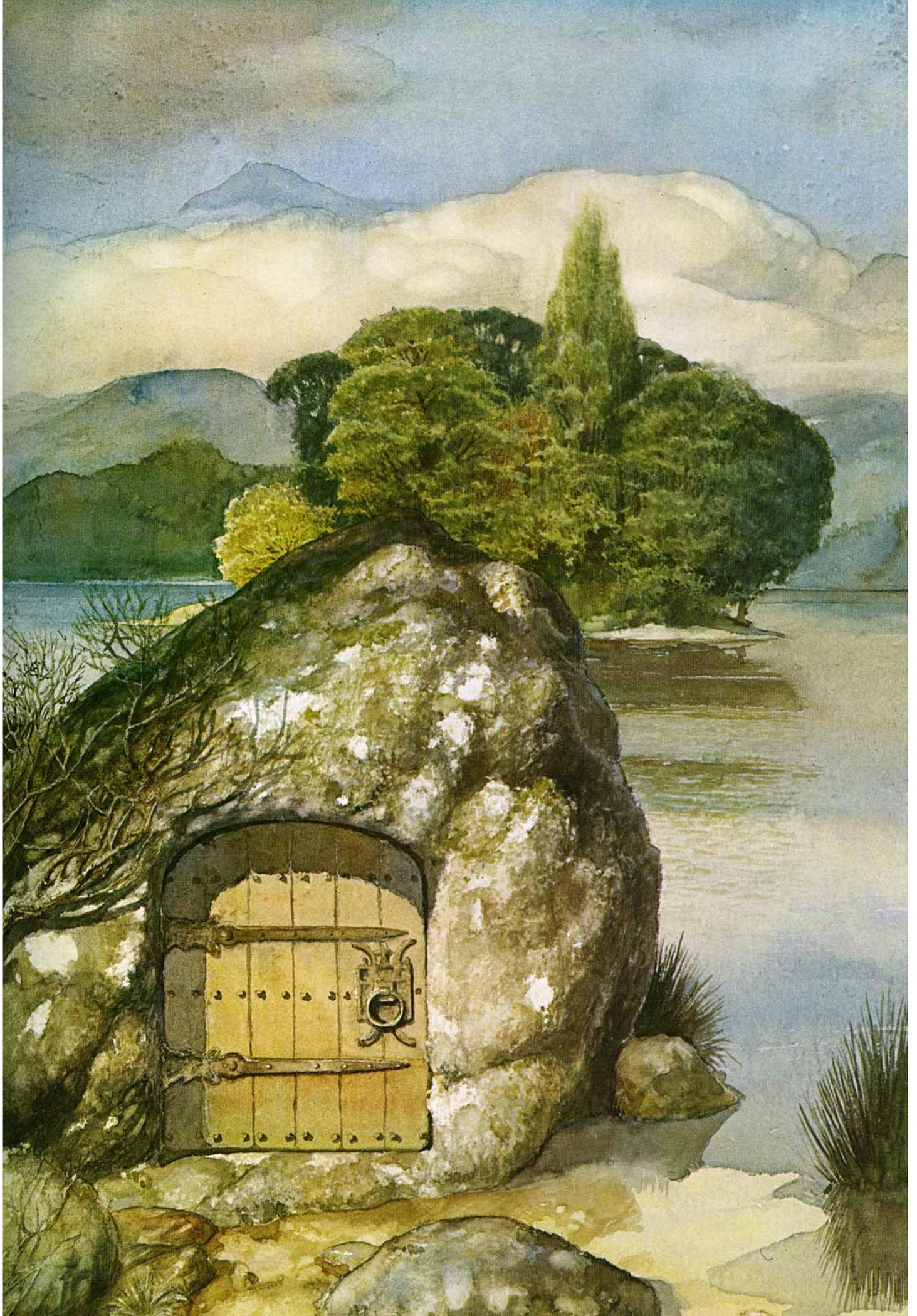
Sometimes, a Selkie maiden is taken as a wife by a human man and she has several children by him. In these stories, it is one of her children who discover her sealskin (often unwitting of its significance) and she soon returns to the sea. The Selkie woman usually avoids seeing her human husband again but is sometimes shown visiting her children and playing with them in the waves.

Selkies are not always faithless lovers. One tale tells of a fisherman Cagan who married a seal-woman. Against his wife's wishes he set sail dangerously late in the year, and was trapped battling a terrible storm, unable to return home. His wife shifted to her seal form and saved him, even though this meant she could never return to her human body (as it was clearly that she was the seal) and hence her happy home.

Some stories have Selkies luring islanders into the sea at midsummer, the lovelorn humans never returning to dry land, but these are probably accounted to Nixies instead of Selkies.

Real World Legends

Selkies (also known as silkies or selchies) are mythological creatures found in Faroese, Icelandic, Irish, and Scottish folklore. The word derives from earlier Scots selich, (from Old English seolh meaning seal). Selkies are said to live as seals in the sea but shed their skin to become human on land. The legend apparently originated on the Orkney and Shetland Islands.



Fairy Animals (*Animae animalis species*)

Fairy animals, are of fairy origin like the fairies themselves, but they have evolved in a less intelligent state and have a more animal shape, often resembling normal creatures. They are thus considered to be fairy animals. Like fairies, most have magical abilities, and have Invisibility to Mortals, Second Sight and often other, unless mentioned otherwise.

Coltpixy (*Animae animalis Equus*)

Fairy Animals	Coltpixy		
	Fowl	Normal	Warbred
Type	Fairy		
Climate/Terrain	Any Forest		
Frequency	Very Rare		
Organization	Solitary		
Activity Cycle	Any		
Diet	Herbivore		
AL	LG, NG, N, Wild; CN, N, CG		
NA	1		
Size	variable		
ST	12		
IN	7		
WI	8		
DX	18		
CO	18		
CH	16		
Languages	Equines		
Spellcaster Limits;	na		
AC	6		
AV	by barding		
Level	NM	1	2
XP Needed	■	■	■
HD	1*	3*	4*
HP	1d8	3d8	4d8
MV / SW	0-1700 cn	1701-2550 cn	2551-340 cn
Walk	150'/50'	75'/25'	50'/16'
Trot	300'/100'	150'/50'	100'/33'
Canter	600'/200'	300'/200'	200'/66'
Gallop	900'/300'	450'/150'	300'/100'
THACO	19	17	18
Attacks	2 hooves		
Damage	2d4 each		
Special Defenses;	Invisible to Mortals, Second Sight Dimension Door once a day Water Walking constant 90% resistant to Sleep and Charm		
Immune to ;	Normal Disease		
Extra Vulnerable to ;	Holy Water (1d4 damage), unwel vs holy places and objects		
AM	0		
ML	10		
SV	Elf1	Elf3	Elf4
XP	19	50	125
TT	na		
Body Weight	by size variable		



Fairies use Colt Pixies as their prime mounts.

The Coltpixy is an enchanted solitary horse-like creature, distantly related to Unicorns, that is encountered chiefly in the service of important Fairies.

Wild Coltpixies, of Chaotic Alignment, are sometimes mistaken for Pookas and delight in leading normal horses astray, to the bedevilment of their mortal riders; but the creatures are otherwise shy, gentle, and loyal beasts. If explicitly commanded by its fey master to do so, a Coltpixy will carry normal humans or demihumans, but never for a long period of time.

They're able to alter their size, from that of the largest human horses, to a single hand (4") high, to accommodate the sizes of their riders. They are also able to change their coloration, often appearing with gaudy manes and tails to complement their riders' attitude.

Whatever their size, they travel with equal haste, and are not hindered in their movement by rough terrain, bog or even water

(they have innate Water Walking ability), like their Fairy masters, they can become Invisible to Mortals and have Second Sight.

The Coltpixy is an enchanted pony or horse, distantly related to the unicorn. Adventurers who spy this rare creature usually find it in the service of important Fairies (Brownies, Leprechauns, Pixies, Sprites, and other "wee folk").

To accommodate the size of their riders, Coltpixies can alter their own size from that of the largest horse to but a single hand high. They also can change their coloration, and frequently have gaudy manes and tails that complement their riders' attire.

Coltpixies do not have a language of their own, but they can communicate in the language of horses.

Combat:

Although they loathe fighting, Coltpixies boast sturdy hooves that can cause serious harm in combat. Given the choice of escape or battle, however, wild Coltpixies choose the former, while Coltpixy mounts do their masters' bidding

Like many of the Fairies who ride them, Coltpixies can to make themselves *invisible*. However, this invisibility extends only to mortals – not to other Coltpixies or their Fairy masters.

The Coltpixies' ability to alter their size may prove a distinct advantage in some situations, confusing and confounding opponents (especially in combination with *invisibility*).

Whatever their size, Coltpixies travel with equal speed (about five times as fast as a common horse), and they are not slowed by rough terrain, bogs, or even water.

Coltpixies are 90% resistant to sleep and charm spells, and receive any normal saving throw allowed if they fail to resist these magics.

Barding can improve a Coltpixy's Armor Class. However, magical barding is required if the creature intends to retain it while changing size.

Habitat/Society:



The wee folk of Mystara domesticated Coltpixies in years before memory. The Coltpixies' magical ability to alter their size makes them perfect steeds, and their ability to change color delights the whimsy of Fairies. The most important Fairies all ride Coltpixies, regarding these intelligent creatures as friends and companions. In turn, Coltpixies reward their masters with steadfast loyalty and obedience.

Wild Coltpixies, which are always chaotic neutral in alignment, delight in leading normal horses astray to the bedevilment of their mortal riders; but like their domesticated cousins, they are generally shy and gentle.

If explicitly commanded by its fey master to do so, a Coltpixy will carry a normal human or demihuman, but never for a long period of time.

Ecology:

No one is quite sure how Coltpixies came into being. Sages speculate that they may once have been normal horses or ponies, but long exposure to the fey magic turned them into more wondrous creatures. Or perhaps the reverse is true, and common horses are descended from their faerie counterparts.

Coltpixies move almost five times as fast as normal horses.

A Coltpixy can move at its full listed speed while carrying up to 170 pounds (1700 cn). It can move at half speed while carrying

up to 255 pounds (2550 cn), and at one-third speed while carrying up to 340 pounds (3400 cn). Any load heavier will cause the creature to refuse walking under any circumstances or even to bolt.

In a day of travel over good terrain, a Coltpixy can cover 180 miles. The numbers above reflect the enchanted nature and incredible magical speed of the Coltpixy, for which a comfortable trotting pace is almost twice the gallop of the fastest mortal horses. Like horses, Coltpixies can be goaded to go faster, pushed to a canter or gallop. A canter can be safely maintained for two hours, or a gallop for one hour, but the Coltpixy must be walked for an hour before its speed can be again increased.

A Coltpixy will not gallop if loaded with enough material to reduce its normal movement rate by half; nor will it canter or gallop if carrying a load which will reduce its normal movement rate to one-third normal.

Coin-Sith, Cwn Annwn (*Animae animalis Caninodes*)

Fairy Animals	Coin-Sith		
	Pup	Normal	Warbred
Type	Fairy		
Climate/Terrain	Any Forest		
Frequency	Very Rare		
Organization	Solitary		
Activity Cycle	Any		
Diet	Herbivore		
AL	N		
NA	1d3(1d6)		
Size	M; 30+2d30"high		
ST	12		
IN	5		
WI	6		
DX	13		
CO	14		
CH	12		
Languages	Canines		
Spellcaster Limits;	na		
AC	6		
AV	by barding		
HD	1+*	2+3*	4+5*
HP	1d8+1	3d8+3	3d8+5
MV (SW x 1/2)	90'/30'		180'/60'
Sprint 1d10+ST adj. Rounds	120'/40'	240'/70'	300'/100'
THACO	19	17	18
Attacks	1bite		
Damage	1d4	2d6	3d8+5
Special Defenses;	Invisible to Mortals, Second Sight Water Walking constant 90%resistant to Sleep and Charm Normal Disease		
Immune to;	Holy Water (1d4 damage), unwel vs holy places and objects, and Undead		
Extra Vulnerable to;	25%		
AM	8		
ML	8		
SV	Elf1	Elf3	Elf4
XP	19	35	125
TT	na		
Body Weight	25-70 LBS		



The Coin-Sith are fey hounds, trained and used by the Daoine Sidhe as companions and watchdogs. Like fairies, they may become invisible to Mortals at will, and prefer to do so. When visible, they appear as large, black and green dogs; their eyes sometimes glow with a disturbing, flickering variance; and their tongues may have a similar fluctuating green radiance. These unusual characteristics are often described inaccurately as fire, like Hellhounds; some do speculate, however, that there is a relation between the Fairy Dogs and these infernal canines.

Like normal dogs, Coin-Sith are intelligent and fiercely loyal to their masters.

Combat

These dogs attack like normal dogs predominantly with their bites. Dogs fight as an organized pack. They favor small game, and attack men and human habitations only in times of great hunger. The bite of a Coin sith dog inflicts greater damage than a normal dog.

Leaping/Dropping:

Many predators attack their prey from ambush, closing the distance by dropping on the prey from above or leaping. The impact of a heavy animal on an upright human frame is great. If the animal hits with both claws and makes a critical hit, the victim is knocked prone and must save vs. paralyzation or be stunned for 1d3 rounds.

Snatch and run:

Fast, stout predators use this tactic. It can only be used against small and light prey, including gnomes and Halflings. The maximum prey weight allowed for this attack is 25 LBS (250 cn) per HD of the predator. This attack is done on the run, slowing briefly to make the attack, and the animal continues to run after the attack, successful or not. A critical hit (the animal may use only its bite attack) means that the animal has gotten a solid hold on its prey and inflicts automatic bite damage every round as the animal runs off with the victim in its mouth.

Strangling:

Many predatory mammals do not kill by mauling their prey to death. Instead, they instinctively try to get a choking hold on the victim's neck, shutting down the air, blood, and nerve pathways. In game terms, a critical hit on a bite attack means that the animal has gotten a chokehold on the victim's neck; inflicting automatic maximum bite damage each round the chokehold is maintained. This tactic can't be used against characters with full helms, plate mail, Suit armor; or similar protections, as the neck is too well protected.

Coin Sith can walk over water as simple as they walk over land, and they seem to be unhindered in thickets and underbrush. It does not influence their speed, only their visibility, and thus maybe their direction.

Habitat/Society:

Dogs are found almost anywhere. They run in packs, and are led by the dominant male. The pack usually hunts a variety of game, even attacking deer or antelope. Pups are born in the spring. Dogs can be tamed if separated from their pack. All Coin sith Dogs have the following skills; Instinct (WI+6), Hide in Shadows (50%), Jumping 40' (-2' with load of 500cn or less), Odor Scenting (Dx+2), Endurance (Co). They also have high senses.

Special Abilities	Senses
	Strong
Detect Werewolf:	100%
Detect Invisible & Ethereal Beings:	100%
Tracking:	70%
Odor Scenting; Race:	90%
Odor Scenting; Individual;	70%
Detect Noise:	50% +/-Dex adjust
Weakness, Penalty vs. Saves odor- or sound-based attacks (a stinking cloud, a banshee's wail, etc).	none



When they breed with normal dogs, they have a 5% chance of producing a single Cooshee, an Elven dog. Any further breeding always produces normal dogs. They themselves are, like Hellhounds a genetic branch of the true Spectral Hounds.

Ecology:

Dogs are carnivores which usually thrive on a combination of hunting and scavenging. They are however able to digest vegetable matter in case of need or when fed, but this will often lead to digestive problems (remember the commonly known fat dog of a local ruler). Dogs are carnivores which usually thrive on a combination of hunting and scavenging. They are however able to digest vegetable matter in case of need or when fed, but this will often lead to digestive problems (remember the commonly known fat dog of a local ruler). Even while evolved and able to crossbreed with the wolf, wolves become very aggressive with dogs, this is probably caused of a dual

combination of human(oid) smell and behavior and the different nonverbal communication the wolf and dogs use.

In Mythology and folklore, Cŵn Annwn, "hounds of Annwn") were the spectral hounds of Annwn, the otherworld of Myth. They were associated with a form of the Wild Hunt, presided over by Gwynn ap Nudd (rather than Arawn, king of Annwn in the First Branch of the Mabinogi). Clerics came to dub these mythical creatures as "The Hounds of Hell" or "Dogs of Hell" and theorized they were therefore owned by Satan. However, the Annwn of medieval tradition is an otherworldly paradise and not a hell or abode of dead souls.



They were associated with migrating geese,

supposedly because their honking in the night is reminiscent of barking dogs.

They are supposed to hunt on specific nights (the three nights preceding a Fairy Festival (Real World; the eves of St. John, St. Martin, Saint Michael the Archangel, All Saints, Christmas, New Year, Saint Agnes, Saint David, and Good Friday), or just in the autumn and winter.

The hounds are sometimes accompanied by a fearsome hag called Mallt-y-Nos, "Matilda of the Night". An alternative name in folklore is Cŵn Mamau ("Hounds of the Mothers").

Real World; In other traditions similar spectral hounds are found, e.g. Gabriel Hounds (England), Ratchets (England), Yell Hounds (Isle of Man), related to Herne the Hunter's hounds, which form part of the Wild Hunt.

Hunting grounds for the Cŵn Annwn are said to include the mountain of Cadair Idris, where it is believed "the howling of these huge dogs foretold death to anyone who heard them".

According to Welsh folklore, their growling is loudest when they are at a distance, and as they draw nearer, it grows softer and softer. Their coming is generally seen as a death portent.

Feystag (*Animae animales Forestas*)

Fairy Animals	Fey Stag
Type	Fairy
Climate/Terrain	Temperate, Arctic Forest or hill
Frequency	Very Rare
Organization	Solitary or mated pair
Activity Cycle	Any
Diet	Omnivore
AL	CN
NA	1d2
Size	M; 4'tall at shoulder
ST	9
IN	13-14
WI	14
DX	18
CO	12
CH	11
Languages	Fairy, Dryad, Local Elf, Treant, Centaur, Local
Spellcaster Limits;	na
AC	7
AV	0
HD	2+4**
HP	2d8+4
MV (SW x 1/2)	150'/50'
Sprint 1d10+ST adj. Rounds	180'/60'
THACO	19
Attacks	2 claws
Damage	1d4 each
Attacks	or 1+special
Damage	by weapon -1
Special Attacks	Control Magical Items
Special Defenses;	Invisible to Mortals, Second Sight
Immune to;	Normal Disease
Extra Vulnerable to;	Holy Water (1d4 damage), unwel vs holy places and objects, and Undead
AM	70%
ML	6
SV	Elf 4
XP	V2
TT	na
Body Weight	11-13 LBS

by physical means or if the bearer speaks command words. (The bearer tries to regain control of a power activated by will, his bearer succeeds, but must successfully save vs. spell or be confused for 1d6 rounds (no one can operate the item during this time if the bearer still holds it). If the total is 28 or less, the bearer can't regain control from the Feystag.

The Feystag's two clawed forearms can awkwardly wield one-handed weapons (-1 penalty to attack and damage rolls) or rake with its claws. It is immune to all enchantment/charm and greater divination magic, and to psionics which duplicate mind-reading and influencing effects.

Habitat/Society:

A Feystag is usually a solitary forager (except during its mating cycle). It habitually scouts out new territories, discovering springs, caverns, hiding places, and areas where pitfalls and snares can be set – often a Feystag lair is surrounded by traps. The creature hoards magical items, delighting in their use and always trying to acquire more.

A few Feystags dwell among humans in remote forest communities. They often bargain with or sell information about items brought to them, or they become sages.

Ecology:

Feystags are preyed upon by all creatures who dine on deer. They are friendly with Korred, centaurs, and satyrs. They prefer to eat plants (particularly mint), certain mosses, and mistletoe.

Feystags are often whispered of in woodcutters' tales, for their mastery over magic makes them fearsome opponents. These creatures can run on all fours or stand erect. Their limbs are clawed, they have coats of dusty brown hair, and antlers rise from their catlike heads.

Feystags can speak numerous languages as well as humans of equal intelligence, particularly those of woodland creatures.

Combat:

A Feystag senses dweomers of enchanted items, and it can often identify the type, specific functions, and even "strength" (number of charges, uses, or spells remaining) of a magical item with a 90% chance of success, modified as follows (choose the greatest applicable debit in any situation; debits are not cumulative): -60% if the Feystag is confused or feebleminded, -40% if the Feystag is under psionic attack, +20% if used on the Feystag in the last three turns, +25% if the Feystag has seen an item in use

A Feystag free of confusion or feeblemindedness automatically senses all dweomers within 60 feet seeing them as auras of differing brightness. A Feystag that studies an item for a round makes an Intelligence check to determine if it divines how to activate or control a property of the item. (Some magical items defy identification or have too faint a dweomer for the Feystag to learn their powers – DM's call.) Note that the creature can study only one item per round, but it can do so in addition to other physical, mental, and magical activity. A Feystag able to handle an item gains a 1-point bonus on its ability check. Feystags can study items from up to 60 feet distant.

If a Feystag learns how to operate an item power triggered by force of will, silent mental command, or spoken word, it can make the item function from 20 feet away. Feystags can't control or activate items they haven't identified, and they can activate only one item per round, once, but items that operate continuously for more than a round will do so even after an activating Feystag has turned its attention to another item.

The bearer of an item a Feystag activates from afar can wrest control back from the creature if the item is controlled by the bearer's words override the Feystag's long-range commands) If Intelligence and Wisdom must exceed 32. If the total is 29-32, the



Talking Fish (*Animae animals Piscii*)

Fairy Animals	Talking Fish
Type	Fairy
Climate/Terrain	Temperate sweet water lake
Frequency	Extremely rare
Organization	Solitary or mated pair
Activity Cycle	Day
Diet	Omnivore
AL	NG, N, CN, LN
NA	1(25%2)
Size	S; T/Hp
ST	9+VST adj
IN	13-14
VI	14
DX	15 (6 out of water)
CO	12
CH	12
Languages	Fairy, Dryad, Nixy, Local, Local Elvish
Spellcaster Limits;	special
AC	5
AV	1
HD	1** 2** 3** 4** 5** 6** 7** 8**
HP	1d8 2d8 3d8 4d8 5d8 6d8 7d8 8d8
MV	10/3'
SW	180'/30'
Sprint 1d10+ST adj, Rounds	240'/70'
THACO	19 18 17 16 15 14 13 12
Attacks	1bite or tail swap
Damage	1 1d2 1d3 1d4 2d3 2d4
Special Attacks all at will	Air Breathing, Water Breathing, Charm Person Levitate, Mirror Image, Polymorph Self Ventriloquism, Illusio nary Wish
Special Defenses; Immune to;	Invisible to Mortals, Second Sight Normal Disease
Extra Vulnerable to;	Holy Water (1d4 damage), unwel vs holy places and objects, and Undead
AM	25%
ML	6
SV	Elf 1 Elf 2 Elf 3 Elf 4 Elf 5 Elf 6 Elf 7 Elf 8
XP	16 30 65 175 425 725 1250 1750
TT	na
Body Weight	Hp x 5cn



More interesting than normal fish, though, are of course the talking fish. Most known to reside in Loch Eadaigh on the Darokin/Alfheim Border, they can however be found in many forested lakes and in the fairy realm.

These fish are extremely rare, and are usually clever enough to avoid fishing hooks and nets. When the local fishermen do

catch them, they reverently toss them back, lest to offend the "Spirits of the Lake" and never again have any good catches.

"Combat"

When it sees that those who caught it will not be local fishermen, it will become more than a little worried. It has no wish to be filleted for these monsters's dinner! It will thus talk as soon as it's pulled above water. Politely greeting in the local tongue or fairy (whichever seems more correct to use), thereupon requesting the Following: "You probably want to throw me back, right? My species does not taste very good, and I'm an exceptionally malnourished specimen. Probably poisonous to your kind, too".

This might surprise those who were not expecting talking fish; they might suspect it to be the practical joke of someone with a ventriloquism spell or ability.

The fish will, of course, do its utmost to convince them that it is a legitimately sentient, intelligent being. It will not be above any plan—bargaining, lying, begging,—to gain its freedom. It'll quickly make any promise the characters want; to bring back a fish much bigger and better than itself; to bring back a hoard of treasure (or directions to one). Of course, it has no treasure, nor (mostly) knows where one is kept; and even if it could bring back another fish, it wouldn't betray it just for some human's culinary desires. It will know of any structures and important creatures living beneath the waves, but their friendship with the fish is such that it would sooner be filleted alive than betray their secrets to mortal ears. (Unless it will be absolutely certain that it can double cross them in the process).

It might claim to be a human polymorphed into a fish by an evil fairy or sorcerer, or even say it's a mage or fairy itself (especially if it thinks the characters are looking for talking fish for magical purposes). If it can get the hook removed from its mouth, he may cast spells, either to "prove" his true nature (by polymorphing to an appropriate shape), or to otherwise bargain or escape. Ventriloquism might further its maneuvers, perhaps. Or it might levitate above the boat (carrying along anyone holding it) and hope that a wind will blow it to open water. This levitation is only limited in that the creature must hold it, further it is equal to a normal levitation in that it can rise and lower itself by 20' per round and no horizontal movement is possible except by external or personal forces (like wind or pushing itself along a solid surface.). Note; a talking fish is unable to correctly cast spells when a hook is in its mouth, its speech will also be somewhat impaired by it.

These fish are smart-mouthed, saucy fellows (not in the sense of tartar sauce, of course it would note), but it'll try to curb its tongue, not always with success, while in the characters power.



Habitat/Society

Talking fish live primarily solitary, but have a life resembling that of a common carp. (Which they by the way resemble in appearance too). When they find a partner ready to mate, they will flock together for several weeks until they both are ready, and learn to know each other. Then the mating takes place, and the eggs are deposited hidden in some weed. About 90% of these eggs will be eaten by predators or will be infertile. Another 5% of the young fish will perish within a year leaving about 1d6 1HD fish after this period which must survive on their own. They learn their languages from listening to other (even surface bound) creatures while being still shrimp-like fish, but can only speak the words when they become 8 hp or greater.

Ecology

They feed on water plant primarily with additional lowlife insects, or crablike creatures of little size, like shrimps, and snails.

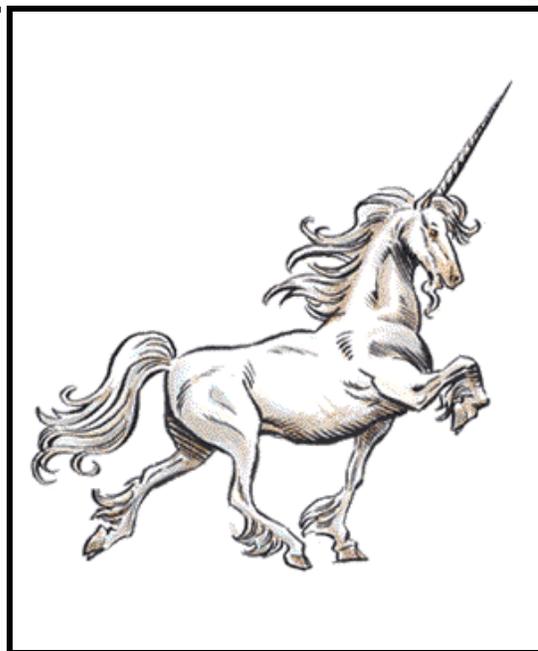


Unicorn species



Unicorn (*Monoceros purus*)

Fairy Animals	Unicorn		
	Fowl	Mare	Stallion
Type	Fairy		
Climate/Terrain	Temperate Sylvan Woodlands		
Frequency	Rare		
Organization	Family		
Activity Cycle	Day		
Diet	Herbivore		
AL	CG, NG, LG		
NA	1d2 (1d8)		
BM	1		
Size	25-75% adult	14+1d4 hands (4'each as horses)	
ST	12	13	15
IN / WI	20+1d6=21-26		
DX	12+1d6=13-18		
CO	15+1d4=16-19		
CH	12		
Languages	Equines		
Spellcaster Limits;	na		
AC	2		
AV	by barding		
HD	1*	4*	5*
HP	1d8	4d8	5d8
MV (SW x 1/2)	150'/50'	240'/80'	
Load cn	500/1000	2000/4000	2500/5000
Sprint 1d10+ST adj. Rounds	180'/60'	300'/100'	270'/90'
THACO	19	17	16
Attacks	2 Hooves		
Damage	1d4 each	1d8 each	1d10 each
THACO	17	15	14
Attacks	1Horn		
Damage	1d6	1d10	1d12
Special Attacks	Charge, Trample		
Special Defenses;	Invisible to Mortals, Second Sight Teleport		
Immune to;	Sense enemy 240 yard MS 75% Surprise 1-6 on 1d10 Normal Disease, Poison Charm, Hold, Enchantments, Sleep, Friendship Snare, Trip, Illusions, Death Magic		
Extra Vulnerable to;	unwel vs holy places and objects, and Undead		
AM	25%		
ML	7 or 9		
SV	F2	F8	F10
XP	13	125	300
TT	na		
Body Weight	1d6x5+50 LBS	2d20x10+500 LBS	



A unicorn looks like a slender horse with a horn growing from its forehead. Unicorns are always very beautiful animals; no one has ever seen an ugly one. Unicorns are shy creatures, but fierce when cornered. Only a pure maiden can talk to or ride one.



A unicorn can magically teleport itself (with a rider) to a distance of 360' once per day. A unicorn's morale is improved (9) if it has a rider. These creatures live in the deep forests, far away from sentient creatures. They are often hunted by evil wizards, who prize their horns for their alchemical potions and spell researches.

Unicorns dwell only in temperate woodlands, away from human habitation. These fierce but good creatures shun contact with all but sylvan creatures (dryads, Pixies, Sprites, and the like); however, they will show themselves to defend their woodland home.

To human eyes the unicorn is less like a horned horse than is generally believed; it is smaller and more graceful than a horse, and far more beautiful. Powerful steeds with gleaming coats of pure white hair, long, silky white strands of hair hang down from the mane and forelock. Unicorns are generally white in color, though some claim to have seen gray, black, silver and gold ones, and one or two adventurers speak of spotted ones. Their horns are most often a mother-of-pearl color, giving off a rainbow of hues in the sunlight; again, there are reports of silver, gold, and black horns as well. The cloven hooves of the creature are gray or silver. All unicorns have a wild silken mane that flashes in the wind as they run, a tail like a lion or wild boar, and a beard like a goat. Some say, though, that the strangest part of a unicorn is its eyes, for they are many colors at once and change even as one looks at them. No one can well remember the true color of a unicorn's eyes. Unicorn eyes are usually seen as being deep sea blue or fiery pink.

A single ivory-colored horn, 2 to 3 feet in length, grows from the center of each unicorn's forehead.

Males are distinguished by the white beard beneath the chin; females by their more elegant and slimmer musculature. The hooves of a unicorn are cloven and yellow-ivory in color. Unicorns speak their own language as well as those of other sylvan creatures and elves. They are called the Free One by the Fairies and other weefolk.

You will find in the world learned sages who tell you the unicorn is not exceptionally bright, and that if you could converse with one you would get little more than if you'd spoken with an average man who had lived in the woods all of his life. Yet little do mortal folk know of what a unicorn truly thinks. They are older than the calendars most mortals keep, and wiser than most sages. Their knowledge is not of building fires and laying stone, but of the nature of living things, the wisdom learned from watching the stars pass in the night, the endless cycle of nature repeated again and again yet differently every time. They know what is in the heart of a man or a woman, and can read meaning into the turn of the wind, the fall of a leaf, the sigh of a child, meanings no one else knows. Dearly they love secrets, and dearly they keep them.

It is true, too, that unicorns are strong. Theirs is an endless strength; they may run for days without tiring at full speed, passing the winds and flashing through even the densest forest growth. "Chasing the unicorn", the common folk say when they mean someone is wasting time; "Catching a unicorn", they say of someone doing the impossible.

Combat:

Awe

The awe effect of seeing a unicorn may be simulated by giving them a charismatic power that causes all creatures and beings with less than one hit die to be rendered immobile upon seeing one for 1-3 rounds; more powerful creatures will



be able to act normally, but the sight of a unicorn will still affect them deeply in some manner. Good beings will love and admire them, neutral ones will seek to control or capture them, and evil ones usually hate them, for the unicorn's beauty reminds them of the ugliness of their souls.

Detection

Unicorns can sense an enemy from 240 yards away. Likewise, unicorns move very silently (MS 75%), so opponents are surprised at 1-6 on a 1d 10 roll.

Melee

Unicorns can kick with their front hooves and thrust with the horn each round. Due to the horn's magical nature, it always has a +2 bonus to hit, and can hurt creatures invulnerable to nonmagical weapons.

Movement

A unicorn runs more like a deer than a horse, traveling in great leaps that clear the height of a man at times. Because of their speed, there are precious few creatures who will ever get close to one without its permission, and fewer still since unicorns have a magical intuition about the approach of anyone who has evil thoughts or has the intention of harming them. Unicorns avoid all but those of good heart and those who love the forests; the rest see little more than their tails flicking as they leap into the distance, and often they will see nothing of them at all; unicorns love to hide and can be more quiet than an empty cathedral when they want to be.



Trampling:

Unicorns are capable of trampling targets. While this is a damaging attack, it is also a potentially immobilizing one, due to blows to the kidneys or lungs. In game terms, there is a 2% chance per hit die of the animal that the victim is stunned for 1d3 rounds with each successful trampling attack. Any trampling damage will result in a break for each 5+AV victim points of damage. Any armor must save vs. blow or be damaged. When trampling, a monster gains a + 4 bonus to its attack roll if the victim is man-sized or smaller. Some groups of animals (herds) may also trample, usually inflicting 1d20+HD points of damage through sheer number rather than large size.

Single animals trampling a target, must make an attack roll and can trample the target for 1d20+HD damage. The target may SV DR to move 5' out range after the attack.

Charge:

Some animals are capable of tossing an opponent on the charge (see following), but this occurs only on a critical hit on the charge. Each charge will result in a break for each 5+AV victim points of damage. Any armor must save vs. blow or be damaged.

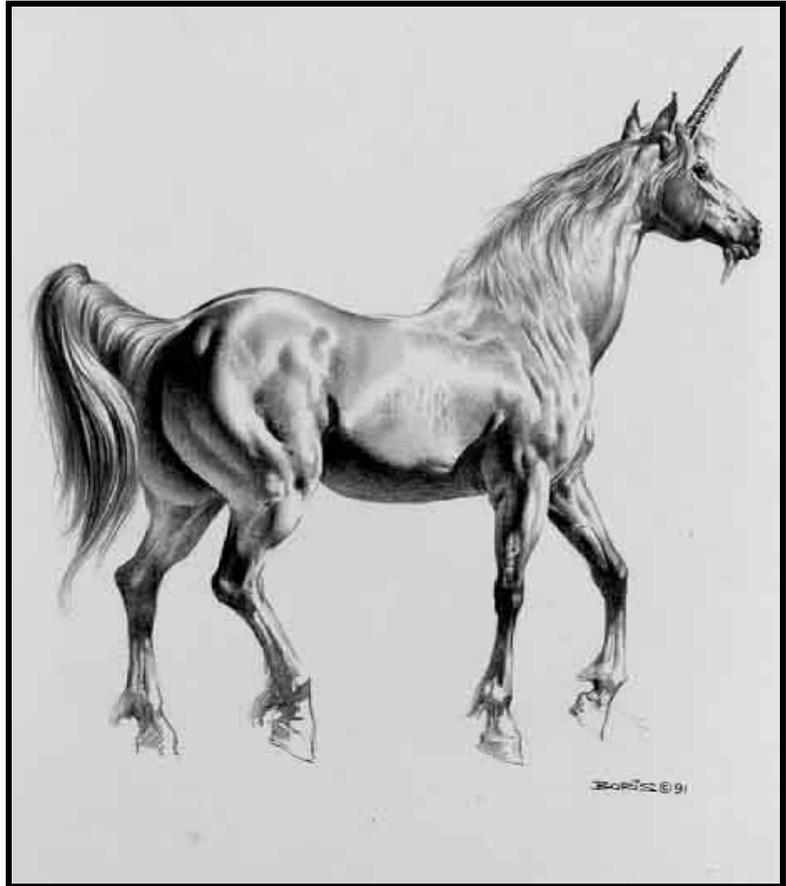
Unicorns can charge into battle, using the horn like a lance. To make this charge, there must be at least 30 feet of open space between the unicorn and his opponent. This is devastating when used against humans. On a successful charge attack, the victim will be thrown 1d6+4 feet, requiring a save vs. Paralyzation to avoid being stunned for 1d3 rounds. Opponents struck by a charging unicorn suffer 3d12 points of damage. There is a 25% chance the victim is literally impaled on the horn. In this case the victim must make a saving throw vs. death Ray or suffer -1 AV on its armor. If a charging attack sandwiches a victim between the unicorn and a solid surface, he is not throw back, but will suffer 1d6+4 additional damage (no AV),, requiring a saving throw vs. paralyzation or be Knocked Out. A victim will never become stuck on the horn of a unicorn, with the second round the victim will be tossed away or the creature will have withdrawn its horn from the victim. For every 5 points of damage there is a 1% of continuous blood loss of 1 point per round thereafter. Unicorns can not attack with their front hooves in the round they charge.

Tossing:

The Unicorn is capable of tossing charged characters into the air. If these animals make a critical hit on the charge, use these tossing rules instead of the charge rules given above. The victim is thrown $1d6 + 4$ feet into the air and must save vs. paralyzation at a -2 or be stunned for $1d4 + 1$ rounds. Also must be checked if the character sustained any breaks (double tossed height to determine chances), any armor must save vs. blow or be damaged.

Special Abilities

The powers of the unicorn are debated by serf and king alike. It is known that unicorns cannot be poisoned, and that the horn will protect a man, though to lesser effect, from toxins of all kinds. Yet there are always tales of other, hidden magics that the horn can perform. A ranger will remember a unicorn coming upon him as he lay dying in the woods of a goblin's arrow; the unicorn but touches the infected wound and it is healed at once. A lost child, when found, will tell of seeing a 'one-horned deer' who cured his sicknesses from eating wild mushrooms or berries with a tap of its horn, then guided the child home again. There is even a legend that two lovers, chased into a forest by their enraged families, fell from a low cliff and one of them was slain; the survivor would have died of grief but heard a low sound, and beheld a unicorn coming, which touched the other one once and restored the lost one to life before fleeing. What can be made of all this is beyond even the sages to say; but clearly, one should never take a unicorn for granted.



Teleport

Once per day a unicorn can use a teleport spell of limited range. This spell will transport the unicorn (and its rider) to any place that the unicorn desires, up to 360 yards away. Unicorns often use this ability as a last resort to avoid death or capture. The Teleport power of a unicorn will only rarely be used, but it takes effect instantly at the unicorn's desire. A unicorn could, for instance, vanish just a moment before being struck by an arrow or weapon if it was aware of the object's approach, and could even evade a fireball as it traveled on its way.

Spellcasting

If desired, a unicorn may be able (once per day or less often than that) to simulate one beneficial clerical spell of any level with a touch of its horn. The effect of this touch will take place instantly. Unicorns will only use this power if another creature or being is in extremis; DM's should use this power with care.

Immunities

Unicorns having a 20 to 26 wisdom possess an immunity to charm and hold spells or powers, which includes; Animal Friendship, Snare, Trip, and Sleep spells, as well as any other enchantment/charm spells. They will note a hallucinatory forest for the illusion that it is. Being immune to death spells covers all enchantment/charm, conjuration/summoning, or necromantic spells that cause death with or without saving throws (including Finger of Death, Destruction, Disintegration, Symbol of Death, and Power Word; Kill).

Thus, unicorns can never be charmed or held by magic. They make all saving throws against spells as if they were wizards of 11th level. Unicorns are immune to poison and natural diseases.

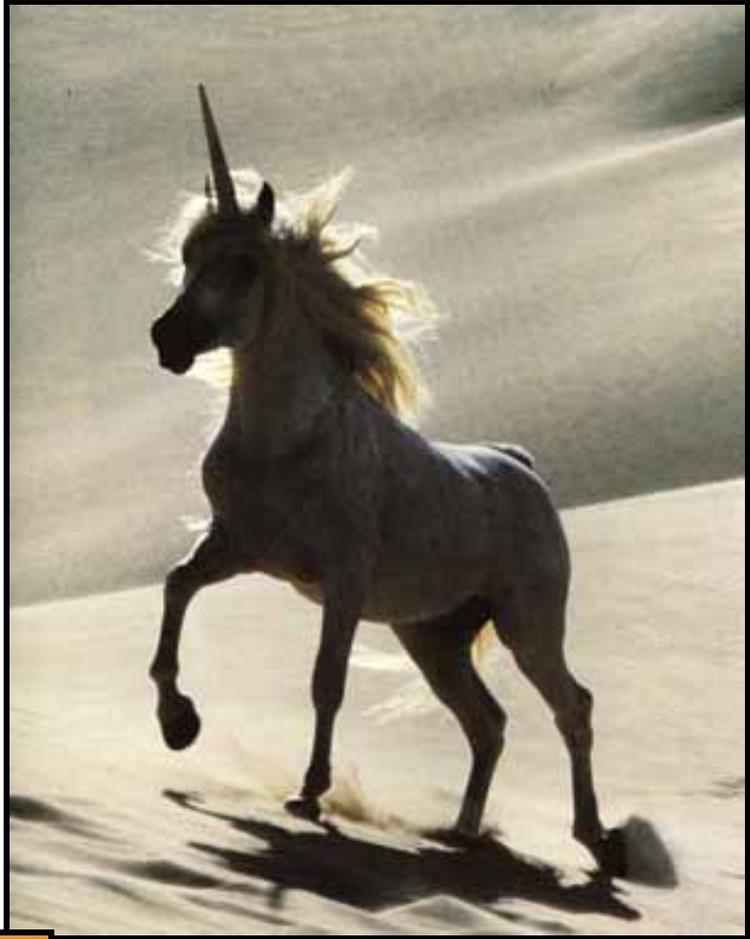


Reaction to Call Woodland Beings by Druid

The druid spell call woodland beings is not considered a charm-type spell; it does not put the unicorn under any compulsion to obey the druid, any more than any other creature called must obey the druid. A summoned unicorn will be aware that a druid is "calling for assistance" and may decide to help (represented by the saving throw vs. spell). In no case will a unicorn approach nearer than 24' from a druid if the presence of any enemy (an evil character or a hunter of unicorns) is sensed, and a unicorn will Teleport away if necessary to escape a trap. Interestingly, lower-level druids have a marginally better chance to summon a unicorn for aid (using call woodland beings) than higher-level druids; this says something (indirectly, at least) about the unicorn. The way the spell is moderated, a lower-level druid has a better chance of failing to attract those woodland creatures mentioned ahead of the unicorn on the list, which means the chances for that druid to succeed in calling a unicorn (the last entry in the sequential list of possible creatures) are correspondingly better. And in the long run, a unicorn is more liable to heed the summons of a lower-level druid because the druid is relatively more likely to need help and a lower level druid would not be seen as much of a potential threat to a creature as powerful and versatile as the unicorn.

Habitat/Society:

Unicorns mate for life and make their home in an open dell of the forest they have chosen to protect. There, in the boles of the trees, unicorns etch a glyph, recognizable to Sylvan a Fairy creatures, indicating that the forest is under unicorn protection. Foresters have a 5% chance per level of determining correctly whether a forest is guarded by unicorns.



Once a woodland has a unicorn protector, no other dominant unicorn will enter that forest unless the forest is very large. Each family of unicorns stakes out a territory approximately 400 square miles (20 miles by 20 miles).

Travelers may pass through a unicorn's forest freely and even hunt there, but anyone killing for sport or damaging the forest maliciously will be attacked if the unicorn is nearby (10% chance). The ferocity of this attack is determined by the evil of the trespasser. Truant youths throwing stones at animals, for example, would be driven off with just a few bruises as a reminder, while pillaging Orcs would be hunted down and slain.

Friends

Who befriends a unicorn? Everyone knows that a maid, old or young, who is good at heart, will stand a fair chance of seeing and perhaps even touching a unicorn. Sometimes it happens that the maid may even gain the unicorn's agreement to serve her as a steed, and the unicorn will be faithful to her for as long as the maid is good; the unicorn will allow anyone else to ride it, however, and may not even let the maid ride it if the maid comes to believe she is the unicorn's master. No one is the master of a unicorn. Druids also like unicorns, not so much for their goodness (druids also like green dragons) but because unicorns are so much a part of the forests the druids protect.

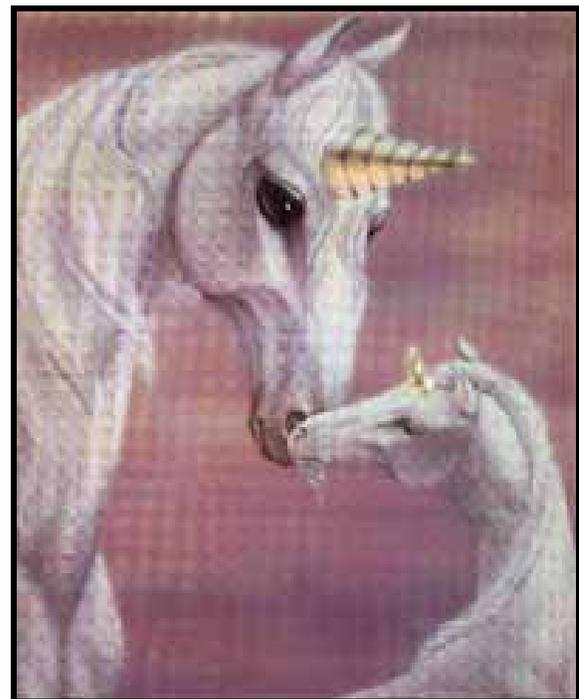
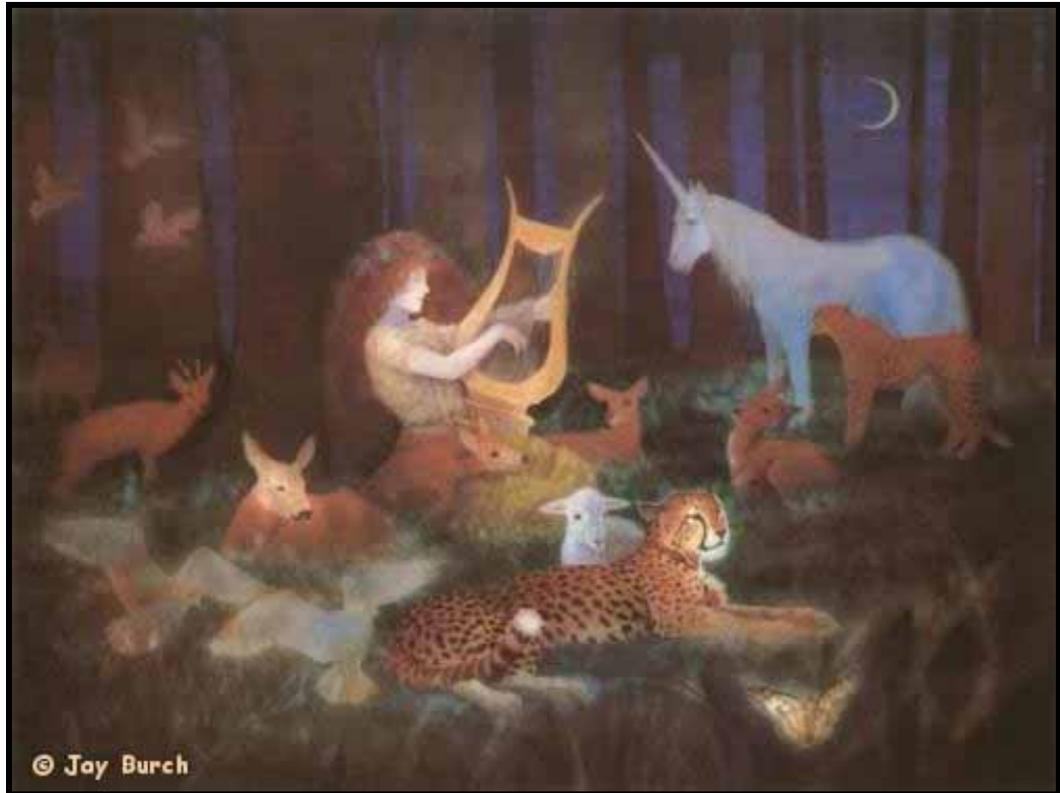
At times a unicorn may give aid to a druid, but always it is because the unicorn chooses to do so, not from any compulsion the druid may exert by charm. Rangers and unicorns seem to do well together, and unicorns will even let themselves be seen by male rangers and touched by them, though only female rangers may ride them. Good bards are known to chase after unicorns, and mad chaotic bards as well; the sight of a unicorn brings bards to tears, and they will write volumes and volumes of poems and tales and songs about their beauty, and recite them every chance they get. Of the true

woodland folk, faeries and elves are among a unicorn's closest friends, and some of them even have speech with unicorns. Dryads, satyrs, nymphs, Pixies, and Sprites see them often enough, and it is said that Treants, who may be the only beings to live longer than unicorns, know more unicorns personally in their lifetimes than any human could guess at. All of the true wood folk except the evil ones love the unicorn and would throw down their lives for it, and even the evil ones would not cause it harm; unicorns are fearful when aroused for fighting, and have slain ogres and worse with a single thrust of their whorled horns.

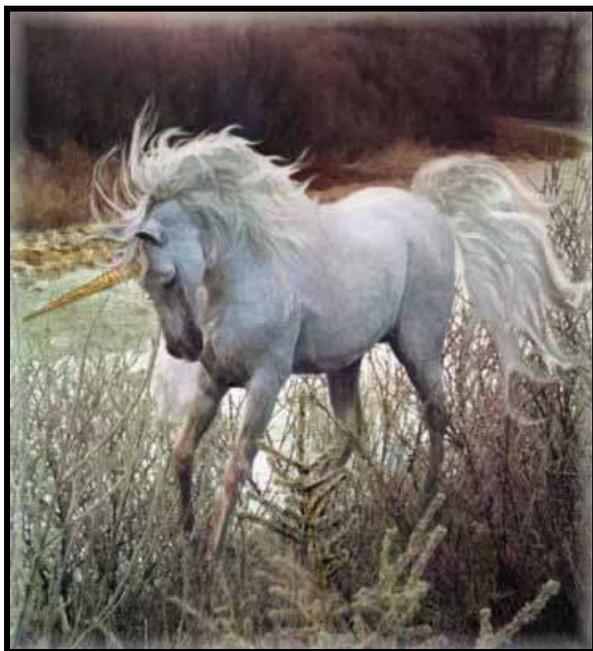
Unicorns were also said to be able to determine whether or not a woman was a virgin—in some tales, they could only be mounted by virgins. A Unicorn can only be touched (and ridden) by a Virgin Human or Elf (of the opposed gender) with a Lawful and good based life style and pure of Heart. Lone Unicorns occasionally allow themselves to be tamed and ridden by these persons. A Unicorn that submits once and is treated kindly will act as the steed for life, even carrying them beyond the realm of his forest if they so desire. (They must however return each moon for at least one complete day to stay healthy and not become downtrodden and sullen. No other creature can approach and hope to touch the Unicorn without using force. This is also the reason that the Unicorn can only be ridden by the driver itself only. Only Lawful and small fairies are allowed to sit on the Unicorn also. Not even an unconscious or dead creature will be allowed to be carried by the Unicorn, what ever the circumstances. Unicorns make exceptional loyal mounts and will protect their riders even unto death.

Foes

Who is a unicorn's foe? It is true that they avoid all who are evil, and who would cause them harm. Yet it is also true that those who are selfish and petty, who desire dominion over their fellows, and who are blind to the goodness and innocence of childhood will never see the horned one. If one cannot see beyond the reach of his own grasping hands, he will wander the forests of the world and see nothing at all but trees.



A Dryads Tale (from Dragon Magazine)



In such a way did the dryad speak her words and sentences running together like water in a stream.

"Most of the mortal folk hunt the Free One for its horn, the magical horn, they would slay it, take its horn, iron in their hands and ice in their hearts, and we who loved it are left with the body, such is the way of the mortal folk. Long the Free One runs, far the Free One travels, deep the Free One hides from the mortal folk. The horn is its heart as the unicorn is the forest's heart; would you run if mortals chased you for your heart?" I bowed my head to hear this; I was not a killer. It seemed the dryad saw this: she bade me sit with her on a mossy stone for a while, and she told me of the unicorn. *"The unicorn,"* she said, *"is many things. No two people will see the same unicorn, though one may be seen by many. Mortals see it and call it shy, fierce, proud, free, the spirit of magic, the spirit of unconformity, the symbol of purity, truth, change, goodness, chaos, innocence, grace, beauty, secrecy, and a thousand other things. There is truth in each of these, but each of them alone is not enough and all the words that could be spoken would not a unicorn describe".*

Such was the tale the dryad told me, and I was utterly silent as I heard it, and afterward. I felt the wonder in me rising and my thoughts were adrift; the dryad seemed to know it and she laughed. *"Stranger, I have told you that a thousand words could not say what the sight of one unicorn can, and you look as if you've seen one already".* *"Your story has caused it,"* I replied, embarrassed. *"I am no one like a bard or a prince or a ranger; I am a wanderer and the road is my home. I have heard many tales and seen many strange beings in my years, but never such a creature as you have told me".* The dryad's eyes twinkled merrily. *"And if you were to see one, what would you do?"*. I thought for a moment and laughed myself. *"In truth I have no idea. Perhaps all in all, I would do nothing but wonder at it. Beautiful things are rare in the world, and, for myself, to be lucky enough to see a unicorn would be all I could ask".*

"Lucky thou are, then," said the dryad. *"Look over your shoulder, slowly and with care".* Her eyes were shining like stars and her face glowed with awe. She was looking behind me. For all of my life I remembered that moment, as I watched her face and it dawned on me what she meant. In that moment I had an awareness of someone near me, very close to me, someone I had sought all my life. Even though I am older now than almost any man, I still remember the last few seconds before I turned around, and in the light filtering through the leaves and in the silence of the primeval wood, beheld the unicorn.



History

The unicorn's true origins lie in the depths of Time, in that beginning when all was emptiness and waste, darkness and mist. Then the dark was sundered from the bright. So were established concord and balance, with darkness driven to the fringes and the Abode of Light at the middle point of all. But darkness once given a situation and compass for itself, grew weighty beyond accounting, intruding among all things and drawing them toward itself according to their weights and inclinations.

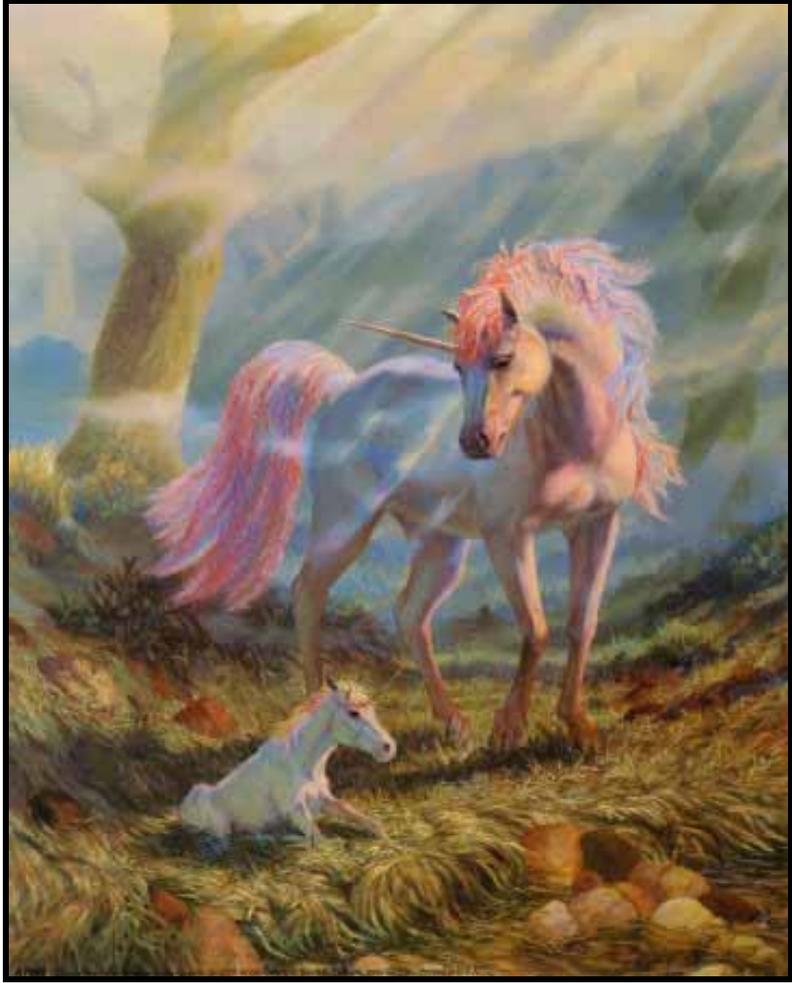
Therefore was the balance made to tremble, and from that trembling arose a resonance—an awesome sound that circled in the vast emptiness, chanting mightily. The sound became a chord of great sweetness, and spawned intelligence, so it became a spirit of harmony and guidance unto every corner of the void. This was the powerful fairy-spirit called Galgallim, whirling itself through uncounted ages while ever spiraling around the central Light. And while some things still fell into darkness, Galgallim guided others on a more rarified path toward the shores of Light. In such a way was balance achieved once more.

Then between the shores of Light and the walls of darkness hung in balance the Earth, its naked mountains raised in fire and scattered with shining gems that still reflect those flames.

Then the Immortals addressed to the spirit of guidance, which is Galgallim, saying, "*Out of the hidden gulfs made free and by form unbounded. Wilt thou accept shape upon Earth, that thou mayst supply a service even greater?*" And even as it was asked, so it was agreed.

Wrapped in a cloud came he, by a bright whirlwind borne along. He descended gently from the heavens to the infant fields of Earth, even before the fires of its forming were yet subdued. Thus did the Unicorn possess the brightness of the Light, that he might drive all darkness and obscurity from him.

He was called Asallam, of unicorns the firstborn, a creature fearfully wrought and wonderful to behold, bearing a horn of spiral light that is the sign of Galgallim, the guide. Now with his horn Asallam struck a barren rock, piercing it to a great depth, and drew forth a gushing spring of life.



Wherever those waters flowed, fires were quenched and the Earth was made fertile with a multitude of fruitful things. Great trees rose up and blossomed, and under their shade came beasts both wild and tame. All this was by the intent of the Immortals, and the Unicorn was the instrument of their will. In such a way was formed the Garden of the Unicorn, called Shamagim, which means the Place Where there is Water.

The Immortals then addressed the firstborn, saying, "*Asallam! Of all creations, thou alone shalt ever recall thy making, and dwell in remembrance unbroken of the Light, to be its guide and guardian. But never to the Light shalt thou return, until the final hour of the End of Time.*"

And the Unicorn dwelled in his garden and went walking abroad in great wonder. When the Immortals wished to make themselves known, even as all things were known to them. Into themselves withdrawing, from earth and air, water and fire their sacred breath compounded the intelligent races. Looking upon Man, the Unicorn marveled, and became suddenly modest and shy. And because Asallam had no part in Man's making, the Unicorn loved Man the more and bowed before him as a servant. Thus was the Unicorn the first beast that Man beheld, and the first to which he gave a name. From that time to this, the fates of these two races have been bound together; for while the Unicorn leads toward the Light, only Man may pass therein. And this was the beginning of the First Age.

Real World Alleged Unicorn Sightings

Adam	Garden of Eden	beginning of religious time (it is said he was ordained to give creatures their name and the Unicorn was the first he named)
Emperor Fu Hsi	China	5000 years ago
Emperor Huang Di	Emperor's garden in China	2697 B.C
Emperor Yao	China	About 2000 B.C
Confucius	China	551-479 B.C
Ctesias	India	4 th century B.C
Alexander the Great	Asia	3 rd century B.C.
Julius Caesar	Germany	1 st century B.C.
Genghis Khan	India	Early 200 AC
Prester John	Asia	Mid- 1100 AC

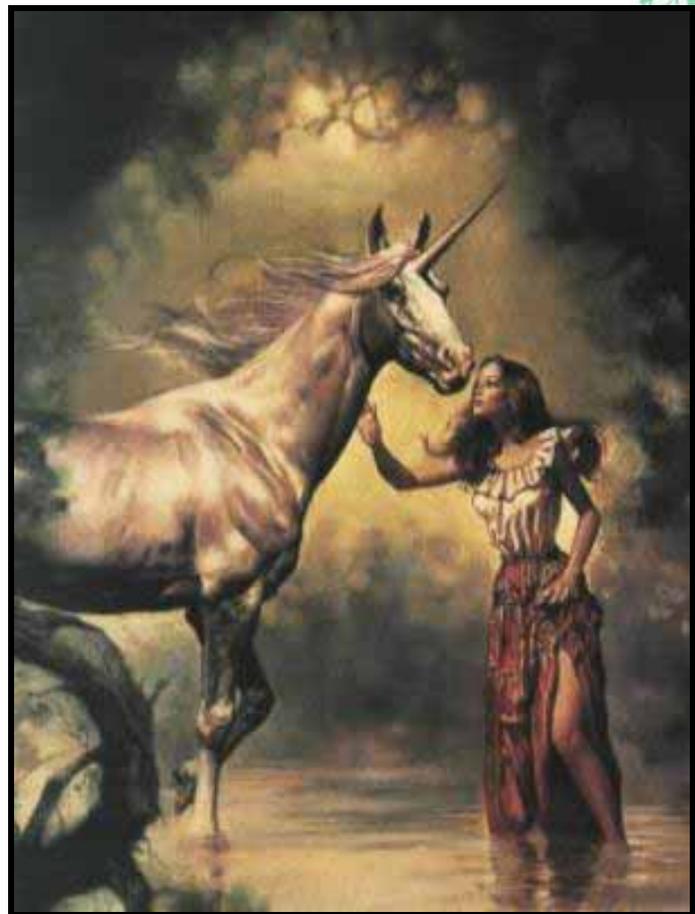
The Wise Woman of Scharzfeld

The Harz Mountains region of central Germany has long been considered a haunt of the Einhorn. In fact, there is a cave in this area which to this day is called the Einhornhöhle. It acquired its name from a story which took place in the days when much of Germany was covered with dark, unmapped forests, which were ruled by the old gods. In this forest a wise woman lived in the Steingrotte Cave near Scharzfeld. People came to her from all over the Harz region for healing and advice.

This angered the Christian missionaries in the area, who saw losing control and influence of the people and they denounced her as a witch. The missionaries used their influence with a Frankish king, whom they had converted, to send soldiers and a monk to arrest her.

As the soldiers were making their way up the steep hill to her cave, the old woman came out and looked down upon them with total disdain and lack of fear. At first the soldiers hesitated, but realizing she was only one woman, they continued climbing up to the cave. Then a pale Unicorn stepped out of the forest, its horn shining against the gloom cast by the trees. It went up to the woman and knelt before her; she got up on its back and rode away.

The monk and soldiers ran after her, but soon fell behind because of their heavy armor and weapons. The monk was finally able to catch up with the woman, but as he tried to grab her, she raised her arms and made signs in the air—and the monk disappeared. By the time the soldiers reached the spot, all they found was a hole in the ground with the monk lying shattered and lifeless at the bottom. The soldiers buried the monk and named the cave Einhornhöhle, a name by which it has been known ever since.





Ecology:

Unicorns are herbivores, living on tender leaves and grasses. Their only enemies are griffons and those creatures that destroy forests, in particular red dragons and Orcs. It may be said that a unicorn lives for itself. It will defend its wood and its friends, but it exists for its own sake and serves no one but its own will. Even magic is powerless to control them; their wildness is too great to be constrained by a dweomer. They eat when it pleases them and sleep when they like; they feast on tender grasses and honeysuckle, sweet roots and bark, and some say they can draw energy from drinking the winds if they need. It is known that the best place to see a unicorn is near a still pond, for they love to look at themselves reflected therein; a vanity, perhaps, but they are entitled to it as well as anyone.



No one knows how old unicorns become. The dryads say that it is rarer for the moon to turn blue than for unicorns to mate, and the birth of a foal is cause for riotous joy among all the inhabitants of a unicorn's wood. Some Elven folk remember tales of their ancestors of generations before, telling of the same unicorn those elves see now, which if true means that unicorns live for thousands of years. They don't know how old they are, much less how much time had passed since the week before. If time means little to elves, it means nothing at all to unicorns, and each day to them is special and new. The chaos in them casts boredom aside; a unicorn can watch the same event over and over, and each time will see something new about it to hold its interest.

The life span of unicorns has never been recorded but is known to surpass 1000 years. They are believed to maintain their youth until death is only weeks away. The secret to this longevity is the strong magical nature of the horn.

Unicorn horns are highly sought after, since possession of one is a sovereign remedy against all poisons. Alternately, a single horn can be used, by an alchemist, to manufacture 2d6 potions of healing. Unicorn horns sell for 1500 gold pieces or more on the open market.

Gestures

Friendly: When unicorns meet, they each tip their horn slightly in a friendly manner. They will do so if they know you with your forehead. Beware sudden moves, the horn can be sharp.

Unfriendly: If a unicorn lays its ears back and levels its horn, beware! This unicorn is hostile. It might be protecting a baby or claiming a certain territory. This kind of behavior is common among Unicorns, but Druids and virgin maidens are rarely attacked if not provoked.

Respectful: A lowered horn and a bow signals deep respect. Feel honored!

When tracking a unicorn, put out berries, flower, and other types of fruit to attract one. If you think what you are tracking is a Royal, put out cookies. When tracking or entering a space with unicorn presence, think happy thoughts. Unicorns will shy away from anger and meanness. Unicorns take a favor to good-hearted girls. This could start you on a path to a unicorn find. When trying to befriend a unicorn, do not stay in one spot were you have predicted the unicorn is going to be, leave that place for a few minutes and then go back and check on it to look for any signs/footprints. Do this for as long as you think you should. If the unicorn is a Fader and it just fades away when you come to prevent you from seeing it, the unicorn will most likely stay in place to prevent you from hearing it. If you come and go the unicorn will get used to your presence and possibly show its self to you and befriend you. You are on your way!

Alicorns, or the cut-off horns of Unicorns, are rare and precious things, seldom gained by a user of magic, so it behooves one not to waste or misuse them if they are acquired. The removal of a Unicorn's horn will kill the creature.

Living Powers

When a Unicorn lives, its intact horn has strong magical powers, notable the ability to call upon Natural Immortals like Mother Nature, or a Clerical spell powers of any sort per day, something seldom done by the Unicorns. (Some say Mother Nature grants them the power).

Unicorns can't be coerced into such use of their horns—nor do the horns retain this power if removed from the host, or if the Unicorn is slain.

Dead Powers

Poison Detection

Other powers do continue after the separation from the living beast, and these should be carefully noted; most importantly, they are sovereign remedies against poison. Upon direct contact with any poison—liquid, solid, or vapor—a Unicorn's horn or Alicorn becomes hot, stated to smoke and turns from its usual ivory hue to purple, the intensity of the color (mauve through black) deepening according to the efficiency of the poison. This effect fades in 1d4 rounds after the cessation of the contact.

Some, very rare, Alicorns are naturally of another hue than ivory, but they are never Dark or Purple, and only turn that color when poison is present (or are from Black Unicorns). The unicorn when alive may use this power at will.

Poison Antidote

Powdered Alicorn, taken internally, (washed on with water or wine) is an antidote to all poisons, neutralizing them immediately to prevent any further damage.

Rubbing an envenomed blade, spearhead or arrow-tip with powdered or whole Alicorn or Unicorn horn will remove and negate the poison so effectively that the process of removal itself is not dangerous. The unicorn when alive may use this power at will.

Against diseases

A sliver of Alicorn or Unicorn horn is useful and beneficial against epilepsy, pestilential fever, rabies, proliferation and infection of other animals and vermin, and against worms within the body from which children faint. A Unicorn may (in dire need and utter respect and Request) rarely accept this in life.

For Saving Throws

An Alicorn carried next to the skin confers upon any creature a +1 bonus in all saving throws of any kind.

Faerie Fire Enhancing

Druids and Elves have found that a Faerie Fire spell cast upon a whole Alicorn or piece of unicorn horn lasts for 44 Turns. They may do so with living Unicorns when both Unicorn and the caster agree upon the need of this action. Sometimes Unicorns may thus accept a sliver be taken from its horn.



The Garden of Earthly Delights by Hieronymus Bosch (1503-1504),
The unicorns purifying water.

Mending Enhancing

The efficacy of a Mending spell is increased by touching a part of the item with a Unicorn horn or Alicorn during casting; magical items can be made whole—although their dweomer is not restored—and shattered items with many fractures (such as broken earthenware, Glass or Crystal ware) can be completely restored. This does work with living horns, but rarely a unicorn will accept such use.

Cantrip Enhancing

If a Cantrip is cast with an Alicorn in hand, a Glow centers upon the horn. The horn can be released by the caster, and the caster and the horn can be separated by any distance without the light failing—until the caster ceases concentration or casts another spell or attempts to perform any skill. The Cantrip will give maximum results within the boundaries of the Spell.

Potion Production

Powdered Alicorn is known to be a possible ingredient (although there are herbal alternatives) in making Sweet Water Potions or healing potions (one horn can be used to make 2d6 potions of Cure Light Wounds).

Alicorn Sliver

On rare occasions a Unicorn may allow a sliver be taken of its horn for a favored ally. Or a sliver may be obtained from a creature slain by a unicorn (cumulative 5% chance per wound). If a spell to which this component is applied requires a touch, there will be a 40% chance that the caster receives a +1 bonus on the attack roll. 55+ gp

XYZ Balm

General purpose ointment against skin burns, scrapes, poison ivy (this potion is semi magical as it requires pure water run along a (living or dead) Unicorns Horn. It doesn't cure poison or burn outright, but only speeds the body's own recovery by 150% until healed. Used per set of wounds. Very rare and as such 5% available only, and then only 1d6 / month. 5500 sp

Alicorn Powder

In a powder form, Alicorns are used to facilitate wound healing (1d6), help neutralize poisons (such as scorpion or viper venom) or against the plague (Fail a Save vs. Spells to cure the disease together with a normal Cure Disease). It would also have an aphrodisiac power known since ancient times and would test the virginity of young girls. 100 gp or more per oz

Other Powers

Other powers of Alicorns are rumored, but no more have yet been verified.

And since Unicorns have an unconfirmed life span of 1000 or more years while maintaining there youth until death is only weeks away, there is also the possibility it will grant some longevity or rejuvenation or restoration power.

Other powers that could be extracted from the Alicorns could be somewhat equal to the magical powers of the Unicorn. These include: Teleport once a day up to 360 yards away with equipment, resistance to Charm or Hold spells, Poison, Death (or even Necromantic spells, Longevity (They live to 1000 years and only age a few weeks before death of old age), +2 to attacks and damage, Improve saving throws as Mage 11th level, Speak Sylphan, Unicorn, Fairy, etc.

Necromancers need a unicorn horn as a major component for the dreaded spell Year Stealing.

Violated Alicorn valued at 1500gp or more

This horn is removed from a still living Unicorn, leaving the creature in terrible pain, until it dies by blood loss (-1 hp/r until death). For such a horn to become a violated horn, it must physically violate a victim during a special religious ritual conducted atop an altar to an Evil Immortal. The character performing the ritual must succeed a Knowledge of Magic or Honor Immortal check to perform the ritual properly, and no second tries are possible with that particular horn if the first check fails. Once a violated unicorn is powered by the ritual, its possessor can break the horn at any time (Strength check at -4 needed) thereafter and be immediately teleported without error to the ritual site as if a work of Recall had been cast.



Carbuncle: Cabochon-cut garnet Valued at 5000gp
 Rarer still than the unicorn's horn is the mystic ruby, called a carbuncle (different than the Carbuncle gem in the Rules Encyclopedia this one is actually organic), which was said to be found at a horn's base. Some have said that the carbuncle is the source of a unicorn's magical powers, others that it is a concentrated essence of the horn.

Bright stones are from males, duller ones from female unicorns. It is used to heal depressions, and it has a psychic, magnetic influence on sensitive persons who wear it. It corresponds to the heart chakra, makes cheerful, restrains lust, and averts nightmares and mental danger. It banishes: sadness, sin, vice, Possession by wicked spirits, and removes foolish or evil thoughts. It is used to enhance leadership, prudence, compassion, health, healing family relationships. In game statistics these are +1 to the corresponding skills or charisma whichever functions best.

Said to enable one to see in the dark when worn as a necklace, Noah is said to have hung one up to light the ark, taken from a Unicorn who readily gave up its life

Like an Alicorn it wards off plague and pestilence, disperses infections, protects against poison, keeps the body safe, but only when worn continuously. A Carbuncle is said to: become dark red and cloudy when evil is about to befall its wearer, or turn dark when peril threatens its wearer or the one who gave it as a gift. All these powers are lost for 6d8 hours when removed from the body a round or more.

Unicorn Carbuncles sell for at least 5000 gold pieces or more on the open market. Old Carbuncles or Carbuncles from other sources are often troubled, have air pockets or other inclusions and are valued no more than 50 gp on the open market.



Protection Ritual.

There exists a ritual made from a unicorn's carbuncle, during 24 hours around one of the three days of full moon (the days before and after are also allowed), where at the end of the 24 hour heavy ritual, all four corners of a house, garden or vineyard are touched with the stone to preserve it from lightning, Storm damages, and greater worms.

The ritual can be made by any Spellcaster able to cast Detect Magic, as the ritual combines this spell and the carbuncle. The ritual will drain 1 point of constitution from the caster for each constitution check failed. These checks must be made each hour after 8 hours awake. Thus when the caster performs the ritual directly after awaking, he or she has the greatest chance to be successful. The caster may continue the ritual while being deprived of constitution, but when he or she stops, the ritual can't be started until the next full moon. The drained constitution will be restored by time or by magic. A Restore spell, will heal one lost point, a regeneration will halve the time needed. Remember to correct the caster's hit points and abilities by its current constitution. If its constitution drops to 0 he or she will fall unconscious and die after 1 turn unless a Heal, Restore, or Regeneration spell or magic is applied to him or her. The carbuncle must be buried at one of the corners of the warded area, and when withdrawn the ritual will fail, and the magic will be withdrawn into the carbuncle (able to be used again).

Carbuncles are also powdered to be used in special spells, spell research, or magic item creation. They degredate after about a decade (9 Years and 10d100 days) and lose all magic in the last single day. When then retrieved they will be as a carbuncle from other sources than a unicorn, and will be clouded, or otherwise troubled.

CO Drained	Restore time
1	1
2	3
3	6
4	10
5	15
6	21
7	28
8	36
9	45
10	55
11	66
12	78
13	91
14	105
15	120
16	136
17	153

Other Useful Unicorn parts

Unicorn Blood

Unicorn blood is a thick, silvery substance that runs within a unicorn's veins. The blood of a living unicorn is a powerful alchemical substance. It can be formed into a spray that saps the strength of evil creatures (-2 for 1 T if saved vs. Spell -1 for 1 Turn). Also, if a spell to which this component is applied requires a Turn to Stone Save, there is a 40% chance that the saving throw roll is increased by +1. In either case, unicorn blood retains this potency only as long as the unicorn that gave it remains alive.

If the unicorn is dead or died only an alchemist can use it in the creation of a potion that mimics a raise dead spell similar in power as a 15th level cleric, but will only be effective after 7 full days, or a full night of exposure to an unclouded full moon. The patient then still needs 7 days of rest as normal.

The blood of a unicorn can be drunk in order to keep a person alive. However, the act of slaying a unicorn will cause the drinker to suffer a cursed life. This curse is Immortal in power and effect (and may be invoked upon the user by Mother Nature herself). The precise effects vary greatly depending on the how and why of the slaying; several months bad luck if the use of the blood was from a recently died Unicorn by causes NOT from the slayer or imbiber of the blood. (A natural predator, monster etc) to a life long being a source of attraction for Undead who want to feast upon the imbiber and those nearby.



Unicorn Tail Hair

A spell to which this component is applied has a 20% chance to have its duration doubled. These single hairs may very rarely be found caught in thorny bushes (1% chance/bush in an area in which a unicorn lives). In Spring (just before mating season), they may be shed by the creature as it gets rid of its winter hair. They are valued at 5 gp per single strand of hair.

Unicorn tail hairs are used in various potions, though their exact uses and properties are unknown. Unicorn hairs could also be used to bind bandages.

Unicorn hair can be used in wand making; they produce the most consistent magic least subject to fluctuations and blockages (roll once for damages or effects, they will remain thus with every use from there on), most difficult to turn to be used doing Evil Magic (-4 on Int check to be able to cast a power or evil use, and the most faithful of wands (if someone else other than the last owner tries to use the wand, it refuses to release any charge or effect

until it has been held for 7 days, upon which it senses the new owner as the current owner). However, they do not make the most powerful of wands (-1 to damage, -10% to range, -1 to hit rolls, +1 to any save vs. effects from this wand).

Unicorn Hooves

These are of great use in any teleportation spell research. The duration, difficulty and cost are halved when used in addition with powdered unicorn hooves.

The problem is, the concentration of powdered Unicorn hoof (and a Unicorn has cloven hooves) must be equal to each other half of the full hoof. And the amount must be 10cn per level of the spell researched for.

Butterbur

Unicorns leave magical foot prints when they are totally safe and relaxed, or when they are totally agitated either by anger or in Spring by Lust (not in any other emotional state). Within these footprints a flower will grow in the upcoming 24 hours. This is called the Butterbur (see picture).

Butterbur is used to treat a variety of ailments including fever, lung disease, spasms, and pain. Although mainly well-tolerated, the adverse effects of butterbur reported in clinical trials include mainly gastrointestinal problems, such as nausea, flatulence, and belching.

However, regular use may cause greater harm and cause cancer within the patient (5% cumulative per use). See pages of Virtue.



Butterbur *Petasites Hybridus*

False Alicorn

Often the horns of other creatures will be sold or offered as Alicorns and have been sold for medicinal purposes. These include the horns of Deer, Narwhal, Goat, or even other Phantastic creatures. The powers and properties below are unique to Alicorns, and testing will avoid deception. Cups were made from Alicorn for kings and given as a gift; these were usually made of ivory or walrus ivory. Entire horns are very precious, but are often really the tusks of narwhals. People who fear poisoning sometimes drink from goblets made of "unicorn horn".

Alleged aphrodisiac qualities and other purported medicinal virtues also drove up the cost of "unicorn" products such as milk, hide, and offal. Of course these are placebo effects, where the subject so believes in the product to work that the body produces a normal or stronger healing from itself.

False Unicorn horns are valued no more than 10 gp, but are sold as real unicorn horse, so this is actual fraud and prohibited in many countries. They mostly have no magical powers, but rarely bear an ambient magical aura. Beware these horns for they will adversely affect your spell (be it research or casting) and NOT act according to your intended purpose. (DM; mostly do the opposite; detect poison on non poisonous food and visa versa, weaken a dying body so it dies after 7 days, etc.)

Real Unicorn horns sell for at least 1500 gold pieces or more on the open market. A Sliver may be valued at 55 gp.

Real Unicorn powder sells for at least 100 gp per oz. or more on the open market. (About 1 oz. of powder can be drawn from each inch of horn—so powder brings more money, because it is easier to sell.)

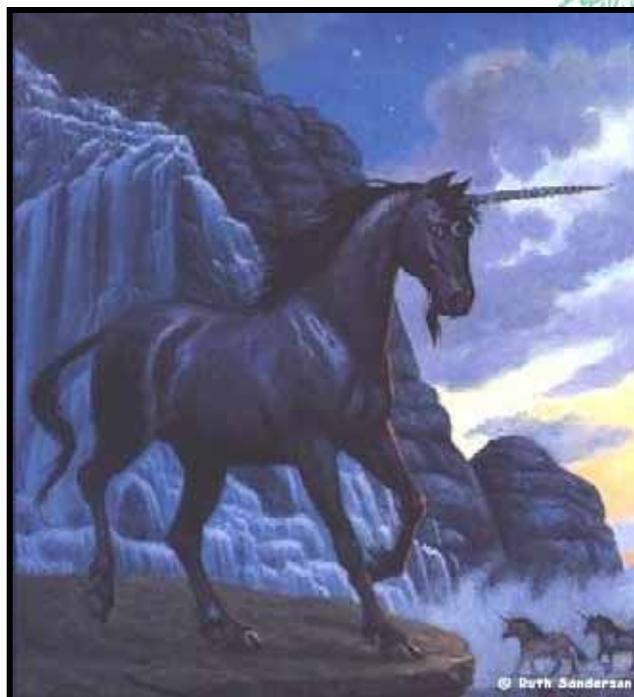


Black Unicorn (*Monoceros diabolii*)

Fairy Animals	Black Unicorn		
	Fowl	Mare	Stallion
Type	Fairy (Demonic altered)		
Climate/Terrain	Forests, Plains		
Frequency	Very Rare		
Organization	Solitary		
Activity Cycle	Night		
Diet	Carnivore		
AL	CE		
NA	1d4 each		
BM	1		
Size	25-75% adult		
ST	9	13	16
IN / WI	16		
DX	13		
CO	15		
CH	12		
Languages	Equines		
Spellcaster Limits;	na		
AC	3		
AV	bybarding		
HD	1+*	4+4*	5+5*
HP	1d8+1	4d8+4	5d8+5
MV (SW x 1/2)	150'/50' 240'/80'		
Load cn	500/1000	2000/4000	2500/5000
Sprint 1d10+ST adj. Rounds	180'/60'	300'/100'	270'/90'
THACO	18	16	15
Attacks	2 Hooves		
Damage	1d4 each	1d6 each	1d8 each
Attacks	1 Horn		
Damage	1d6	1d10	1d12
Attacks	1 Bite		
Damage	1d2	1d4	
Special Attacks	Charge, Trample Cause Light wounds 3 x day		
Special Defenses;	Not Surprised Teleport without Error		
Immune to;	Normal Disease, Poison		
Extra Vulnerable to;	unwel vs holy places and objects Holy Water gives 2d4 damage		
AM	0		
ML	8		
SV	F2	F8	F10
XP	19	200	400
TT	na		
Body Weight	1d6x5+50 LBS	2d20x10+500 LBS	

Black unicorns resemble their white relatives, but they are twisted and evil. They are coal-dark creatures sporting silky black manes and burning red eyes. With their horns long and spiraled, chased with silver, they are quite beautiful. Male black unicorns are bearded. The females are more slender than the males, but retain a heavy musculature.

Highly intelligent, black unicorns can be taught to speak Common, and there are rumors that some evil wizards are trying to teach them spells with purely verbal components. If this would succeed, these vile creatures



would be limited to no more than four 1st or 2nd level spells, mostly of evil origin. These spells must be taught beforehand, and can only be cast once a day each. They are cast at the strength of the HD of the unicorn in mage

levels. They can't cast any variant of clerical spells.

Combat:

Although black unicorns do not have the white unicorns' ability to move silently or sense the presence of enemies, they are never surprised and fight in battle with front hooves and horn, biting with sharp-edged teeth. A black unicorn's horn does not have any attack roll bonus.

Cause Light Wounds

Black unicorns can cause light wounds three times a day and can instantly teleport without error once a day. To cause wounds, the unicorn must touch its opponent, and this may be used in conjunction with a horn attack. The teleport includes only the unicorn itself and not its rider – such riders often find themselves abandoned in the midst of bad combat situations by their chaotic mounts.

Trampling:

Unicorns are capable of trampling targets. While this is a damaging attack, it is also a potentially immobilizing one, due to blows to the kidneys or lungs. In game terms, there is a 2% chance per hit die of the animal that the victim is stunned for 1d3 rounds with each successful trampling attack. Any trampling damage will result in a break for each 5+AV victim points of damage. Any armor must save vs. blow or be damaged. When trampling, a monster gains a + 4 bonus to its attack roll if the victim is man-sized or smaller. Some groups of animals (herds) may also trample, usually inflicting 1d20+HD points of damage through sheer number rather than large size.

Single animals trampling a target, must make an attack roll and can trample the target for 1d20+HD damage. The target may SV DR to move 5' out range after the attack.

Charge:

Some animals are capable of tossing an opponent on the charge (see following), but this occurs only on a critical hit on the charge. Each charge will result in a break for each 5+AV victim points of damage. Any armor must save vs. blow or be damaged.

Unicorns can charge into battle, using the horn like a lance. To make this charge, there must be at least 30 feet of open space between the unicorn and his opponent. This is devastating when used against humans. On a successful charge attack, the victim will be thrown 1d6+4 feet, requiring a save vs. Paralyzation to avoid being stunned for 1d3 rounds. Opponents struck by a charging unicorn suffer 3d12 points of damage. There is a 25% chance the victim is literally impaled on the horn. In this case the victim must make a saving throw vs. death Ray or suffer -1 AV on its armor. If a charging attack sandwiches a victim between the unicorn and a solid surface, he is not throw back, but will suffer 1d6+4 additional damage (no AV),, requiring a saving throw vs. paralyzation or be Knocked Out. A victim will never become stuck on the horn of a unicorn, with the second round the victim will be tossed away or the creature will have withdrawn its horn from the victim. For every 5 points of damage there is a 1% of continuous blood loss of 1 point per round thereafter. Unicorns can not attack with their front hooves in the round they charge.

Tossing:

The Unicorn is capable of tossing charged characters into the air. If these animals make a critical hit on the charge, use these tossing rules instead of the charge rules given above. The victim is thrown 1d6 +4 feet into the air and must save vs. paralyzation at a -2 or be stunned for 1d4+1 rounds. Also must be checked if the character sustained any breaks (double tossed height to determine chances), any armor must save vs. blow or be damaged.

Habitat/Society:

Black unicorns allow themselves to be ridden only by Human or Elf females of evil alignment. Evilly-aligned females must petition a suitable unicorn; if the female is acceptable, the unicorn will serve. If not, it immediately attacks the supplicant, making the approach somewhat hazardous.

Despite their success and usefulness in combat, black unicorns are fickle and chaotic, mostly concerned with their own safety rather than that of their riders or companions. It is not at all unusual for a black unicorn to flee combat when the tide turns against it, dislodging a rider or teleporting away by itself and leaving others to fend for themselves.

Most black unicorns are kept as pets by Evil Wizards or serve in their military. A few wild specimens have escaped, however, and some small herds roam Northern Thyatis and North-Eastern Darokin. These herds are dominated by their strongest member, male or female. They appear to inflict pain and suffering on those around them for the sheer joy of it. They are especially fond of attacking horses and normal unicorns, which they passionately hate.

Ecology:

These foul creatures were created by the secretive Red Wizards of Ylaruam, who fused the blood of Devils and other evil creatures with that of ordinary unicorns, creating a hateful, demented creature that lives for violence and combat. Black unicorns are carnivores especially fond of the flesh of humans, elves, horses, and ordinary unicorns. Now, many are kept as pets by the Red Wizards, and black unicorns have become a mainstay of their underground military. In spite of their unruliness as mounts, they serve in large numbers. Several major units of black unicorns and evil-aligned female riders serve the mages.

The horn of a black unicorn is highly prized (Value 2500 gp). Powdered, it can be used to create a potent poison equivalent to a contact poison (onset time 1 round, Death in 1d3 rounds or if saved 25 damage at 5/round).

If the horn is fixed to a lance and wielded in a charge, a mounted warrior inflicts the black unicorn charge damage (3d12 points of damage).

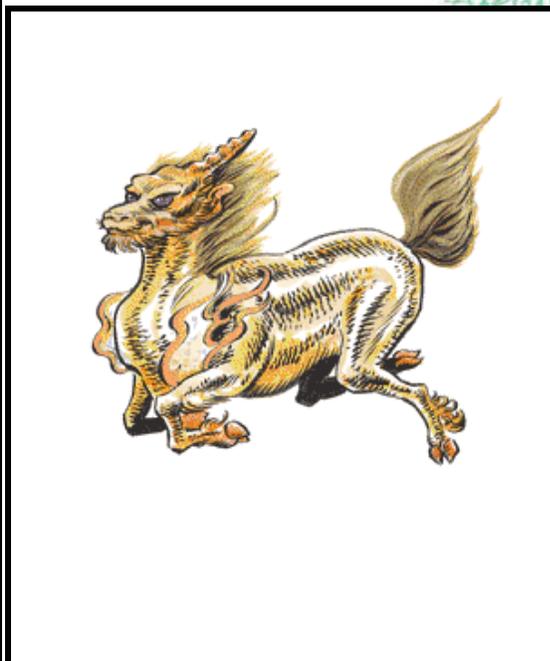


Ki-rin (*Monoceros ochaleaus*)

Fairy Animals	Kirin		
	Fowl	Mare	Stallion
Type	Fairy		
Climate/Terrain	Sky		
Frequency	Very Rare		
Organization	Solitary		
Activity Cycle	Any		
Diet	Herbivore		
AL	LG		
NA	1		
BM	1		
Size	25-75% adult	12+1d4 hands (4" each as horses)	
ST	9	13	16
IN / WI	18		
DX	13		
CO	15		
CH	12		
Languages	Kirin, Telepathy		
Spellcaster Limits;	na		
AC	0		
AV	6		
HD	2*	10**	12***
HP	2d8	10d8	12d8
MV (FL x 2)	150'/50' 240'/80'		
Load cn	500 / 1000	2000/ 4000	2500/5000
MF	3B	1B	1/2B
THACO	18	10	9
Attacks	2 Hooves		
Damage	1d4 each	2d4 each	
THACO	15	7	4
Attacks	1Horn		
Damage	1d6	1d10	1d12
Special Attacks	Magic use, Call Lightning,		
Spells	Lvl1=9	Lvl2=8	Lvl3=7
	Lvl4=6	Lvl5=5	Lvl6=4
	Lvl7=3	Lvl8=2	Lvl9=1
Special Defenses;	Create Food and Matter, Ethereal/Air Travel		
	Create Illusions, Gaseous Form, Wind Walk, Summon Weather		
Immune to;	Normal Disease, Poison		
Extra Vulnerable to;	unwel vs holy places and objects		
AM	90%		
ML	11		
SV	F4	F20	F24
XP	25	3250	3925
TT	S, T		
Body Weight	1d6x5+50 LBS	2d20x10+500 LBS	

The Ki-rin is a noble creature that roams the sky in search of good deeds to reward or malefactors to punish.

The Ki-rin's coat is covered with luminous golden scales like a sunrise on a clear morning. The thick mane and tail are a darker gold. The horn and hooves are gold tinged with pink. The eyes are a deep violet.



The Ki-rin has a melodious voice.

Ki-rin speak their own language. Since they are telepathic, they are able to mentally or verbally converse with virtually any living thing.

Unicorns have been with us, in one form or another, since the dawn of history. The Kirin, Ch'i lin, Sin-you, or K'i lin, a "great unicorn," that radiated exquisite colors, had a voice like a thousand wind chimes, avoided fighting at all costs, lived for a thousand years, and had a horn twelve feet long. It was said that Ch'i lin walked so softly its hooves made no sound. Some believed this was because it was so soft-hearted it did not want to crush the blades of grass beneath its feet.



Ch'i lin was very special to the Ochalean. It was a creature of great power and wisdom, and would show itself at special times. Its appearance was always considered a sign of good fortune. When a ruler was just and kind and the times peaceful and prosperous, the unicorn would appear in a glade. It would also appear when a great leader was about to die or be born.

Combat:

The Ki-rin can physically attack with its powerful hooves (2d4 points of damage each) or a unicorn-like horn that gains a +3 bonus to its attack roll and inflicts 3d6 points of damage.

Spell Casting

They can employ spells from the common known spells as if they were mages. Each day they may use nine 1st level spells, eight 2nd level spells, seven 3rd level spells, etc., all the way to one 9th level spell. These spells are cast at their Hit Dice in Levels.

Telepathy

The Ki-rin's telepathy enables them to read conscious thoughts and are thus nearly impossible to surprise.

Creation

The Ki-rin also possess a variety of magical powers that can each be used once each day. They can create nutritious food and beverages for 2d12 people, as well as 32 cubic feet of soft goods or 18 cubic feet of wooden items. These are permanent creations. The Ki-rin can create metal items with a total weight of up to 2000 cn weight, but such items have very short life spans. In general, the harder the substance, the shorter the life span; for example, adamantite lasts an hour, while gold lasts 1d4+1 days, and metal 2d10 days at most.

Illusions

The Ki-rin can also generate illusions with audio, visual, and olfactory components. These illusions last without further concentration until the illusion is either magically dispelled or disrupted by disbelief.

Other spell-like abilities

The Ki-rin can assume gaseous form, wind walk, summon weather, and call lightning as well. When a Ki-rin conjures things of the sky or things that involve the air (by the use of a spell like conjure air elemental, aerial servant, etc.), the creature or magic produced is at twice normal strength, including hit points and the damage inflicted by its attacks.

Planar Travel

They can enter the Ethereal Plane and Plane of Air will.

Habitat/Society:

The Ki-rin are a race of aerial creatures that rarely set hoof on solid ground. Only the males ever approach the ground. No encounter with a female Ki-rin has ever been recorded, although it is certain such beings exist. Likewise no young Ki-rin has ever been encountered, thus details of their reproduction are unknown. Ki-rin are reticent about these topics.

One thing to mention solely for Dungeon Masters; There exist always exactly the same amount of Black Unicorns as Kirin. It apparently is that the birth or creation of a Black Unicorn, not changes the Fairy spirit of the unicorn, but instead summons a demonic entity that takes place in the vessel that the body of a Unicorn is, and that the soul of the unicorn instead creates a body of its own, and thus becomes a Kirin. Probably this also explains their link with the element of air, and their hatred towards demons in common and black unicorns in special, but never attack these creatures directly.), and so the balance still remains. Good and evil, opposing each other, yet not conflicting them in this case.

Ki-rin come to the aid of humanoids if asked properly or if such beings are faced with a powerful, extremely evil being. Ki-rin believe in self-improvement, though, and do not casually come to a humanoid's aid except in the most dire of circumstances. And it is the humanoids that must make the kill in the case of black unicorns and devils hence the unicorn can not be reborn-reincarnate in a unicorn.



Ki-rin sustain themselves by creating their own food and drink in adapting the environment to grow their food plants. They are highly imaginative with their creations. They may establish a lair high atop a mountain or plateau. Such sites are virtually impossible to reach without resort to flight or climbing. The lairs may have a stony exterior crafted from local materials. It is enhanced by magically created wood and stout cloth. The interiors tend to be luxurious. The Ki-rin are able to craft fine cloth, tapestries, pillows, and other comforts. An occupied lair is kept clean by carefully controlled winds that sweep out debris. Although Ki-rin are generous and not avaricious, they still tend to accumulate treasure. These may be their own creations, gifts from friends and allies, souvenirs of past travels and exploits, fines levied against malefactors, or booty taken from vanquished foes.

Ecology:

Ki-rin spend most of their time pursuing their own affairs. They often monitor the activities of powerful evil creatures and beings. If such beings become too malevolent, the Ki-rin act against them.

Ki-rin may reward allies or needy individuals by creating food and valuables.

The intact skin of a Ki-rin is worth 25,000 gp. Possession of such an item is dangerous, due to the retribution that may be visited upon the possessor by other Ki-rin, sympathetic humanoids, or intelligent lawful good monsters.



Real world

The earliest recorded appearance of the Ch'i lin was to a legendary Chinese sovereign called Fu Hsi c. 2900 BC. As the story is told, Fu Hsi was sitting on the bank of the Yellow River one day near the end of his life. He was thinking about mortality and trying to think of a way he could record his thoughts for following generations (writing had not yet been invented). Suddenly a Ch'i lin rose out of the river and came toward him. On its back it carried certain magical sigils from which Fu Hsi was able to devise the first written Chinese language. Over time the script has evolved so naturally that today's readers of modern Chinese are still able to understand something written 2000 years ago.

He became one of the most revered of all Chinese rulers. There is a record in the Bamboo Books of the appearance of a Ch'i lin at his palace in 2697 BC, shortly before his death. The Ch'i lin walked silently, majestically into the palace, roamed its halls and vanished. The unicorn carried in the middle of its forehead a long, straight, tapered and helically grooved ivory horn.

During the reigns of the following four Emperors, in what is considered China's Golden Age of peace, justice and good government, the Ch'i lin often appeared as a mark of approval.



The most famous example of the appearance of a Ch'i lin foretelling the birth of a great leader happened over 2500 years ago when it came to a young woman named Yen Chen-tsai. She and her husband had no son and though she prayed constantly, her prayers went unanswered. After a long time, she decided to make a pilgrimage to a holy shrine in the mountains. As she was traveling to the shrine, a Ch'i lin appeared, knelt before her and dropped into her hand a tiny jade tablet from its mouth. On one side was a message which said: "The son of the essence of water shall succeed to the withering Chou and he will become a throne less king." Months later Yen Chen-tsai ("the essence of water") bore a son called Kung Fu Tse, better known as the great Chinese sage, Confucius. Confucius never wore a crown or commended men. But, through his teachings, Confucius probably did as much to shape China as the power of many kings and warlords combined. Seventy years later, while writing his Spring and Autumn Annals, it is said that Confucius was told by one of his disciples that a strange beast had been killed nearby by a party of noblemen. They had been out hunting and surprised the beast by setting fire to the underbrush. Some witnesses said the creature ran into a chariot and was killed by accident, others said the hunters were too quick with their spears. Whatever the truth of the incident, the animal had been killed and its body abandoned at a crossroads. Confucius left with his disciple to see this animal for himself. He immediately recognized the creature and cried: "It is a Ch'i lin. The Ch'i lin, benevolent beast, appears and dies. My Tao is exhausted." Confucius ended his Annals prematurely with an account of the incident and is then said to have laid down his pen and never written another word. However, that may not be exactly the case as the following poem is attributed to Confucius and it appears it was written after seeing the Ch'i lin.

By the time of the Middle Ages, most people in China were familiar with the unicorn. When sailors aboard the Chinese Emperor's jewel ship arrived in East Africa in 1415, they were told stories about the horned creature they knew as the Ch'i lin. They were very surprised since Africa and China are totally different and they did not expect this animal to be known there.

The Africans described the animal as having the body of a deer, a long neck and a single horn. It was gentle, graceful, rarely spoke or made noises and was said to be 18 feet tall. According to the reports, it would hide among the mimosa. The Chinese crew was able to capture one of these creatures and returned with it to China. There was much excitement in the Emperor's Court when it was reported they were bringing home a Ch'i lin. As it turned out, the Somali word for the animal was girin, which had confused the expedition's leader. In fact, the African "unicorn" turned out to be the giraffe!

There is an ancient Chinese myth which explains the creation of the universe. In the beginning, the universe was merely an egg. Heaven and earth were not separate. The stars and the planets were one. But when the egg of the universe cracked, Chaos spilled out. Heaven and earth separated and the stars and planets split. Into this chaos came P'an Ku, the first god/human. It took him 18,000 years to create the present universe and earth. He was assisted in this work of creation by the four most fortunate animals--the dragon, the phoenix, the tortoise and the unicorn. When P'an Ku's work was completed, he died. The dragon swan into the seas. The tortoise crawled into the swampy wetlands. The phoenix rose into the sky and flew to the open lands. The unicorn galloped into the green forests. These four sacred animals became the guardians of the hidden realms upon the earth and those places beyond, where their strength is undiminished by contact with humans

*In the age of Tang and Yu the Unicorn
and the Phoenix walked abroad.*

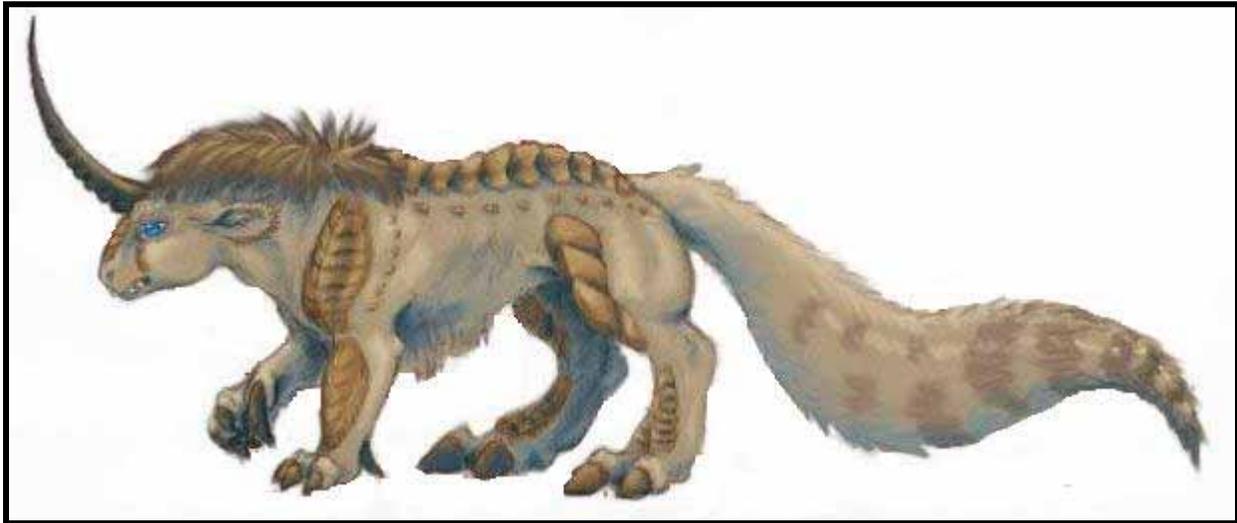
*Now when it is not their time they come
And what do they seek?*

The Unicorn, the Unicorn, my heart is sad.

The Ki-rin is very different in appearance from the common unicorn, but they share many characteristics. For example, the Ki-rin was depicted as a solitary animal, believed to have sprung from the center of the earth, the first and most perfect of the 360 land creatures. The Ki-rin always reached its destination, never falling into pits or traps, so it was honored as a great spiritual guide through life. The unicorn's gentleness prevented it from treading upon an insect or eating fruit. It was said to be so sensitive it could feel the weight of a shadow cast by the light of the moon. All animals became tame around the unicorn. Rain and fire did its bidding, and when it plucked a leaf, two grew in its place. The unicorn's voice was sweet and delicate, with the sound of a thousand wind chimes. In the East they believed that once a unicorn was tamed, no other animal would ever know terror again. And, as long as humans showed greed, anger, and war, and hunger was around, the unicorn would remain elusive, hidden and wild. During evil times it would appear only when a great change was about to occur. In many Eastern cultures, the unicorn is occasionally linked with the tiger and the lioness. Although these relationships are not always considered compatible in Western lore, it is very different in the East. The tiger is a fierce creature in Eastern tradition, its ferocity and courage often unmatched. The tiger is considered a yang (male) creature, as opposed to the yin (female) unicorn and will fight earthly demons which encourage humans to kill the unicorn. Lions and lionesses are very similar, fighting for wisdom and truth and scaring away demons with teeth and claws.

Karkadann (*Monoceros terreanus*)

In all game respects this is exactly equal to a Kirin, except that this creature did not fly. And the creature has also a link with the Plane of Matter, like the Kirin has with only the Plane of Air. The Karkadann count in the total of Kirin against the black Unicorns, as Kirin.



Real world

In Persia and Arabia, the Ki-rin was called Karkadann, a beast so ferocious it could attack and kill an elephant. It was a violent, warlike unicorn, born in blood and vehement in battle. It had the body of a furred rhino and a tail like a lion. Each leg had three hooves, one in front and two in back. From its forehead rose a single black horn, curved like a crescent.

Unlike the western unicorn, it was dreaded by all living creatures and left alone. The Karkadann could only be tamed by a ring dove. It is said this beast responded so strongly to the dove's gentle call that it would lie beneath a dove's tree for hours and wait for the dove to land on its horn. In other descriptions in Middle Eastern unicorn lore, the Karkadann was a fierce animal with magical abilities. It resembled a stag, horse or antelope, and the elephant was its deadly enemy. It could be mild and tender hearted though, drinking the morning dew from green plants. And when it put its head in water, the water would become pure and fruitful, opposites would unite, and all female creatures in the water would become pregnant.

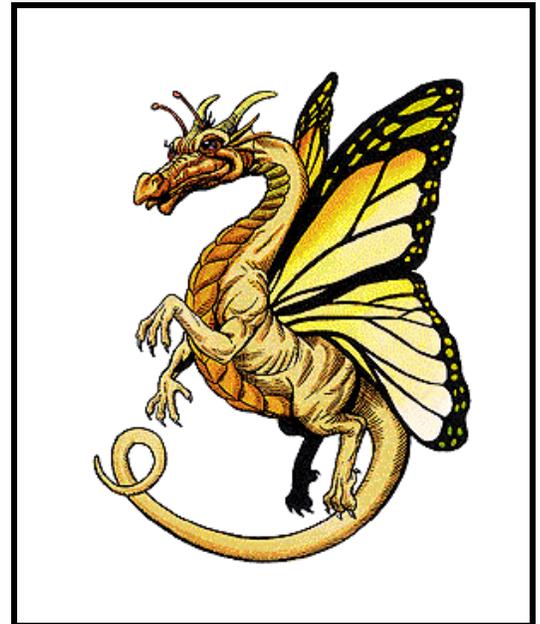
Any evil within the water would die and be cast out upon the shore. As in western unicorn lore, the Karkadann was extremely fond of women, who were used as lures to capture the beast. However, in the eastern tradition, the women did not have to be virgins. Capture of this unicorn was much rarer than in western tradition. This was likely the result of the difficulty in finding women willing to cooperate in capturing such a ferocious beast. The elephant was the deadly enemy of the Karkadann, and there are many tales about their great battles.

In the most famous, the Karkadann stabs the elephant in the belly with his horn. Unable to dislodge his horn, the elephant collapses upon the Karkadann. A Roc, a giant mythical bird in Persia, flies by at this moment, diving and grabbing both beasts and lifting them up into the sky. The Roc then flies to its nest and feeds both the Karkadann and the elephant to its young. Allegedly only one human ever tamed the Karkadann—Alexander the Great.

Faerie Dragon (*Sylphus draconii*)

Fairy	Fairy Dragon											
Type	Fairy											
Climate/Terrain	(Sub)tropical to temperate Forest, Jungle											
Frequency	Very Rare											
Organization	Solitary or Clan											
Activity Cycle	Any											
Diet	Herbivore											
AL	CG, CN, NG, N											
NA	1d6											
Size	T; 10+1d8" long (excluding Tail of 2/3rd length), Wingspan 12+1d12"											
ST	2+1d8=3-9											
IN (PR)	17-18											
WI/CH/CO	3d6=3-18											
DX	12+1d6=13-18											
Languages	Fairy, Dragonnic, Animals											
AC	5											
AV	1											
Level	0	1	2	3	4	5	6	7	8	9	10	11
XP Needed	—	■	■	■	■	■	■	■	■	■	■	■
HD	1*	2*	3*	4*	5*	6*	7*	8*	9*	10*	11*	12*
HP	■	■	■	■	■	■	■	■	■	■	■	■
Main Color	Red	Orange	Yellow	Green	Cyan	Blue	Blue-violet	Violet	Black			
MV/FL/MF	+1 cn/ST adj. (Must rest 1T/3T Flying)											
240'/80'							0-3 cn 5B					
210'/70'							4-5 cn 3B					
180'/60'							6-8 cn 3B					
150'/50'							9-12 cn 1B					
120'/40'							13-15 cn 1B					
90'/30'							16-20 cn 1/2 B					
60'/20'	0-25 cn						21-25 cn 1/2 B					
30'/10'	26-75 cn						26-30 cn 1/3 B					
15'/5'	76-150 cn						31-40 cn 1/5 B					
0	151+0cn						41+cn					
THACO	16	15	14	13	12	11	10	9	8			
Attacks	1Bite											
Damage	1d2											
Special Attacks	Breath Weapon											
Spells Level 1	1	2	2	2	2	2	2	3	3	4	4	5
Spells Level 2			1	2	2	2	2	2	3	4	4	5
Spells Level 3					1	1	2	2	3	4	4	5
Spells Level 4								1	3	3	4	4
Spells Level 5									2	2	3	3
Spells Level 6										1	2	2
Spells Level 7											1	2
Special Defenses;	Invisibility to Mortals, Second Sight											
Immune to;	Normal Disease											
Natural Skills	Tracking											
Extra Vulnerable to;	Holy Water (1d4 damage), unwell vs holy places and objects											
AM	10%	16%	24%	32%	40%	48%	56%	64%	72%	80%	88%	96%
SV DR	12			8			4			2		
SV MW	13			10			7			4		
SV TS	13			10			7			4		
SV DB	15			11			7			3		
SV SP	15			11			7			3		
ML	8											
XP	■	■	■	■	■	■	■	■	■	■	■	■
TT	STU											
Body Weight	11-26 cn											

The faerie dragon lives in peaceful, tangled forests and thrives on pranks, mischief, and practical jokes.



Faerie dragons resemble miniature dragons with thin bodies, long, prehensile tails, gossamer butterfly wings, and huge smiles. They are, however, true fairy animals who settled together with the dragons on the cretaceous world of Mystara. Like dragons they merged with the creatures available, but instead of Dinosaurs they merged with the tinier lizards and new butterflies. Their colors range through the spectrum, changing as they age, from the red of a hatchling to the black of an Elder. The hides of females have a golden tinge that sparkles in the sunlight; males have a silver tinge. Their wings resemble butterfly wings with contrasting colors and patterns of great variety. Some have dragonfly wings.





All faerie dragons can communicate telepathically with one another at a distance of up to 2 miles. They speak Fairy and Draconic, along with the language of birds and animals in their area.

Combat:

Faerie dragons can become invisible to Mortals at Will, and can attack, use spells, and employ breath weapons while invisible. They attack with an increased THACO, biting for 1d2 points of damage.

Spells

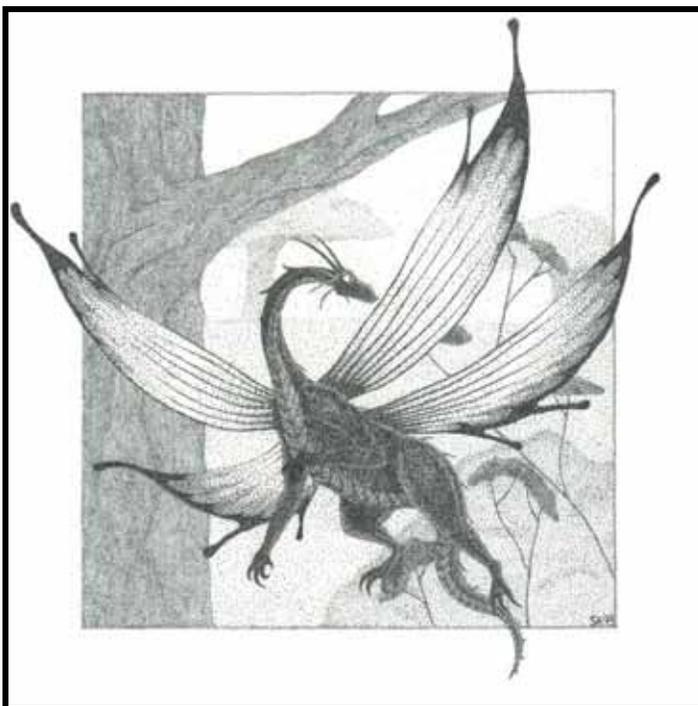
Faerie dragons employ Fairy spells. Almost all spells are chosen for mischief potential.

The two most common spells of faerie dragons are water breathing and legend lore; other favorites include Ventriloquism, Unseen servant, Forget, Suggestion, Distance Distortion, Obscure, Animal Growth, and Animate Rock.

Breath Weapon

A faerie dragon usually begins its attacks by turning invisible and using its breath weapon, a 2-foot-diameter cloud of euphoria gas. A victim failing a saving throw vs. breath weapon will wander around aimlessly in a state of bliss for the next 3d4 minutes, during which time he is unable to attack and his Basic Armor Class is decreased by 2. Even though he is unable to attack, the victim can keep his mind on the situation if he succeeds on an Intelligence check each round; if he fails an Intelligence check, he completely loses interest in the matters at hand for the duration of the breath weapon's effect.

Faerie dragons avoid combat and never intentionally inflict damage unless cornered or defending their lairs. If attacked, however, they engage in spirited defense, ably supported by Sprite, Pixie or other Fairy friends, until the opponents are driven away.



Habitat/Society:

Faerie dragons make their lairs in the hollows of high trees, preferably near a pond or stream, because they are quite fond of swimming and diving. They often live in the company of a group of Flitterlings, Pixies or Sprites.

Faerie dragons take advantage of every opportunity to wreak mischief on passers-by, frequently using forest creatures to help them in their pranks. Though many of these pranks are spontaneous, months of preparation can go into a single, spectacular practical joke. A tell-tale giggle, which sounds like the tinkling of tiny silver bells, often alerts potential victims to the presence of invisible faerie dragons.

Ecology:

Faerie dragons eat fruit, vegetables, nuts, roots, honey, and grains. They are especially fond of fruit pastries and have been known to go to great lengths to get a fresh apple pie.



Wee Folk

Weefolk are the creatures not of fairy kin but fully aware of them and mostly cooperating with each other. Sometimes their genetic evolution had some fairy influence (like the Tabi). Other just worked and lived together for millennia (like the Hsiao and the Centaur).

Hsiao (*Bubonis giganteus Librus*)

Wee Folk	Hsiao																																		
Type	Wee Folk																																		
Climate/Terrain	Any Arctic or Mountain Top																																		
Frequency	Rare																																		
Organization	Village																																		
Activity Cycle	Any																																		
Diet	Omnivore																																		
AL	LG, NG, CG																																		
NA	1d4(1d20)																																		
Size	40 + WI +ST inch																																		
ST	3d6=3-18																																		
IN	3d6=6-18																																		
WI (DR)	6+2d6=8-18																																		
DX	3d6=3-18																																		
CO	3d6=3-18																																		
CH	3d6=3-18																																		
Languages	Hsiao, Centaur, Local, Local Elf, Fairy, Treant, Dryad, Birds																																		
Spellcaster Limits;	special																																		
AC	5																																		
AV	by armor																																		
Level	-3	-2	-1	NM	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26					
XP Needed	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15												15+								
HD	1d8	2d8	3d8	4d8	5d8	6d8	7d8	8d8	9d8	10d8	11d8	12d8	13d8	14d8	15d8												+1/lvl								
Asterisks *	0	1	2	3												4												5							
HP	1d8	2d8	3d8	4d8	5d8	6d8	7d8	8d8	9d8	10d8	11d8	12d8	13d8	14d8	15d8												+1/lvl								
FL (MF) / MV	+10cn/ ST adj.													+25 cn / ST adj.																					
210'/70'	0-20 cn																																		
180'/60'	21-50 cn																																		
150'/50'	51-75 cn																																		
120'/40'	76-100 cn																																		
90'/30'	101-150 cn													0-100 cn																					
60'/20'	151-200 cn													101-200 cn																					
30'/10'	201-250 cn													201-350 cn																					
15'/5'	251-300 cn													351-500 cn																					
0	301cn+													501+cn																					
THAC0	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3																		
Attacks	2 Claws																																		
Damage (Each)	1d2	1d3	1d4																							1d6									
Attacks	1beak																																		
Damage	1d2	1d3																							1d4										
Spells level 1	1	2	3	4	5	6	7	8																											
Spells level 2	1	2	3	4	5	6	7	8																											
Spells level 3	1	2	3	4	5	6	7	8																											
Spells level 4	1	2	3	4	5	6	7	8																											
Spells level 5	1	2	3	4	5	6	7	8																											
Spells level 6	1	2	3	4	5	6	7	8																											
Spells level 7	1	2	3	4	5	6	7	8																											
Special Defenses;	Normal Disease																																		
Immune to;	Two Knowledge skills																																		
Obligatory Skill	4+1/IN																																		
Skills	+1																																		
Advised Skills	+1																																		
DL	+1/ 5 lvl																																		
Extra Vulnerable to ;	Hiding, Hunting, Persuasion, Storytelling.																																		
AM	Riding (Coltpixy), Storytelling																																		
ML	+10 to wines, +0 to other beverages																																		
SV	Holy Water (1d4 damage), unwe'l vs holy places and objects																																		
XP	0																																		
TT	9																																		
Body Weight	as Cleric Level as HD																																		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26									
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26									
	0																																		
	Size x ST / 12 LBS																																		

The Hsiao (sh-HOW), or guardian owls, are a race of peaceful avian cleric-philosophers who inhabit woodlands and forests. Their appearance leads to mistake them for a race of giant Owls with broad feathered wings and large golden eyes that are said to shine with inner wisdom. They truly do like common owls of different species, but these are variations of appearances within this race, and not consistent with different breeds. The difference lays just like hair color of humans in itself. Some extra-ordinary examples are reported to have grown nearly as large as humans, but most are closer to Halflings in size. They are lighter than humanoids of comparable size, on account of their light, hollow bones needed to permit flight.



Many observers explain that the Hsiao seem to radiate an aura of comfort and intelligent understanding..

Flying comes easily to the Hsiao, and their deft wings and extraordinarily coordination make them swift and maneuverable when airborne; but they are also surprisingly agile and quick when walking, whether on the ground or among tree branches. Guardian owls are silent fliers, whose call brings to mind a dove's coo more than the questioning hoot of a normal owl. Hsiao can speak, but never to outsiders unless the occasion strongly warrants it.

A Hsiao can fly and walk as per table above with the encumbrance in cn (10 cn =1 lbs.). They must rest 1 turn every 3 turns flying with loads greater than 75cn +Str adjustments. Strength adjustments are not subtracted, only added to the encumbrance.

The sharp claws and beak for these birds are adequately suited for self-defense, but the Hsiao loathes violence, their natural weapons are only used for the hunt; even if there is no alternative to combat, the birds much prefer to have allies or underlings engage in the actual bloodletting, while they lend spellcasting support from behind.

They reach an average age of 900 years like Elves.



Alignment

Their alignment is firmly lawful. Almost every Hsiao (99%) is of lawful alignment. Those who adventure see their actions as an extension of the "prayer" aspect of life—they are serving Law in their travels. Some others adventure as part of study, seeking knowledge from the world—either general learning and enlightenment, or some specific bits of lore, around which adventures may be built. Most of these avian clerics are 4th level; 25% are higher levels (as given above; maximum level is 15th). Finally, some extremely rare Hsiao may be of Neutral or Chaotic alignment. These "dissidents" have philosophies quite different from the rest of their race, and are generally rejected by Hsiao society. They must therefore forge their own way through the world. They want to dominate and control.

Combat

As peaceful creatures, the Hsiao shun combat when possible. However, they do not shirk their duty in the face of an unavoidable battle.

The nimble claws of Hsiao are dexterous enough for some tasks, such as writing, but are not suited to the wielding of weapons. They do not carry weapons. The claws and beak are natural weapons, however, giving the Hsiao three attacks per round. The amount of damage depends on the experience of the Hsiao. High-level Hsiao are able to attack creatures that can only be struck by magical weapons. A Hsiao's only physical weapons are its sharp beak (1d4 points of damage) and two large claws (1d6 points of damage each). Normally, however, the creature uses its spells in battle before resorting to physical combat.

Spell Casting

As can be seen Hsiao progress through spell ability as Clerics of four levels higher, but most reach only 15th level of spell casting ability. A Hsiao can cast priest spells with the ability of a cleric of the same experience level as the Hsiao has Hit Dice. Most of these avians are 4th level (4 Hit Dice), while 25% of them have achieved higher levels (maximum of 15th level).

Call Other

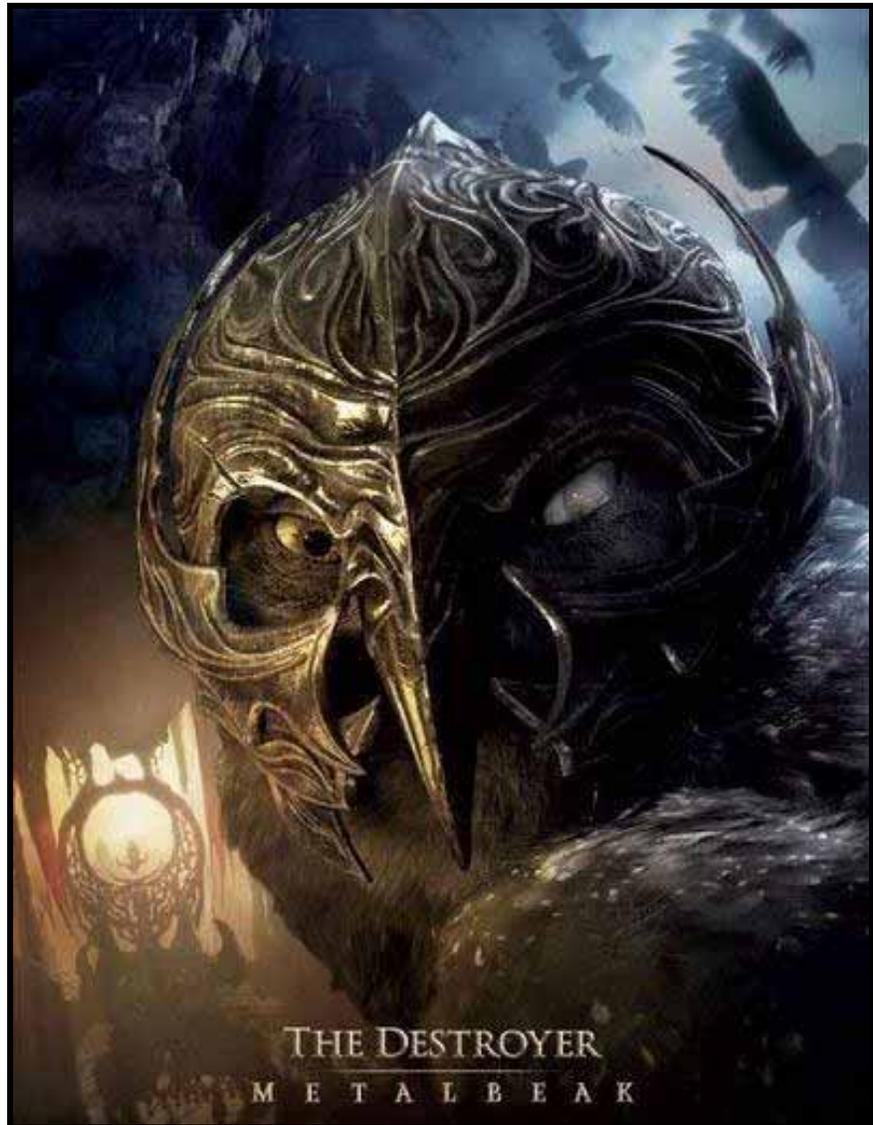
The Hsiao's other option in combat is to call for aid. These birds know and work closely with many of the forest's denizens (including Actaeons, Centaurs, Dryads, Elves, Treants, and Unicorns) and may call on them for assistance. In 50% of the cases where a Hsiao cries for help, some woodland creature(s) answer the call, arriving in 1d4 rounds. The DM should determine which woodland denizen(s) come to the Hsiao's aid either by simply choosing or by rolling on the Woodland encounter table.

Skills

At least two knowledge or science skills (could be one field with particular expertise, or two different fields), Hiding, Hunting, Forest Survival, Persuasion, Singing, Storytelling.

Armor

Hsiao can't use normal armor. However, their natural Armor Class is superior to that of Humans, and it is possible for them to acquire specially made pieces of armor that may grant them Armor Value. Any non-weapon, non-armor magic item permitted to Clerics. Provided of course its shape doesn't resent a problem for the Hsiao's nimble wings, is usable.



An Example of a very Rare Chaotic Evil Hsiao from the Movie; "Legend of Ga'hoole"

Habitat/Society

If any race is different from the impulsive, earthly fauns, it must be the Hsiao. The Hsiao are the penultimate philosopher-priests, obsessed with order, morality, and wisdom. Human legends of the owl as a symbol of wisdom, and of owls as companions of the immortals renowned for wisdom, actually portray Hsiao. In fact these sagacious creatures are known to consort with immortals whenever given the opportunity, hoping to divine more secrets of the multiverse's hidden order.

Hsiao may be solitary, or live in groups of up to twenty. The core of such groups are a mated couple, patriarch and matriarch. Whichever is older is recognized as the head of the group. Other members include the couple's offspring, along with unrelated Hsiao attracted to the group for assorted intellectual reasons (research, philosophical agreements, etc.), on a temporary or permanent basis.

Reproduction

The major exception to a Hsiao's otherwise rational and orderly life strikes only mature individuals; none know how to predict when it will occur. For some Hsiao, this instinct may recur at intervals of five decades to a century; others may never suffer it. When the urge does strike, an unmated Hsiao is driven to seek a partner; it must leave its nest complex in search of a Hsiao of the opposite sex (a mate couple desires to mate anew) who is also seeking a mate.

If one is found within six months (If a mate is not found in that period, the drive subsides), the two Hsiao will bond for life in a ceremony known as the Moon's Flight (mostly done with difficult intrinsic flight movement under the light of a full moon).

The new couple will settle and establish their own nest network, for a new generation of Hsiao.

Mated females lay 1d4 golden eggs which hatch after four months of meticulous care.

This mated couple becomes the Matriarch and Patriarch of the new stronghold. In this manner, new strongholds are born and develop over the course of centuries. Old strongholds may be abandoned, eventually; the last members depart to younger nest works. The abandoned strongholds sometimes become the lairs of other forest creatures.

Young Hsiao can fly within six months of hatching. Once of age (able to fly), Hsiao begin a rigorous process of schooling that can last up to 10 years and involves priestly teachings and continual questioning by elders.

Hsiao complexes

Hsiao reside in the deep forests, making their homes in the highest trees—most often ancient oaks. The guardian owls build their nests, called households, of earth and leaves high above the forest floor. Some extraordinarily elaborate nests feature large earthen tunnels that lace through a number of trees to connect many different chambers far above the forest floor. Other forest creatures often adopt abandoned Hsiao households as their own. Wood Imps in particular enjoy taking over these dwellings.

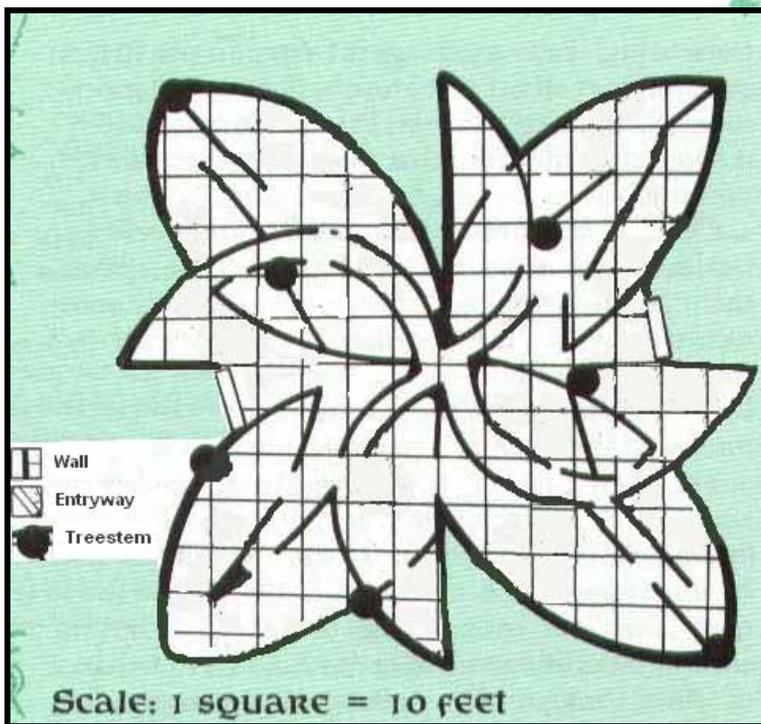
The Hsiao complexes marked on [the Dreamland map](#) are all presently fully active and inhabited (as per 1000AC), with typical numbers of the birds. The nest complex northeast of Dreamland is particularly noted as a center of study of the magic point; its matriarch, named Kaalki Grey-wing, is well known and respected by the local woodland beings, including the Red Arrow Elven Clan of Shieldtree. The knowledge found here and Kaalki were taken with the elves when the departed the Canolbarth, however, much was permanently and irretrievably damaged or lost, by invading Wood Imps, making restoration of the Canolbarth much more difficult.

Besides these active complexes, there exists a number of old, abandoned Hsiao nests among the Elven Hometrees. Some might now be inhabited by other creatures (a band of pixies, for example, is known to reside in one).

The owl-like Hsiao make their homes in forested regions, usually in peaceful wilderness places far from civilization. There, high above the forest floor, they construct strongholds that are mazes of nests and tunnels, built of sticks and earth, lined in places with their own feathers. Some of these tunnel and nest networks are complicated, and apparently random to the visitor's eye. In truth =, each one is constructed to follow a pattern based on an exacting mathematical formula.

A Hsiao nest tells a lot about the nature and particular philosophy of its permanent inhabitants; some, for example, prefer a relative simple pattern, yet follow it meticulously. Such Hsiao tend to be extremely specialized in other areas of life; they may have a particular, single area of study, or in spellcasting they may be concerned almost exclusively with one sort of spell (e.g. curative)—these Hsiao are the inventors of the Regenerate wounds spells, and some clerics say also of the curing spells now used so often by most races.

Other Hsiao nests follow a broader, more complicated pattern, with less concern to the details of straight passages or perfectly round nests. Such Hsiao are interested in more general study, and are more likely to try adventuring.



Lifestyle

The life of a Hsiao is dominated by study, contemplation, and prayer. Law and order dominate all; the purpose of study is to divine the ultimate order that underlies existence in all the Multiverse; contemplation or meditation is necessary for the Hsiao to make itself subordinate to that order; and prayer, the service of Lawful (mostly Good) immortals (including clerical spellcasting), is necessary to ensure the transcendence of that order, lest Entropy swallow the laws to which even it is subject (there are some rare Hsiao that fall into a trap of entropic immortals and thus become evil, though their system of order is so strong they can't become other than lawful).

Individual Hsiao may be more involved in one area than in others. Some are more interested in study, for example, and may devote themselves to gathering and recording knowledge; while another may become an adventurer, a devoutly prayerful crusader for the cause of law.

Relation to other races

Hsiao welcome the occasional guest, especially one who brings a new tidbit of enlightenment, but on the whole, they prefer to avoid humans, demi-humans (excepting elves and Fairies), and humanoids; those races are thought predominantly young, rash, and foolish. Excellent cooperative relationships are maintained with most non-chaotic woodland races, as well as druids.

Hsiao goals include the preservation of woodland wilderness against intrusions by dangerous humanoids. The owls often remain friendly with local druids, working in tandem with them and occasionally exchanging favors, though their philosophies (alignments) obviously differ greatly.

Guardian owls will not interfere with player characters that inflict no damage to the woodlands or its inhabitants, but they will attempt to correct any PCs who harm their beloved forest.



Ecology:

It is necessary, of course, for the Hsiao to sustain themselves as they pursue this life of discipline; though very long-lived (anyone under a century is thought to be young and foolish, even Humans and other races, and thus they are often addressed as if they were children), they are still mortal with all life's attendant needs. If necessary, they may hunt for themselves, but they prefer to hire other races to take care of those details. To pay for this, they charge fees to those who need their spellcasting or desire knowledge (or they become the teacher of schools, as in some Elven villages in Alfheim).

History

It is uncertain how the Hsiao came to be; given their alignment and priestly powers, rumors call them the mortal offspring of a powerful lawful Immortal of unknown identity. No one knows where these creatures come from, but their alignment and clerical powers suggest that they were created to serve the ends of Lawful Immortals.

The Hsiao's most important ecological role involves protecting the forest and its inhabitants. Their goals include the preservation of woodland wilderness against intrusions by dangerous humanoids. They will not interfere with passing PCs who do no damage to the woodlands or the races of the forest.

Well known example

Tyrk-tyrk Hsuo Scholar, Philosopher

Tyrk-tyrk is a four foot tall Hsiao of particular bland plumage. Most woodland beings who know him respect him quite highly, especially the elves. He lived in a number of Elven communities in Alfheim, freely sharing his wisdom and skills of healing, while his true purpose was to study the lives of several Woodrakes.

Tyrk-tyrk's primary area of study is fairy genealogy; the various races of the Fair Folk and how they came about. The Woodrakes are his specialty within that area. His ultimate goal is, he says, "...to perceive and understand the order that underlies the whole pageant of Fairykind, which I believe is very intimately connected to the fundamental order of the Universe".

Naturally, Tyrk-tyrk has had a lot of contact with Fairies as he conducted research over the decades. Oberon himself permanently granted the avian sage Second Sight as a bond of friendship between the fairies and Tyrk-tyrk Hsuo.

Fairies often come to Tyrk-tyrk for advice and healing; since the fairies usually stay invisible, it quite often puzzles the Hsiao's mortal friendship, such as the elves, to see the venerable bird speaking and gesturing toward empty air!

Other woodland beings also seek Tyrk-tyrk out, for aid or as an impartial arbiter of disputes.

Those who offend Tyrk-tyrk are likely to be sent on quests for obscure bits of lore concerning the history of Woodrakes and their kin.



8th level Hsiao AC 3, AV3 (Hsiao armor LA+1), HD12, Hp54, Dm 2 claws 1d6 each 1 beak 1d4, THAC0 9, Mv 90'/30'FL 210'/70' SV C8, ML 9, AL LN, ST9, IN16, WI17, DX12, CO11, CH14

Special abilities Cleric spells (four 1st, four 2nd, four 3rd, three 4th, two 5th, one 6th level) second sight

Skills; Forest survival, Hunting, Knowledge (history, Fairies, Philosophy, Knowledge Woodrakes (IN+1))

Languages; Hsiao, Centaur, Dryad, Elvish, Fairy, Thyatian, Treant, Draconic, Glantrian, Ethengar, can communicate with birds.

Hsiao armor gives an AV of 4 overall and head, body and shoulders 6, cost 200 gp, weighing 100 cn.

DM notice

The movie the "Legend of Ga'Hoole" depicts different Hsiao (though seen here as different races) in a world of fantasy. A superb picture of Hsiao, where corrupted Hsiao fight against those of good breed. Keep in mind that in the D&D world only one species of Hsiao exist, but with different appearance at best. To mimic this movie as D&D, the different breeds as presented there would thus be different ages and appearances only.

Tabi (*Tabi Sylpho-inductea Corruptum*)

Wee Folk	Tabi													
Type	Wee Folk (partly Fairy)													
Climate/Terrain	Ruins, Subterranea, Jungle, Woodlands, Urban (Serraine)													
Frequency	Very Rare													
Organization	Solitary or family													
Activity Cycle	Any													
Diet	Omnivore													
AL	CN													
NA	1d4 (1d20)													
Size	18" + 2d4 (fitness 1d12) (wing span; size x 18)													
ST	3d4=3-12													
IN (PR)	3d6=6-18													
WI	3d6=3-16													
DX	3d6=6-18													
CO	3d6=3-18													
CH	3d6=3-18													
Languages	Gnomish, Phanaton, Local (Ape of name level)													
Spellcaster Limits;	na													
AC	7													
AV	0													
Level	-3	-2	-1	NM	1	2	3	4	5	6	7	8	9	10-36
XP Needed	█	█	█	█	█	█	█	█	█	█	█	█	█	█
HD	2*	3*	4*	5*	5**	6**	6***	7***	7****	8****	9****	9+****		
HP	2d8	3d8	4d8	5d8		6d8		7d8		8d8		9d8		+2/lvl
FL (MF) / MV	+25cn / ST adj.					+50 cn / St adj.								
0-250 cn	240'/80' 3B					60'/20'								
215-750 cn	120'/40' 1B					30'/10'								
751-1500 cn	60'/20' 1/3 B					15'/5'								
1501+ cn	0					0								
THAC0	18	17	16	15	14	13	12	11	10	9	8	7	6	AST Lvl
Attacks	2 Claws													
Damage (Each)	1	1d2	1d3	1d4										
Special attacks	Delusional Poison													
Save Fear	+1 +2 +3 +4													
	Rotting Blight													
	Lore once a week													
Spells Group 1	1 2 3 4													
Spells Group 2	1 2 3 4													
PP	25	30	35	40	45	50	55	60	65	70	75	80	82	+2%/lvl
CW	10	15	20	26	33	41	50	60						
MS/HS	15	20	30	40	50	60	70	75	80	82	84	86	88	+2%/lvl
Special Defenses;	Normal Disease													
Immune to;	Direction Sense													
Obligatory Skill	4+7IN +1 +1 +1/5 lvl													
Skills	Evade, Gambling, Knowledge skills													
Advised Skills	Holy Water (1d4 damage), unwe vs holy places and objects													
Extra Vulnerable to;	0													
AM	6(12)													
ML	as Mage Level as HD													
SV	█	█	█	█	█	█	█	█	█	█	█	█	█	█
XP	0													
TT	Size x ST / 8 LBS													
Body Weight														

The Tabi are small winged creatures, about the size of house-cats. They are inveterate gossips, scavengers, and thieves. A Tabi's body is compact and apelike, covered with long (1"-2") golden fur. Their wings are white their wings are leathery membranes and very thin, like a hat's.



Adults weigh about 15 pounds. A living Tabi emits an odor that smells like rotting meat, noticeable in still air at ranges of up to 100 feet. Tabi are intelligent and clever. They speak the local common and their own language.



A Tabi is not a magical monkey. They are intelligent, highly magical little fellows. They have very sharp, if rather superficial, minds. They make excellent servants for those fortunate enough to find the correct spell of summoning. About 25% of these creatures have a tail of roughly 2/3rd their size in length. This tail can grab and hold branches and objects,

but is not agile enough to act as a third arm in manipulating objects.

Combat

A Tabi attacks with its claws, which drip a crystal-blue venom at will. A victim of a successful claw attack must save vs. Poison or become deluded for 2d6 turns. The victim will believe that all around him are hostile to him; they attack the creature nearest to them immediately, or flee in panic (especially if they know that the creature they see as hostile could easily kill them). They will only use the weapon they were holding when they were poisoned, but otherwise attack with their natural weaponry (fists, Claw, etc).

Deluded victims can't cast spells, sell-like abilities, or psionics, use abilities other than flight (or movement), use skills, etc. A Neutralize or Slow Poison, or Cure All will end the delusion.

Certain creatures are immune to this effect; these are Nagpa, Undead, and creatures, which either have no sense of smell (Golems, Elementals, and the like), or which are not bothered by horrible smells anyway (Slimes, Oozes, Puddings, Sewer Rats, Undead, and the like).

Tabi prefer to attack from ambush and then hide while the deluded victims attack others, but are careful to hide downwind from prey so their stench doesn't give them away. A typical Tabi tactic is to sneak up (His), move silently (MS), behind the victim, claw his back and then run or fly away, hiding in shadows perhaps, and then watch with amusement as the deluded person starts lashing out at his fellows.



Tabi do not wear armor. They are swift movers through the air, and will not readily suffer the encumbrance of armor or shields. Their carrying capacity is very low in any event. Nevertheless they can use certain magical protective items which fit them.

Tabi can't use weapons (other than tossed rocks or sticks—for 1 damage at most), but sometimes carry them threateningly to impress other creatures, dropping them if they seem unimpressed and attack. They are small creatures, with paws they use too much for climbing, grasping, and clutching to feel comfortable with weapons. They can hit creatures immune to weapons of +1 enchantment or lower.



Tabi Spellcasting

Tabi are natural Spellcasters who possess an individual list of spell like powers which they develop the natural ability to use as they gain experience levels (see table). They gain the ability to cast spells of levels 1 to 3, then spells of levels 4 to 6. Any spell from their special list can be chosen. A higher-level spell can't be exchanged to take a lower level spell instead.

Tabi need a spellbook to learn these spells initially, but they do not need to consult the spellbooks again to remember a spell once learned.

Group 1	Group 2
1	2
Cham Person	Confusion
Detect Magic	Dimension Door
Shield	Growth of Plants
Ventriloquism	Hallucinatory Terrain
2	5
ESP	Passwall
Invisibility	Pass Plant
Mirror Image	6
Phantasmal Force	Projected Image
3	Transport through Plants
Hast	Invisibility 10' radius
Locate Object	
Prot.Normal Missiles	

Lore

Tabi may use the seventh level spell Lore once per week to investigate some object or item from level 8 and higher. Tabi will not necessarily do this for the best of reasons: they may use it because something intrigues them, or looks pretty, rather than there is a reason to consider that more needs to be known about it.

Thief Skills

The Tabi can use limited thief abilities. Hide in Shadows can only be done in natural settings the Tabi is familiar with such as jungles and light or heavy woodland. They can't use their ability to hide in scrubs, open terrain, or indoor surroundings which are well lit, of course.

If the Tabi is using its rotting smell then the value of these abilities may be significantly be reduced (as the DM sees fit; -10 to -50%). Creatures which smell the stench may be quite wary and very vigilant. Creatures which have smelled a Tabi before will be prepared for a Tabi sneaking about. Climb Wall, can only be done on trees, not walls. A precaution, such as detect invisible spell, will show a skulking Tabi trying to hide in shadows.

Rotting Blight

All Tabi can produce the 100' radius rotting smell at will. The smell travels 10' per round from the Tabi, and dissipated at the same rate. At 3rd level, however, the rotting smell acts as a blight spell on all not immune to this effect within radius. Certain creatures are immune to this effect; these are Tabi, Nagpa, Undead, and creatures, which either have no sense of smell (Golems, Elementals, and the like), or which are not bothered by horrible smells anyway (Slimes, Oozes, Puddings, Sewer Rats, Undead, and the like). The DM will decide if a creature is immune or not. It places a -1 penalty on enemy's morale, attack rolls, and damage rolls (minimum 1/die). Each victim may make a saving throw vs. spells to negate the effect.

Knowledge Skills

Tabi gain a knowledge skill at each two levels of experience above the first, additional to other skill slots gained as normal, in much the same way as Nagpa do. Skill learning takes at least a year study if the basic requirements of having the extra level are met from the start. So it does not help in any way to try to study prior to gaining the level, a Tabi will only learn it when he has gained a level, studied a year at least, made its Intelligence check (or it must study again for at least as many months as the check failed), and has a free skill slot.

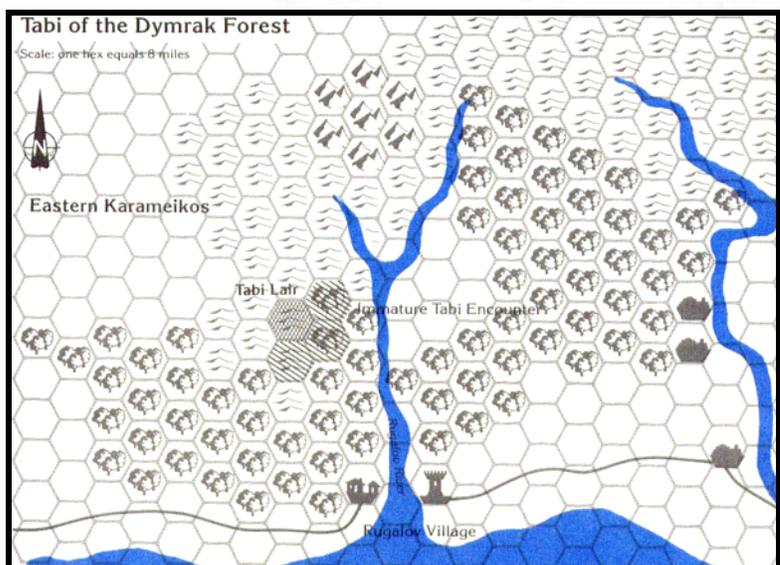
A Tabi starts with the normal amount of 4 basic skills. At normal level intervals a Tabi may gain other non-knowledge skills, but can never learn combat related or spellcasting related skills. Skills requiring Strength, Dexterity, Charisma or Comeliness as its base aren't learned often since their corresponding abilities are often too low to gain use of the skill in question.

These knowledge skills should almost always be historical rather than contemporary, although one or two cultural skills are allowed. Tabi are wholly disinterested in politics, sociology, theology, military matters, or any similar object!

Habitat/Society

Tabi can live almost anywhere, but like rats they prefer places where there is food or scavenge. Tabi have an insatiable hunger for information of any sort and usually have a large repertoire of local rumors and legends. Tabi gladly share this information for high-quality food or other information, but they are not known to be particularly truthful. Tabi constantly gossip among themselves, and anything one Tabi knows quickly spreads to all other Tabi in the area.

Nobody truly knows how Tabis came to be or knows the secret of their creation. Some immortal with a sense of humor is often assumed, but it could well be that these creatures are a normal evolution of a cross with Fairies and monkeys. As known fairies hump on anything roughly their shape and are genetically chaotic enough to reproduce a viable offspring. This is the most logical explanation of how Tabi came to be. It would certainly explain the magical and chaotic nature of these creatures, and their tendency of hiding. Tabis are known to exist in the year 2000 BC as being described in the tales of the lizardmen Empire Morgreth (Long before current Ylaruam).



Tabi are rare in the parts of the Known World, but much more common in the Jungle Coast of Southern Davania, likewise in Arypt. They enjoy the freedom of jungle life, and they are too swift for anything to have much chance of catching them. That is, if they can be seen in the first place. Tabi are very good at hiding in camouflage and concealing themselves. They are not bad at skulking in shadows either, sneaky little fellows.

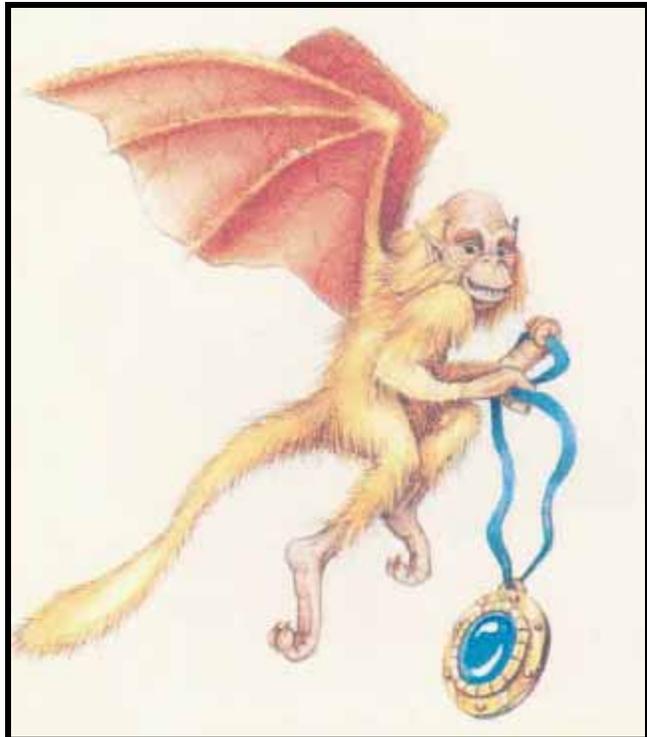
Tabi are very territorial in their natural setting. They live in extended family groups, up to thirty or forty of them in a group. The noise when two families meet and squabble over a good fruit tree on the border if their territory is quite astonishing. These skirmishes can go on for days, but they keep fighting in the form of ritual combat, retracting their claws, and no one gets seriously hurt. They tend to do this even when they settle into more civilized settings. They seem to be very possessive.

Tabi mark their territory with unique family variants on precisely their scent. Many people find it rather unpleasant, often described as a rotting smell.

Tabi were the first to investigate the Crystal Pyramids of the ancient Katapec people of Arypt, across the Sea of Dawn. They recorded their observations on a coarse papyrus made from seeds and vines, using ink from a small species of marsh octopus. They also kept the gems and jewelry they found there, classifying them and labeling them most meticulously and thoroughly. They are very inquisitive, having a genuine love of knowledge. It's almost as great as their love of sweet things to eat, and "pretties" –gems and jewels, which they also adore. They also have plenty of time to indulge their interests, for Tabi are very long-lived at the age of 75 they are just in their prime, and at the age of 260 they are still able to chase leopards.

The mind of a Tabi is a superficial one. They are smart, have excellent reflexes, and think quickly. They can also grasp the surface aspects of some problem quickly. They are good at labeling and classifying things by appearance. But they don't have a flair for deep or complex thinking. They come up with the best answer to a problem so far as an immediate or fast solution is concerned, but not with valuable ideas for long-lasting, permanent solutions. Their thought processes are very swift, but not profound. Intelligent but not wise!

This is one of the reasons why a Tabi is such a good servant. It assorts books, sorting and classifying the items possessed, and looking up things in its index of its owner's humble library. If the owner want something, it knows just where it is, and loves to do a little spying and snooping from time to time. Tabi are fairly fearless little souls and they like the excitement of the chase and the thrill of adventure. Owners never allow their Tabi to do anything dangerous, being too valuable for them. They're also such a cheerful little fellows, very happy-go-lucky and good tempered. There are days when that's extremely tiresome and again they find them quite cheering.



More fun than a barrel of Tabi is a saying from unknown old sources, meaning; it may be fun, but not when you're in it.

Ecology

A Tabi can live up to 150 years, though most of them live less than one third that long in the wild. Tabi become fully mature by age six. A female Tabi bears a single infant (twins 1 in 100.000 chance only) about seven months after mating. Tabi are dependent on their mother for about 18 months, though they learn to fly by the time they are three months old. They are carnivores, living on eggs, birds, insects, rats and other vermin, which they catch from the air. They prefer ruins, subterranean, and urban areas, and a large population (about 250) is known to inhabit the flying city of Serraine.

Tabis can be encountered in the 8 mile zone around their lair, but immature Tabis can be encountered up to 16 miles from the lair, mostly traveling against the dominant wind (to make it easier to fly home later). (See above Karameikos map.)

Like Monkeys they like sweet fruits best of all, like bananas, then nuts and berries, but once they find their way into alleged civilized realms they find much else which appeals their sweet tooth, like catnip milk. They are omnivorous, but predominantly eat fruits, leaves (specific trees) and roots. They are not against eating insects, worms, and maggots, but don't eat carnage. If they eat meat, they do it fresh or prepared. Crystallized fruits are a treasure to them, and they will kill for a really good desert wine.

Magic against Tabi

Certain high-level wizards know a spell that binds a single Tabi into their service (almost like a familiar, but more like a servant or slave). Air Elementalists can bind a Tabi by using a Find Familiar spell, but this is more friendly use of a Tabi servant than the following control spell. Nagpa prefer to summon a homunculus but are able to summon a Tabi if they wish to, similar to this spell.

If the spell is researched and worded properly, the Tabi will remain in service to the magic user until one or the other dies. Whilst enspelled it will be absolutely loyal to the character commanding it. In such cases the parenthesized morale should be used. An enspelled Tabi will also assist its master by telling him or her any information that it knows.

Bind Tabi

Enchantment, Conjuraton spell

Level; 6
Range: Touch
Duration; Special
Area of Effect: Tabi touched
Saving Throw: None
Components;

An iron brazier filled with red-hot coals and at least 2000gp worth of rare (special Tabi-grass) incense.

This spell allows the Mage to bind one Tabi into service for life. It becomes absolutely loyal and will carry out all the caster's commands to the best of its abilities, even if this puts the Tabi in immediate danger (morale12). This spell doesn't work on a Tabi already bound to another Mage, and the caster can have only one bound Tabi at a time. To cast the spell, the Mage must have an iron brazier filled with red-hot coals and at least 2000gp worth of rare incense. The final incantation takes less than a round, but the Mage must immediately touch the Tabi or the spell fails. Unless the Tabi is caged or tightly bound, a successful attack roll is needed to touch the Tabi. Once the spell is cast and the Tabi is touched, the Mage must keep the Tabi nearby (always within 100 yards) for a full week. During this time, the Mage instructs the Tabi of its duties, and the pair generally gets acquainted with each other. During this time the Mage can follow a normal routine or even go adventuring, but he is to preoccupied to undertake intensive tasks such as spell research or enchanting Magical items. Once bound, a Tabi willingly shares any information it has with its master (if they have an equal language). The Mage can release the Tabi from its bond with no ill effects. The spell puts such a strain on the Mage that it can only be cast once a year (even if failed).



Girdle of Freshness

An item created by mages especially to circumvent the stench of a Tabi is the girdle of freshness.

This embroidered silk-covered leather girdle protects the wearer against all radiant stench effects from creatures—the smell of Troglodytes, And Tabi Rotting Blight, for example. It gives no protection against smells created by natural processes such as marsh gas, stagnant water; rotting corpses, sewers and the like a final benefit is that the wearer adds +4 to all saving throws which must be made for his items against the Corruption ability of a Nagpa.

Well Known Example

Quenstin

Quenstin is a mangy, moth-eaten, venerable old Tabi with a rather bloodshot left eye Though Quenstin is chaotic; his 275 years have mellowed him, making him wise and peaceful. He ignores disrespect and talks to other creatures as one would speak to a slow, troublesome child, with patience and gentle reprimands.

Quenstin mostly wears a Serraine uniform and flying cap (with goggles), and often smokes cigars. 9th level Tabi, AC0 (Ring of Protection +3), AV0, HD9+2, Hp 45, THAC0 10,Att 2 claws 1d4 each + poison, MV 60'/20'FL 240'/80'MF 3B, SV MU 9, ML 11, AL CN, ST 10, IN 17, WI 13, DX 18, CO 9, CH 16, XP 1750, Sv+4 vs. Fear, Rotting Blight 100', Lore 1/wk, Skills; History Alphatia, History Thyatis, History Trader People (IN), Spells; Charm Person, Invisibility, Mirror Image, Haste, Confusion, Pass Plant, Projected Image. Medallion of ESP, Ring Protection +3, Potion Super-healing. (3 Children). A sentence from him; "*One thief does not make us all thieves!! Learn some common sense!!* (Spoken Sharply).

Graakhalia

The only two Tabis, Rikki and Udha in Graakhalia are the eyes and ears of the tribe, remaining in the leader's service not because of Nizam's authority (which they try to make him believe), but because he has a number of ancient Nithian books they would like to steal. They have failed so far. It is rumored that a book of the dead is within this collection.

DM info;

Tabi's also appear in the story of "Alice in Wonderland", as servants of the Evil Witches.



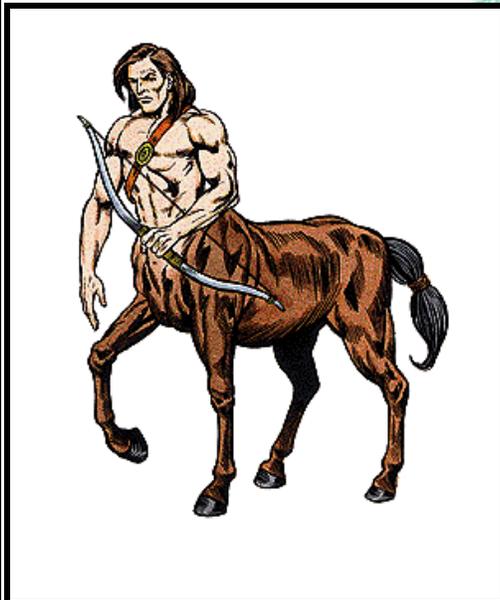
Quenstin in his Serraine uniform with his typical Halfling cigar.



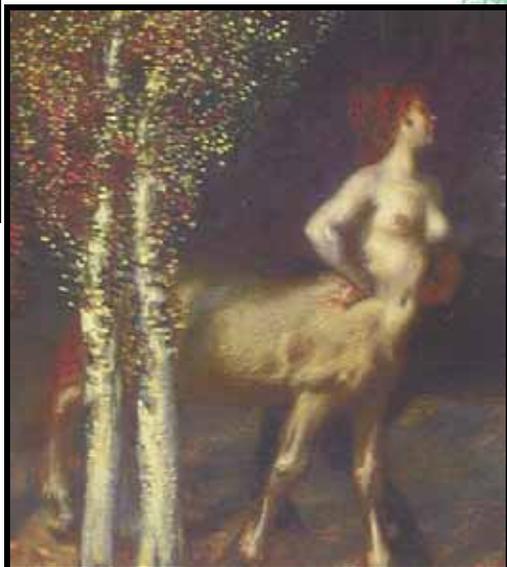
Centaur (Centaurus arboris Rapidus)

Wee Folk	Centaur											
Type	Wee Folk											
Climate/Terrain	Temperate Forests, Wooded Hills, Open and Plains											
Frequency	Rare											
Organization	Tribal											
Activity Cycle	day											
Diet	Omnivore											
AL	NG, N, CN, CG, Rarely LG, LN, (extremely rare any Evil)											
NA	0(1d20)											
Size Humanpart	Hight; as human 1d12 x 50%, Fitness 1d12											
Size Horse Part	3d8 x hands high											
ST (PR)	6+2d6=8-18											
IN	3d6=3-18											
WI	3d6=3-18											
DX	6+2d6=8-18											
CO	3+1d8+1d6=5-18											
CH	3d6=3-18											
Languages	Centaur, Local, Dryad, Local Elvish, Equine											
Spellcaster Limits;	Shaman 8, Wokani 8											
AC	8 or 7											
AV	0											
Level	-1	NM	1	2	3	4	5	6	7	8	9	10-36
XP Needed	█	█	█	█	█	█	█	█	█	█	█	█
HD	2	4	5	6	7	8	9	10	10+			
HP	2d8	4d8	5d8	6d8	7d8	8d8	9d8	10d8	+2/lvl			
MV	+250cn/ ST adj.											
180'/90' Gallop	0-1000 cn											
150'/50' Canter	1001-2000 cn											
1230'/40' Trot	2001-3000 cn											
90'/30' Walk	3001-4000 cn											
60'/20'	4001-5000 cn											
30'/10'	5001-5500 cn											
15'/5'	5501-8000 cn											
0	8001cn+											
THACO	18	15	14	13	12	11	AS T Lvl					
Attacks	2 Hooves											
Damage (Each)	1d6											
Attacks	or by weapon											
Damage (Each)	by weapon											
Special attacks												
Special Defenses;												
Immune to;												
Skills	4+VIN			+1			+1			+1/ 5 lvl		
Advised Skills	Craft; Weaponsmith, Bowyer/Fletcher, Winemaker, Cheesemaker Science; Astronomy, Astrology, Profession; Medicine Knowledge; Tribe, Plant/Animal Lore, Eating,											
Extra Vulnerable to;												
AM	0											
ML	8											
SV	as Mage Level as HD											
XP	█	█	█	█	█	█	█	█	█	█	█	█
TT	A											
Body Weight	(3d8 x hands high) +1000 LBS											

Centaur are woodland beings who shun the company of men. They dwell in remote, secluded glades and pastures. The appearance of a centaur is unmistakable: they have the upper torso, arms, and head of a human being and the lower body of a large, powerful horse.



Centaur speak their own language and some among them (about 10%) can converse in the tongue of elves. They are of average human intelligence and often carry weapons (clubs, lances, and bows; one weapon per creature). A centaur may use a charge attack with a lance. Centaur will form into small tribes or families. Their homes are in dense thickets or woods. The females and young will usually stay in the lair. If attacked, females and young will attempt to flee; if escape is impossible, they will fight to the death.



History

The Centaur are a proud ancient race, but most of the world is ignorant to their society, legends, and culture. In part this is understandable, since many Centaurs are predisposed toward passion, excess, and violence, and the reputation of their whole race has accordingly suffered—even to the point of the patently false myth that Centaur blood is poisonous. Centaurs embody cruelty, cunning, lust, and beastliness; complementing this rude, animal nature with speed and vitality, and from the human aspect come wisdom and intelligence. Or so say many humans, Centaurs tell their history somewhat differently.

As the Centaurs Believe

The genesis of the Centaurs lies eons in the past. Ixion, the Immortal Sun-Prince, is said to have impregnated Nephele, a being of the Element of Air. The child she bore, named Centaurus, was the father of the Centaur race. As his father represented the sun and his mother the clouds, Centaurus corresponds to the mists; for this reason, mist is sacred upon the Centaurs, and is taken as a good omen, an indication of the favor of their patron Immortals.

As the Immortals Know

The Centaur race was created by Ixion, as a gift to his beloved Nephele. Nephele is a centaur-like air elemental creature, so Ixion crafted the race in the shape of his lover, yet formed by flesh rather than air. Nephele, loving freedom, decided that she would let the race flourish and roam free in Mystara's wilderness. It is unclear when Centaurs were created, but it is believed that they were around long before the Great Rain of Fire.

Chiron

Complementing their impulsive, primitive side, Centaurs have a culture that few humans appreciate. The semi-legendary historical figure who exemplifies this aspect of Centaur nature is Chiron, (Chiron is the father of the current leader of Alfheim Centaurs—1004 AC; Olyrrhoe). He was a great, wise sage, skilled in hunting, medicine, music, prophecy, astrology, languages, and many other intellectual fields. (Incidentally, the Centaurs consider hunting an intellectual pursuit, an art form, as well as a practical discipline).

Chiron's accomplishments were many. He personally tutored a host of heroes and great physicians of all races, and on this account he appears in the legends of most peoples, including humans, demi-humans, Fairies, and even some humanoids. Chiron taught his pupils forestry, music, medicine, hunting, warfare, and good morals. He was particularly knowledgeable about medicinal herbs, and authored at least one important volume on the subject, titled; HERBARIUS.

Chiron had already attained Immortality, but did not have status in the Immortal hierarchy; he could not be slain by mortal magic or might. He lived for centuries, and is recognized by all as the pinnacle of Centaur culture.

His life finally came to an end, however, in tragedy; when a certain human hero (Heracles) visited his home, an argument with other Centaurs turned into a brawl. The human hero slew many Centaurs with arrows, poisoned by the blood of a Hydra. In trying to stop the fight, Chiron was accidentally struck. Chiron could not die, but the poison's pain was so intense that he wished to.

At that time, an Immortal (Prometheus) was being tortured as punishment after he had disturbed the cosmic balance by assisting humankind directly (in giving them the knowledge to use Fire).

It had been decreed that this Immortal would be freed only if another would surrender his own Immortality on that one's behalf. Ironically, Chiron, the master of healing, could not heal himself. Being accidentally poisoned and doomed to suffer eternally, he willingly gave up his immortal life. Chiron gladly did so, and passed away.



Centaurus being created



Chiron Teaching Achilles

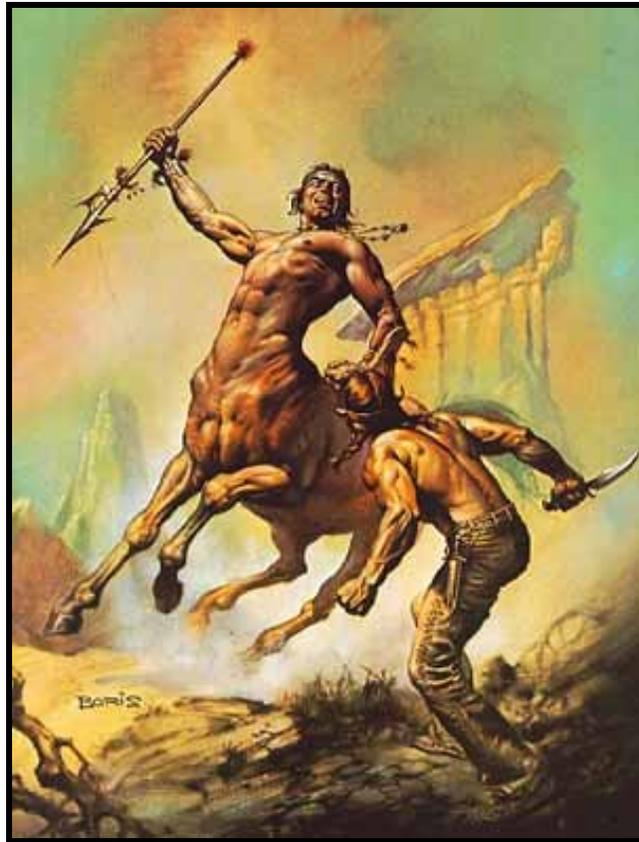
Centuries later, an Immortal from the Sphere of Matter (Ka the preserver is at least assumed) decided that his death was unfair and premature, so he fabricated him a new body and returned his life force to it. Very recently he won his immortality again, and is now a patron of the forest races, especially the Centaurs, his still living mortal children.

Centaur's believe the legend of Chiron's death illustrates the nobility of the Centaur's; even unto his death, he went far beyond the service of justice and mercy. Humans, on the other hand, generally relate the incident to 'prove' how violent and impulsive the rest of the Centaur's were.

Many humans believe that Chiron was not a 'real' Centaur, but was the offspring of an Immortal and by coincidence happened to have Centaur shape. The Centaur's, of course, disagree vehemently, and have even worked out a genealogy (of doubtful value, even they must admit) from Chiron back to Centaurus and Ixion. In any case, the point is not worth debating, especially since questioning a Centaur's ancestry is a topic that can quickly submerge his rational side into impulsive and dangerous anger.

Of course, the vast majority of Centaur's come nowhere near the level of Chiron, but then few humans are so extraordinary, either. Still the Centaur's are aware and proud of their heritage, even as they struggle through their rude lives of survival.

Chiron's latest mortal history lies on Mount Pelion (Former Millenia Davania—Real World Greece); there he married the nymph Chariclo who bore him three daughters, Hippe (Centaur), Melanippe, the "Black Mare" aka Euipe, "truly a mare"(Centaur), Endeis (Dryad), and two sons Olyrrhoe (Centaur), and Carystus (Centaur).



Precepts of Chiron

Followers Alignment: Any, but Neutral preferred, not evil.

Taxes; Followers are taxed 25% of their annual income by the Church.

Clerics; Healer, Druid, Druidic Knight (including Centaur's)

Alignment; Neutral

Clerical Powers; Cast Haste Three times a day on Self and one loyal follower (Pip 32+) per Wisdom adjustment.

Skill effects; Herbalogy +2

Allowed Weapons; Standard

Allowed Weapons; Leather, Plate or banded, but always organic.

Holy Symbol: A Horseshoe

Vestments; Simple cloak-Bardings, adorned with jewelry. (See picture Olyrrhoe).

Adventuring Gear; Any

Temples and such: none existing, places of prayer are mostly open places in the forest or Druidic sanctuaries.

Dogma: Knowledge of Races, and Healing, friendship and wisdom, Development and defense of these targets are needed.

Daily Activities: Study, Healing, Travel, Learn. All without a cultural or biological preference for any race, or culture. Defend those worthy from evil in any form.

The Teaching of Chiron handles predominately healing, astrology, astronomy, medicine and teaching. They also encompass his adventurous life.

A fragment associated with the *Precepts of Chiron* concerns the span of life of the nymphs, in the form of an ancient number puzzle: *A chattering crow lives out nine generations of aged men, but a stag's life is four times a crow's, and a raven's life makes three stags old, while the phoenix outlives nine ravens, but we, the rich-haired Nymphs, daughters of Zeus the aegis-holder, outlive ten phoenixes."*

In human terms, Chiron advises, "*Decide no suit, until you have heard both sides speak*".

Among the original students of Chiron were: (Real World legends—easily transferred to Millenian characters with the same names).

Achilles - When Achilles' mother Thetis left home and returned to the Nereids, Peleus brought his son Achilles to Chiron, who received him as a disciple, and fed him on the innards of lions and wild swine, and the marrow of she-wolves.

Actaeon - Actaeon, who was trained by Chiron to be a hunter, is famous for his terrible death for he in the shape of a deer was devoured by his own dogs. The dogs, ignorant of what they had done, came to the cave of Chiron seeking their master, and the Centaur fashioned an image of Actaeon in order to soothe their grief, and thus created the Actaeon. This was unknowingly part of his quest to Immortality.

Aristaeus - The Muses were, according to some, those who taught Aristaeus the arts of healing and of prophecy. Aristaeus discovered honey and the olive. After the death of his son Actaeon he migrated to Sardinia.

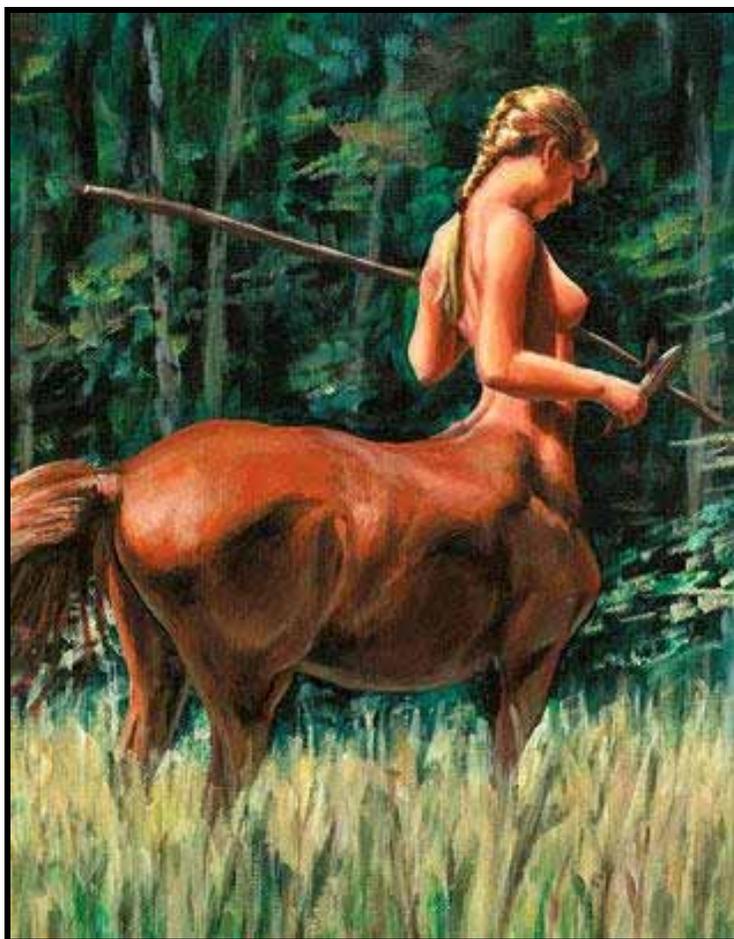
Asclepius - The great healing power of Asclepius is based on Chiron's teaching. Artemis killed Asclepius' mother Coronis, on Apollo's orders, while still pregnant but snatched the child from the pyre, bringing him to Chiron who reared him and taught him the arts of healing and hunting.

Jason - In an early tradition, Aeson gave his son Jason to the Centaur Chiron to rear at the time when he was deposed by King Pelias. Jason is the captain of the Argonauts.

Medus - Medus, who some call Polyxenus and others Medeus, is the man after whom the country Media was called. He was the son of Medea by Aegeus. Medus died in a military campaign against the Indians.

Patroclus - Patroclus' father left him in Chiron's cave, to study, side by side with Achilles, the chords of the harp, and learn to hurl spears and mount and ride upon the back of genial Chiron.

Peleus - Peleus, father of Achilles, was once rescued by Chiron: Acastus, son of Pelias, purified Peleus for having killed his father-in-law Eurytion. However, Acastus' wife, Astydameia, fell in love with Peleus, and as he refused her she intrigued against him, telling Acastus that Peleus had attempted to rape her. Acastus would not kill the man he had purified, but took him to hunt on Mount Pelion. When Peleus had fallen asleep, Acastus deserted him, hiding his sword. On arising and looking for his sword, Peleus was caught by the centaurs and would have perished, if he had not been saved by Chiron, who also restored him his sword after having sought and found it. Chiron arranged the marriage of Peleus with Thetis, bringing Achilles up for her. He also told Peleus how to conquer the Nereid Thetis who, changing her form, could prevent him from catching her. In other legends, it was Proteus who helped Peleus. When Peleus married Thetis, he received from Chiron an ashen spear, which Achilles took to the war at Troy. This spear is the same with which Achilles healed Telephus by scraping off the rust.



Appearance

The exact appearance and coloration of any particular Centaur can be determined randomly, or can be chosen from those tables by the player at the DM's discretion. Children always take on the coloration of the parent, or even great parent. This means they may have any color from the list even while their direct parents are colored differently.

Overall Coloring and Appearance

1	Black	Black pigment is present throughout, including both skin and hair.
2	Brown	The coat is a mixture of black and brown hair.
3	Black-brown	Black is the predominant pigment, but the muzzle, and sometimes the flanks, are brown.
4	Bay	The color varies from a dull reddish-brown to a golden shade that is nearly chestnut.
5	Bay-brown	The predominant pigment is brown but the beard is bay. The legs, mane, and tail are black.
6	Chestnut	A red-gold color with a number of varying shades.
7	Cream	This color is a result of unpigmented skin. The eyes of these horses are always pink or blue in color.
8	Dun	A primitive yellow dun (a sandy sort of yellow) or a blue dun (the skin is black. (The mane and tail are usually dark).
9	Grey	This is a varied mixture of black and white hairs on a black skin.
10	Blue roan	This is a blue-tinged grey that is a result of white hair on a body with black or brown pigmentation.
11	Red roan	An earthy red the result of bay or bay-brown body color with a mixture of white hairs overall.
12	Strawberry roan	A dusty / smokey rose color ;the result of a chestnut body color with a mixture of white hairs.
13	Piebald	The coat is made up of large, irregular patches of black and white, like common milk cow s.
14	Skew bald	This is the same as the piebald, except in this instance the black coloring is replaced with any other color.
15	Odd-colored	This type is any coat that has more than two different colors.
16	Palomino	A rich yellow-gold coat with a white mane and tail.
17	Liver chestnut	This coat is the dark red color of raw liver.
18	Dapple grey	A dark storm cloud grey, with small patches and flecks of lighter coloring on chest, belly, and hindquarters.
19	Sorrel	A chestnut red-brown between bright bay and yellow chestnut. Mane and tail are both white or reddish in color.
20	Albino	Complete absence of pigmentation in skin and hair. Always pinkeyed, and white/yellowish colored.

Coat Pattern		
01-70	Whole/Solid coloring	Coat is completely regular.
71-80	Flecked	Coat contains small, irregular groupings of white hairs throughout.
81-90	Flea-bitten	Coat contains specks of brown hairs throughout, common with gray-colored and older.
Leg Markings		
01-70	None	Leg is a solid color or pattern matching the rest of the body.
71-85	Stocking	Leg has a white area between the hoof and the knee or hock.
86-00	Sock	Leg has a white area extending from the hoof halfway to the knee or hock.
Body Markings		
01-80	None	No body markings.
81-90	Flesh marks	Areas of unpigmented hair and skin, usually around the belly, flanks or legs.
91-00	Zebra marks	Bars/stripes on legs or flanks are a primitive camouflage.

Combat:

It's not unusual for Centaurs to leave their tribes and seek adventure out in the world, they have difficulty in dungeon adventuring, but in the wilderness they're formidable. They're strong, swift, and hardy, well suited for survival under harsh conditions, and their temperament makes them excellent fighters.

Weapons

They may use any type of weapon, and in addition can strike with their hooves. Their preferred weapons are the lance, club and bow. A Centaur charging with a lance will inflict double damage as an ordinary fighter would, but then they can't also attack with his hooves in that round of attack. Centaurs can also trample, a fallen victim can be run over for 4 hoof attacks.



Armor

For armor, Centaurs are able to use special barding, a combination of human armor and horse barding, made to accommodate both of these elements of the Centaur's body. Magic items usable by fighter are also usable by Centaurs. A band of Centaurs is always armed with clubs lances or bows. Some of them, mostly leaders, wear shields or use barding.

Centaur Bardings			
Type	AV	Cost	Encumbrance
Leather	2	650	600
Cuir-Boilly	3	1000	800
Chain	4	1300	1200
Banded	5	2000	1300
Plate	6	2600	1500

A band of centaurs is always armed, and the leaders carry shields. Half of the centaurs will be wielding oaken clubs (the equivalent of morning stars); one quarter will carry composite bows and have 10-30 arrows (either flight or sheaf, depending on the current state of affairs in the area). The remainder of the band will be leaders (AC4; HD5) using medium shields and medium horse lances. Centaurs make 3 attacks each round in melee: once with their weapons and twice with their hooves.

Charge:

Each charge will result in a break for each 5+AV victim points of damage. Any armor must save vs. blow or be damaged. Centaurs can charge into battle, using a lance. To make this charge, there must be at least 30 feet of open space between the Centaur and his opponent. This is devastating when used against humans. On a successful charge attack, the victim will be thrown 1d6+4 feet, requiring a save vs. Paralyzation to avoid being stunned for 1d3 rounds. Centaurs can not attack with their front hooves in the round they charge.

Trampling:

Centaur's are capable of trampling targets. While this is a damaging attack, it is also a potentially immobilizing one, due to blows to the kidneys or lungs. In game terms, there is a 2% chance per hit die of the animal that the victim is stunned for 1d3 rounds with each successful trampling attack. Any trampling damage will result in a break for each 5+AV victim points of damage. Any armor must save vs. blow or be damaged. When trampling, a monster gains a + 4 bonus to its attack roll if the victim is man-sized or smaller. Some groups of animals (herds) may also trample, usually inflicting 1d20+HD points of damage through sheer number rather than large size. Single animals trampling a target, must make an attack roll and can trample the target for 1d20+HD damage. The target may SV DR to move 5' out range after the attack.

Jumping

Maximum Jumping Capability			
Strength	High	Standing	Running
3	1'	6'	12'
4-5	2'	7'	13'
6-8	3'	8'	14'
9-12	4'	9'	15'
13-15	5'	10'	16'
16-17	6'	11'	17'
18	7'	12'	18'



Every Centaur is capable of a maximum height and length when it comes to jumping. Some are particularly adept at this, while some refuse to jump at all. Whatever their capabilities, they should be kept on record, and use it against the immediate needs of any particular situation. Keep in mind that they are certainly not given to high performance jumping. A running distance must be preceded by at least 30' of open ground and full speed. Every encumbrance step more decreases the jumping distances by one step. A standing high jump is a jump as high as possible to reach something higher, Centaurs prefer to rear to reach higher objects as their rearing height is twice their normal height.



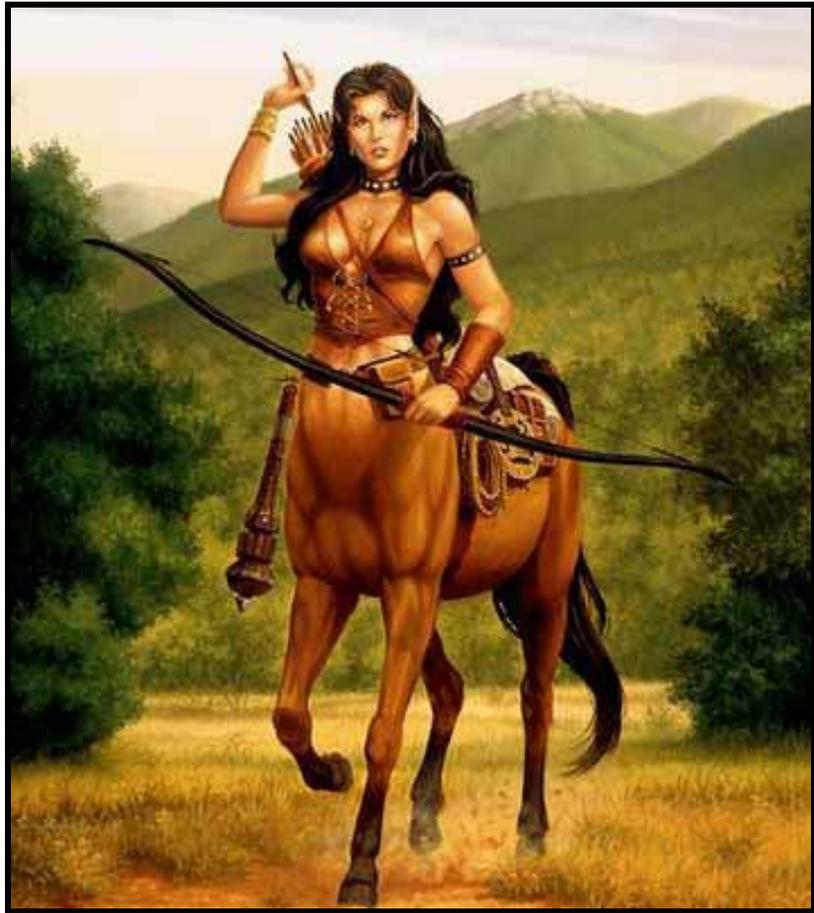
Moving

When traveling, Centaurs usually move at a walk (90'/30' or 18 miles/day) or trot (120'/40' or 24 miles/day), and must stop often throughout the journey to feed, water, and rest. Faster speeds may be attained when necessary, these being the canter and the full gallop. Moving at a canter (150'/50' or 30 miles/day) increases this rate, but enforces a save vs. DR adjusted by the encumbrance penalty, failure enforces a von check, failure indicating he has become temporary (30-con days) lame, success indicates fatigued and can't move any farther for a full day. Finally, at full gallop (180'/60' or 36 miles/day, he must make 3 saves vs. DR at -2 (after every 5 hour period); failure indicates KO for 50+1d30Turns by exhaustion, or death on a failed con check.

Safe galloping speed can be maintained for one hour without harm, though he must thereafter walk for an hour before it can gallop again.

A canter can be maintained for two hours without harm, but he must walk for a full hour before speed can again be increased. Bursts of speed like this are useful for putting distance between the Centaur and any enemies in pursuit.

These saves are for normally encumbered Centaurs. Each amount of encumbrance, adjusted by its strength, gives a limit of speed reachable. A normal strength Centaur, loaded with 1500 cn can't gallop (180'/60') but can still maintain the other speeds. However, the saves are positioned one step lower for each step of encumbrance crossed. In the example; the



Centaur must make canter saves at normal speed (120'/40'), and gallop saves at canter speed (150'/50'). This severe handicap makes the Centaurs dislike heavy loads, in moments of fear or flight; they rarely carry more than 1000 cn, and in normal circumstances rarely more than 3000. All these loads are pack loads, for draft-loads (i.e. pulled on a wagon-like object) add 50% to the encumbrance limits.

Shamans & Wokani:

Following the mythical example of Chiron (see precepts of Chiron earlier), some exceptional centaurs may become sages and spellcasters. Sage ability can be covered by the use of Knowledge and similar non-weapon skills (see Skills).

Centaurs are the only race capable of becoming both shamans and wiccans. They may not do so simultaneously, but if a tutor of the appropriate class may be found, they may do so consecutively, by stopping progression in one class (voluntarily or after reaching level limitations) and then starting in the other. Should the character decide to become a Shaman or Wokani, he needs more experience points per level to achieve a higher character and thus casting level. The indicated XP have to be gained before actually acquiring the corresponding spellcasting level. This means that one can't start with a spell-casting character when the PC is created. For example, if a 3rd level Centaur wanted to become a 1st level spell-caster upon reaching his next level, he would need to reach a total of 16,000 XP instead of 15,000. They use the druid spell list instead of the shaman, and can't Turn Undead.

LVL	Extra XP
1	1000
2	2000
3	4000
4	8000
5	16.000
6	32.000
7	64.000
8	125.000



These horse-men are particularly proud of their intellectual heritage, embodied by the legendary Chiron, all centaur spellcasters, both shamans and wiccans; claim a lineage of tutelage that goes back to that great sage. Particularly because of [pride in and respect for this heritage, other centaurs show their spellcasters a profound and sincere respect. Spellcasters are particularly valued because of their rarity among centaurs; the demands of survival don't often leave room for the support of scholarly individuals. No centaur Spellcaster could expect to be denied hospitality even from a different clan. Of course, it would be expected that the Spellcaster live up to this presumed duty of selflessly using his talents to the benefits of other centaurs. Both shamans and wiccans learn their spellcasting, as well as other skills of knowledge, from a tutor—a centaur already familiar with the skills. To become a Shaman a centaur needs a minimum 13 intelligence and 10 wisdom, to be a Wicca, at least 13 in both. Intelligence must be no less than 15 in both and wisdom no less than 13 for a centaur to progress in both classes at the same time.

Habitat/Society:



centaur mates for life, and the entire tribe participates in the education of the young. Each tribe will have a priest who is treated as a leader but has the spell abilities of a (mostly 3rd level) shaman. Centaurs survive through a mixture of hunting, foraging, fishing, agriculture and trade. Though they shun dealings with humans, centaurs have been known to trade with elves, especially for food and wine. The elves are paid from the group treasury, which comes from the booty of slain monsters.

Territory

The territory of a centaur tribe varies with its size and the nature of the area it inhabits. Centaurs are also not above sharing a territory with elves. The attitude of a centaur toward a stranger in its territory will vary with the visitor. Humans and dwarves will usually be asked to leave in a polite manner, while Halflings or gnomes will be tolerated, and elves will be welcomed. Monsters will be dealt with in a manner according to the threat they represent to the welfare and survival of the tribe. Were a giant or dragon to enter the territory, the centaurs would pull up stakes and relocate, while trolls and Orcs and their like will be killed.

Centaurs are sociable creatures, taking great pleasure in the society of others of their kind. The lives of most Centaurs are overshadowed by the search for the basic necessities to sustain themselves and their families. The males are distinctively more warlike, but otherwise the sexes share tasks fairly equally. Often a cluster of families will come together to form a tribe, which might be capable of supporting a sage or some other cultural figure. Centaurs prefer to be isolated from humans; the two cultures have too often not gotten along well in the past. Nonetheless, the occasional human visitor may be welcomed, especially by a tribe that supports a sage. Among themselves the Centaur operate on a system of barter, but they have monetary wealth for trade with other races. Through trade they acquire sophisticated weapons, armor, and tools; otherwise they must rely on clubs, bows, and crude lances of their own manufacture.

Centaurs prefer forests, forested hills, and mountain foothills, and often their names are similar to those of trees or mountains. A few of them are found in areas of plains, such as Ethengar Khanate; but they need great amounts of food and water, and forests tend to be richer in both resources

Lair

The lair is located deep within a forest, and consists of a large, hidden glade and pasture with a good supply of running water. Depending upon the climate, the lair may contain huts or lean-tos to shelter the individual families. Centaurs are skilled in horticulture, and have been known to cultivate useful plants in the vicinity of their lair. In dangerous, monster infested areas, centaurs will sometimes plant a thick barrier of tough thorn bushes around their lair and even set traps and snares. In the open area, away from the trees, are hearths for cooking and warmth.

Tribe

Their overall organization is tribal, with a tribe divided into family groups living together in harmony. The size of the tribe varies, it range from 3-4 families to upwards of 20 families. Since males have the dangerous roles of hunter and protector, females outnumber males by two to one. Most families have 1 to 6 members. If encountered in their lair, there will be 1d6 additional males, females equal to twice the number of males, and 5d6 young (The young are Centaurs below NM rank). The young (1-3 Hit Dice) will fight only with their hooves, and only in a life or death situation. The



Treasure

Centaurs will take the treasure of their fallen foes, and are fully aware of its value (at least one Centaur in a tribe has an appraisal skill). Most centaurs have a small coin supply, while the tribe has a treasury which may well include some magical items. This treasure is used in trading, or as ransom captured or threatened members of the tribe.

Leaders will have twice the normal individual treasure. This treasure is used to buy food for the group, or to ransom (90% likely) captured or threatened members of the tribe.

Behavior

While basically neutral or chaotic good, centaurs have been known to become rowdy, boorish, and aggressive when under the influence of alcohol. They are also extremely protective of their females and young. Centaurs are basically pastoral, but will react with violence if their lifestyle and survival is threatened or questioned (a form of threat to them).

The Centaurs see themselves as the union of two diverse forces—sun and clouds is one metaphor, as is animal and man. They make no judgment between them. If anything, the 'human' aspect is often believed to be more negative, the source of true cruel behavior.

On the other hand are the primitive forces, their drives for survival and pleasure. Centaurs enjoy feasting and drinking a great deal, their huge bodies not only are capable of taking in a great deal of nourishment, but in fact require it. The wild nature with all of its animal drives is easily aroused. One must be careful with Centaurs; they're proud, easily offended, and quickly belligerent when they feel insulted or wronged.

Humans put down these qualities, but Centaurs don't condemn themselves for them. This is simply the way things are—'Centaur nature'. Furthermore, there is a great deal of pride in the virility of the whole race. Centaurs lead difficult lives. Those who are strong, quick to defend themselves, and known how to take advantage of opportunities are the ones who survive and prosper.



Older Centaurs often decide to live more human-like in stable-like houses, more dressed like humans

Regions 1014 AC:

Aengmor, Northern Reaches and Norwold, Rockhome, Ylaruam

None.

Canolbarth and Wendar

Many Centaurs dwelled in these forests, particularly around the Dreamlands of Alfheim. Many more were found in the Northern Misty Hills and Emerlas. The change to Aengmor however caused many Centaurs to settle in the Hills along the Mountains on Darokin Soil.

Atruaghin

There is a large group of Centaurs living among the Children of the Horse. They have the same culture as the humans in the area.

Ethengar

There is an entire tribe of Centaurs serving the Golden Khan. They are seen by many Ethengars as the perfect union between man and horse.

Five Shires

Centaurs are rare here.

Glantri

Several tribes are rumored to live on the Adri Varma Plateau. They are sometimes captured by wizards for use in their magical experiments.

Heldann

The Knights have accepted one or two Centaurs among their ranks. These have become near-legends.

Karameikos

Several clans are found on the Kelvin Moors, and in the Radlebb Forest. They have also have quite a few Chevalls (see under Lycanthropes) among their numbers.

Sind and Hule

Few Centaurs have made it to these countries

Thyatis

Some Centaurs are found here, especially in Machetos and Vyalia. None in Hattias. They tend to stay in rural areas. Also, some Pegataurs can be found in Vyalia.

Savage Coast

Centaurs live on the Yazak steppes. They are feared by the Goblinooids of the steppes.

Davania

Zebrataurs (see later) are found in Arica and other regions of Davania. A few tribes of Centaurs are found around the desert of Arypt, among the remains of the Milenian Empire.

Skothar

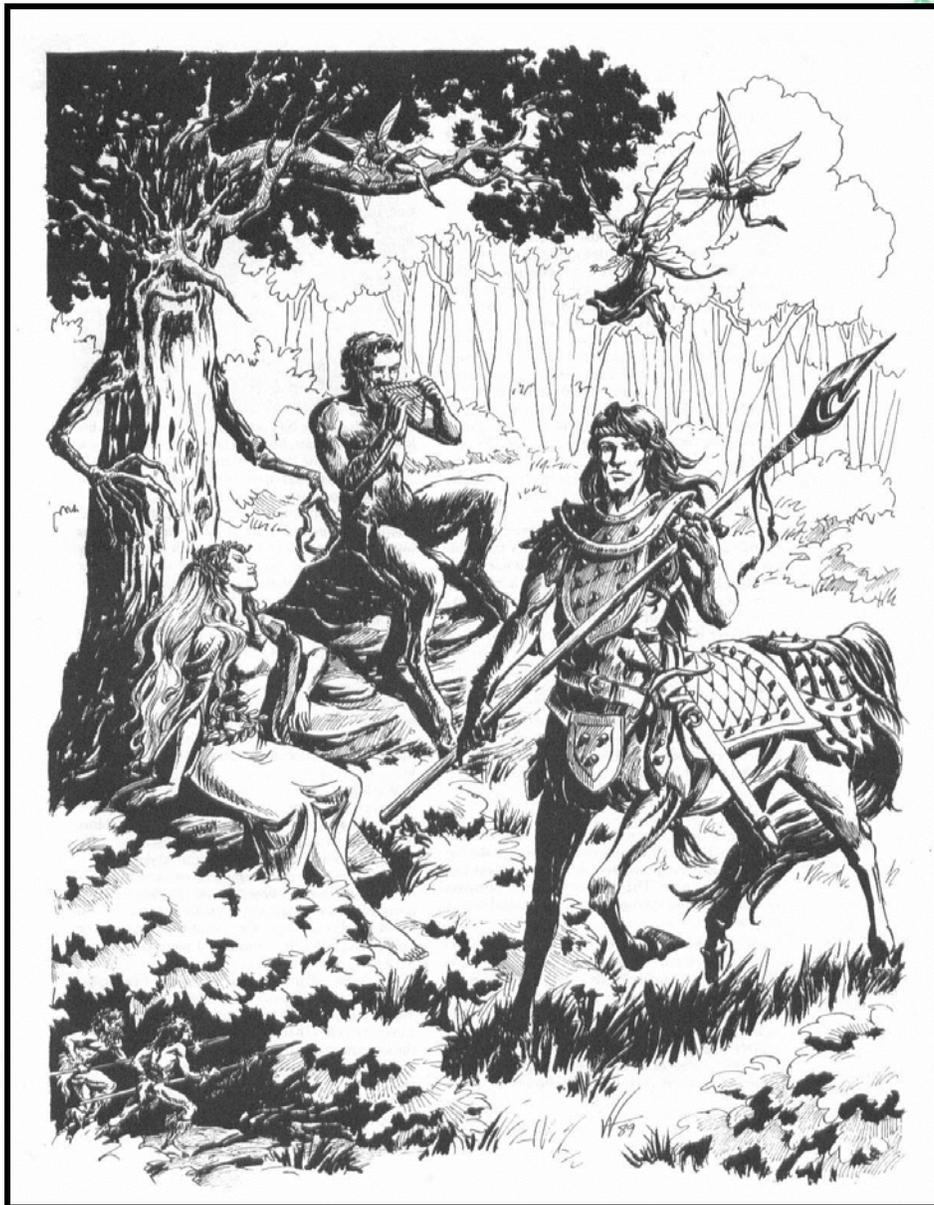
On the steppes of Jen and in the Empire of the Great Khan, large tribes of Centaurs can be found.

Hollow World

Jennites have Centaurs among their numbers as do the Krugel Orcs.

There also do live many Centaurs in Milenia on the Hollow Worlds' southern hemisphere.

Since the placement of Alphatia in the Hollow World's floating island firmament there are also several Pegataurs residing high in the air.



Ecology:

The centaur lives in close harmony with nature and spends its lifetime carefully conserving the natural resources around its lair. The race seems to have an innate knowledge of how to achieve this precious balance. If forced to chop down a tree, a centaur will plant another to replace it. Centaurs never over hunt or over fish an area as a human group might do, but choose their game with care, limiting the amount they need.

Height and Food

The height of the creature must be known so that the player can calculate the amount of food it needs on a daily basis. The natural food Centaurs uses are vegetables of any kind, and hunt for smaller creatures to eat (Goat, Boar, Swine, Rat, Snake, Deer, Etc).

Although able to digest grass like horses do, they abhor the taste and the need to 'graze' it from the ground—thus taking a lowered position, they will however do this in times of scarcity.

eight of Centaurs = body height + 50% sized of human height rolled normally					
	Body equal to;	Body Height	Total lbs. Food	Lbs. of concentrate	Water
Con		1 hand = 4"	needed/day	and: inactive/hard-w orking	Gallons
3-5	Pony, Mule, Donkey	14 hands	20 lbs.	1-2/2-4	7
6-8	Wild Horse	15 hands	24 lbs.	3-5/4-7	7.5
9-12	Light Warhorse				
	Draft / Riding Horse	16 hands	28 lbs.	5-8/7-12	8
13-16	Medium Warhorse	17 hands	32 lbs.	7-11/10-17	8.5
17-18	Heavy Warhorse	18 hands	36 lbs.	9-14/13-22	9



Their diet consists of fresh vegetables and fruit such as carrots, turnips, and apples which are eaten eagerly. The basic guideline for Centaurs is that eat small amounts of food on a frequent basis throughout the course of a normal day, simulating a life of periodic grazing in the wild. Hard-working Centaurs need a greater degree of concentrated energy food (grains) in their diet than those that are inactive, but otherwise eat a normal amount of bulk food (vegetables). Types of concentrated foods include oats, barley, corn, and bran, but also include cheese and meat—as this gives much more energy. Any pound of concentrated food counts as roughly 2 pounds if inactive, and as 1.5 pounds if active. Hard-working Centaurs are those animals that travel encumbered, plow fields, pull carriages, or are engaged in similar activity. The required amount food

needed daily is as given in the table, and depends on the size of the Centaur. A 15 hand high Centaur would need to eat 24 Lbs of vegetables a day, but needs an additional 3 to 5 pounds of concentrated food if inactive, but 4 to 7 pounds if active—he could chance the amount needed per day to no more than 17 Lbs ($24/2=12+ \{3 \text{ to } 5\} =15 \text{ to } 17$) if inactive, or to 22 if active ($24/1.5=15+ \{4 \text{ to } 7\} =19 \text{ to } 22$). Remember that 10 cn=1 Lbs, so a normal human bread of 20 cn, enough to feed 3 humans for a day would be only 2 Lbs of concentrated food to a Centaur, leaving him still not well fed. If they don't receive the necessary daily amounts of food and water, they'll suffer and eventually die, as any other creature. The length and width of the body of a Centaur are calculated as follows; length =2.5 x body height, width =body height + con. divided by 3.

Reproduction

Centaurs may mate with Humans and Dryads. Each offspring has a 40% of becoming a Dryad and 40% of becoming a Centaur. The remaining 20% are centaurs if male or Dryads if female. Legendary Chiron thus produced four different offspring. Male humans may also mate with centaurs, (females would not survive the act itself), and produce offspring. These will be human 75% chance of either gender, and 25% chance of being a centaur. In this group there is a 3 in 4 chance of being male instead of female. Thus is Aeolus the human (not the Immortal, but named after him) the father of the centaur-child Phasis.

Well Known Centaur

Olyrrhoe (also Ocyrrhoe), Sage, Tutor, Prophetess

Olyrrhoe was a daughter of Chiron and Chariclo. One day the Chiron's daughter came, still looking like a Nymph, her auburn hair falling upon her shoulders, whom her mother Nymph Chariclo once had borne upon the bank beside a flowing river, and had named Olyrrhoe (Swift-Flowing). The girl was not content to know her father's art: she prophesied fate's dark secrets.

A son of Apollo and Coronis, his mother died in labor and was laid out on the pyre to be consumed, but Apollo rescued the child, cutting him from her womb. From this he received the name Asklepios, "to cut open". Apollo carried the baby to the centaur Chiron who raised Asclepius together with his own children and instructed them in the art of medicine.

Olyrrhoe later had been raped by Aeolus, the son of Hellen, so that she fell pregnant. During this her Dryad powers grew. Fearing that her father would kill her for being pregnant, she kept her condition a secret. In this mystic mood of prophecy, as a young child, when hidden in her heart the heavenly fervor glowed, Olyrrhoe fixed her eyes upon the child Asklepios, who was then in the care of Chiron. *'Grow strong, dear boy,'* she said *'Healer of the world. Often men shall owe health and life, and yours shall be the right to win again departed souls, and, though you dare this once in heaven's despite Zeus bolt will thwart that gift a second time. You, now divine, shall be a lifeless corpse, and from a corpse become divine again, and twice you shall renew your destiny. You too, dear father, you, immortal now and destined by your birthright to live on through all eternity, will long to die when you are tortured by the serpent's blood, that agonizing poison in your wounds; and, saved from immortality, the gods shall put you in death's power, and the three goddesses shall unloose your threads of fate.'*

When she was due to deliver her baby, Olyrrhoe fled from home and hid in the woods. When she heard that her father was approaching, she prayed to the immortals to hide her. Asklepios helped her giving birth while listening to her prophecies. Shortly after she gave birth to the centaur child Phasis, she sighed, sighed deeply, and as tears rolled down her cheeks she cried, *'Fate forestalls me! I'm forbidden to tell you more. My power of speech is stopped. My arts—oh! Never worth so much!—have brought Heaven's wrath upon me. Would I'd never known the future! Surely now my own shape is stolen away; the food I like is grass; I feel the urge to frisk in open fields. I'm changing to a mare—a family shape—but why the whole of me? When plainly half my father's human?'*

As she spoke, her last protests were almost meaningless; her words were all confused sounds that seemed neither words nor whinnies, more like mimicking a mare. Soon she was whinnying clearly, and her arms walked on the grass, and then her fingers joined, and their five nails were bound in a light hoof of undivided horn; her mouth and neck increased in size; her trailing dress became a tail; the hair that wandered on her neck fell as a mane down on the right-hand side; and so her voice and shape alike were new.

Olyrrhoe was adopted by Aeolus and Chariclo as their own daughter when Chiron died. Only then did her curse break and after decades or even centuries she became her current form, that of a centaur. She later became the mother of Phasis, by Apollo (in Mortal Identity), who had become immortal himself. So great is her gift in the prophecy that the Immortals fear Olyrrhoe will ultimately reveal all their secrets to mortals, that the threat alone almost keeps her silent.



Olyrrhoe and her Mother Chariclo

Wise Olyrrhoe, daughter of the respected Chiron, is undoubtedly the most respected centaur sage in the Known World today. Her home tribe is in the Dreamlands, in Alfheim, but she is often gone, seeking still more knowledge, and gathering rare texts for her library. The size of this library is unknown; and its existence in fact is only a matter of conjecture—but it is known that Olyrrhoe inherited all of her father's books and scrolls. No doubt they are all stored, safe and secure.

Powerful mortals often seek out Olyrrhoe for one reason or another. She is a valued tutor. She takes students not for pay, but because she believes it important to invest in a certain pupil's future. Though she charges no fee, as such, she will certainly demand that her pupils prove themselves in assorted difficult tasks.

Olyrrhoe is reputed to be a prophetess, able to glimpse the future. When questioned about this, her answers are elusive; *"I am not unknown to the immortals, and they may favor me with knowledge";* or *"I am indeed a seer—I see through the eyes of reason";* or again *"You would ask me what will be your fate? Would you rather not freely create it yourself?"*

Olyrrhoe; 12th level centaur/8th level shaman/ 8th level Wicca

AC6, AV by armor (mostly 4) HD 10+6 Hp 61, AT 2 hooves 1d6 each and 1 by weapon +1, THAC0 9, MV 180'/60'SV F15, ML 9, ALLN, ST14, IN18, WI 18, DX12, CO13, CH15

Special abilities, Shaman/Druid spells (three 1st, three 2nd, two 3rd, one 4th) and Wicca spells (three 1st, three second, two 3rd, two 4th level).

Abilities; Knowledge history, general knowledge (IN+1) medicine, persuasion, Science-Astronomy Astrology (IN+1), Teaching, Science-general(IN+1)

Languages; Centaur, Thyatian, Alphatian, Dryad, Elvish, Fairy, Hsiao, Treant, Can communicate with equines.

The Centaur Horn

This magical calling horn is extremely rarely used. And wrongly use will be punished greatly. The item will summon Centaurs within several miles to come to aid the user of the horn. The horn will not be able to be used by anyone who is evil, under control of an evil entity or unwilling.

When blown the sound of the horn will call in a woodland region 3d100+100 adult centaurs of Normal Monster level. Led by centaurs of level 1d8 which are led by centaurs of level 8+1d8. All centaurs within range will hear the horn, but not all will come.

The horn is normally only used by centaur leaders, but extremely rare one is given to a very loyal and trustworthy companion from any race (mostly Elven or Human.) there are currently 12 of these horns in existence on the continent Brun (3 owned by heroes), 11 on Davania(1 owned by a hero named Amach), and 2 on Skothar. The Hollow World has only one. Those not owned by heroes from other races are owned by the centaur themselves. Not for sale, return reward 1000 gp minimal up to 5000 gp maximum.

First known source; Tree of Life adventure. CM7





Tracking

A character with the tracking skill has his proficiency halved (rounding down) when searching for an Actaeon's tracks. For example, a character with a 14 intelligence must roll 7 or under to spot the tracks. If found, the tracks will probably cause confusion, because they resemble the tracks of an elk with two hooves instead of four.



Camouflage/Surprise

It can camouflage itself perfectly (as if invisible) in light or dense woods. When angered by the wanton slaying of woodland creatures (or similar vile acts), the Actaeon springs out of hiding, usually with surprise (1-5 on 1d6). Depending on the nature of their opponents, Actaeons often use their surprise to question their opponents' motives and to demand that they leave the woods.

Polymorph Breath weapon

It has a powerful breath weapon that can be used once per day (24 hours), filling a 10' X 10' x 10' cube; each victim within it must make a saving throw vs. dragon breath or be polymorphed into a normal forest creature (owl, squirrel, deer, etc.) In most respects it equals to the 4th level Polymorph Other spell. This change is permanent unless countered by another polymorph spell, or by dispel magic cast at 12th level or higher. If the saving throw is successful, the transformation still occurs, but lasts for only 24 hours. The polymorphed creature loses its memory of its former life and acts and thinks like the creature it resembles. An Actaeon can sense which transformations are permanent.

Summon Woodland Creatures

Once per day an Actaeon may summon woodland creatures to assist it; 1d6 creatures arrive in 1d4 turns. Choose or randomly determine the types of creatures appearing:

Druid

As if the numerous aforementioned powers weren't enough, a few venerable Actaeons are druids of up to the 8th level ability, though such individuals are quite rare. This function as Shamans with extra experience.

1d8	Creatures
1	Giant Boar
2	Bear
3	Centaur
4	Griphon
5	Giant Chameleon Lizard
6	Treant
7	Unicorn
8	Animal Herd



Habitat/Society

Actaeons are members of the woodland community along with centaurs, dryads, etc. They are sufficiently bold and rare that they are renowned heroes of these forest folk. Actaeon sometimes work with druids to preserve the safety of the woods, especially if a dangerous threat is involved.

Actaeons are asexual and cannot reproduce. They are the result of a transformation similar to the awakening of a Treant, rather than a birth. A druid leads a young elk (or rarely a deer where no Elks are present) to a place of tranquility and natural beauty (often a druid's grove or another natural magical point), where the animal is bathed in the power and radiance of nature and becomes a fully grown, intelligent Actaeon in a full Season (mostly winter as young elk or deer are born in summer only and mature in late winter). When an Actaeon dies (either violently or of old age) another elk (or deer) must replace him. This may happen naturally when a young elk or deer discovers the magical place, or it may be led there by a Druid, Fairy, Centaur, Dryad or other intelligent forest creature. Whether deer or elk the result is always the same, except the antler appearance.

The fawn remains with its tutor from autumn through the winter, learning the basics of survival: how to forage for bark and twigs, how to shape spears and other basic tools, and how to use sharpened sticks and bones to dig edible roots from the ground beneath the snow. In spring they have fully become Actaeons and set out living a solitary existence.

Ecology

Actaeons have an eye for treasure; they collect small hoards in secure, well-hidden locations, such as the hollow trunk of a fallen tree or beneath a rock. As intelligent creatures, they know others also value coins and jewels. Actaeons often trade their riches for tools and-if nature is harsh -for food in the dead of winter.

Actaeons belong to the woodland community that includes centaurs, dryads, and similar creatures. Because Actaeons are bold and rare, other forest folk consider them heroes. Actaeons sometimes work with druids to preserve the safety of the woods, especially to thwart a serious danger.

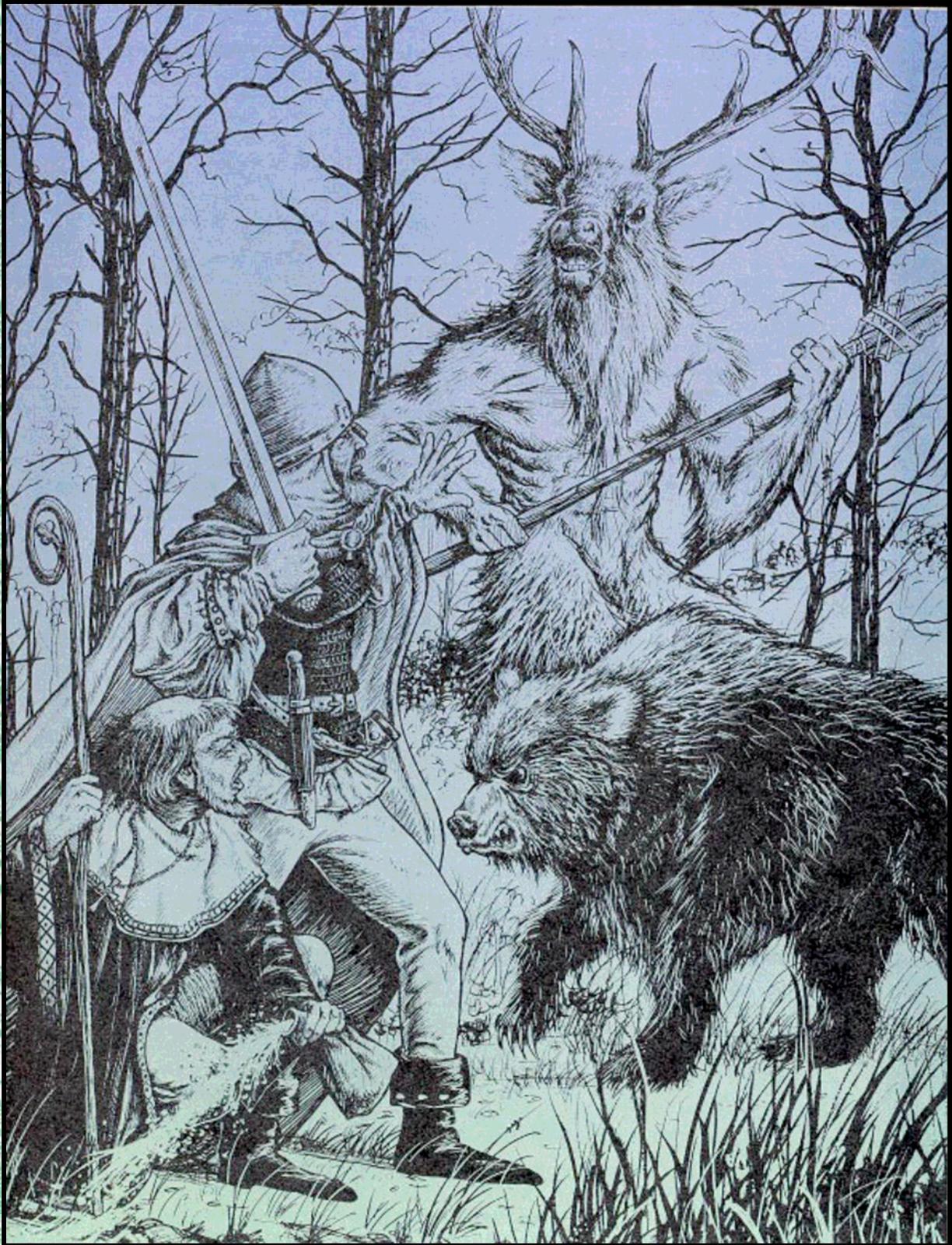
A Druid's Tale of Achelos (Karamaikos).

There were six of them. Too many for me to handle alone. I paused as they drew nearer. They were heavily armed. I slipped back into the foliage. There was no doubt about it: they were heading toward the Tree of Saldis. I considered my options. I could summon the help of some more of my woodland friends, but the battle would be costly, and if possible should be avoided. I had sent Grubble, a bear, to greet the party, hoping that the priest among them would try to communicate with it. However, the black-robed mage in the group had merely laughed and disintegrated Grubble.

I could not allow them to reach the tree. The Tree of Saldis had been planted over five hundred years ago, when the great Elven ruler Saldis dedicated it to the woodland folk of Achelos Woods.



Since then several adventuring parties had tried to hack down the tree, for its wood was valuable. Its wood was ideally suited for the manufacture of potent magical staves. Then I recalled some of my mentor's tales, tales about a hero who had saved Saldis from an ambush and then led Saldis to plant the tree. This hero of the woodland folk was a creature named Seridus...an Actaeon. I knew Actaeons were solitary creatures (except for their animal companions), but Seridus had not been heard of in many years. I had heard that Actaeons live for 800 years, as long-lived as the elves. Hoping that Seridus was still alive, I set out for the old growth where Seridus was rumored to live, a section of the forest I do not tend.



I approached the ancient grove slowly. I could sense an aura of peace and tranquility as I entered the grove and gazed at my surroundings. In the shade of a particularly tall tree was a patch of mushrooms and fungi. I later discovered that Seridus was a vegetarian and this was the food he cultivated for himself. He told me that his metabolism was slow compared to humans and that he needed little food to sustain himself.

Continuing my scouting, I saw that a crystal clear stream ran through the grove, springing from a cluster of stones and forming a small waterfall over a rocky shelf. I felt a mystic presence issuing from the waterfall, not unlike the presence I felt while meditating. Obviously, this was the place of Seridus' power and served as a temple to the power that had appointed him. Indeed, we were both appointed as caretakers of the forest, by the same power. (DM; Depending upon a DM's campaign, this can be a specific Immortal, a mother goddess (for example, Demeter from Greek mythology), an Elven Immortal, or even the 'spirit of the forest').

I speak of Seridus as though he were male, for this is how he refers to himself. In fact, Actaeons are asexual and cannot reproduce; they are the result of a transformation rather than a birth. A druid leads an elk to a place of tranquility and natural beauty, where the animal is bathed in the power and radiance of nature and becomes a fully grown, intelligent Actaeon. When an Actaeon dies (either violently or of old age) another elk is summoned to replace him. "Seridus," I called, hesitantly. I heard a rustling sound and turned. A fearsome, towering creature had stepped out from the woods, at least nine feet tall. It was roughly humanoid but was covered in a thick, brown fur. What startled me most were the great antlers set atop the creature's head. I took an involuntary step backward.

I paused and saw that although the creature clutched a long bone spear in its hand, its face was reassuring. The gleam of wisdom twinkled behind the dark eyes. The creature opened its mouth and spoke in a deep, measured voice. "Welcome, Dathrin Silverthrush".

DM; Actaeons can speak Common, Elf and Dryad fluently. In addition, they have the permanent ability to speak with animal (as the second level cleric spell). This applies to all normal forest creatures.

I managed a bow. "Greetings, Seridus. You know of me, then?" Seridus moved gracefully into the grove and with a thrust planted the spear in the ground. "I know everyone and everything within this forest. The animals speak highly of Dathrin, their druid". I colored slightly at the compliment. "Thank you, Seridus. I guess you know why I have come here, then". "You seek help to stop the band of marauders". I nodded. "Unless something is done they will reach the Tree of Saldis. There are too many of them for me to fight alone. From the way they bear themselves and the equipment they carry, they are experienced adventurers. If I called on the help of my woodland friends, many of them would die driving away this scourge. The marauders have already killed Grubble". Seridus paused for a moment, then seized his spear, wrenching it out of the ground. He thrust it into the sky and let out a booming roar. "Let all know that Seridus, Actaeon of Achelos Woods, acts to defend his forest. Let those who seek to harm the forest flee, or face my wrath".

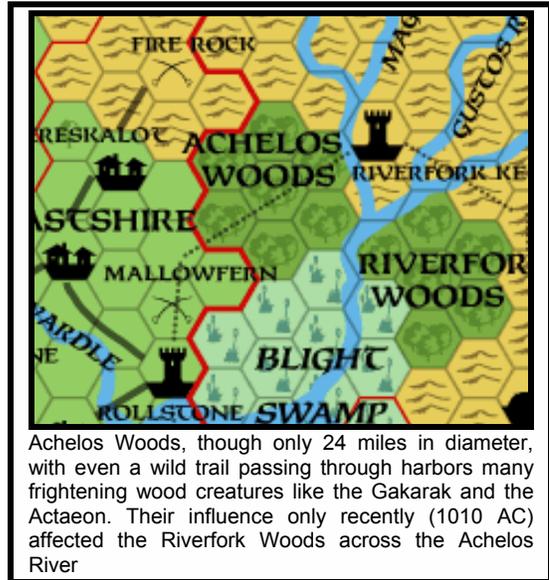
I watched as the burly warrior and the priest made their way down to the stream. The warrior stood guard as the priest knelt and filled water skins. Seridus emerged from the bushes and stood, spear poised. Behind him, a grizzly bear named Burgin shuffled slowly forward. I had only recently met Burgin, but he was Grubble's cousin and wanted to avenge Grubble's death. Seridus pointed the spear at the adventurers. "Who are you to attempt to violate Achelos Woods?" he demanded. The warrior stood momentarily surprised, and then brought his sword to guard position. The priest dropped the water skins and stood up.

Seridus glared at them. "Answer me, or face my wrath". The priest sneered and began an incantation. The warrior bellowed a battle cry. He moved forward, ready to slash at Seridus. Seridus moved just as swiftly, hurling the spear. It struck the warrior in the shoulder and sent him crashing backward, his armor rent and a gaping wound in his shoulder. The priest finished his spell and six wolves appeared before him. Laughing, he pointed at Seridus. "Tear it to pieces". The wolves bounded forward, but stopped when they neared Seridus. They paused, then sat on their haunches and whined. I later learned from Seridus that an Actaeon's position of respect and power is so great in the woods that no normal forest animal will attack or harm him in any way. So long as an Actaeon's allies are in his presence, forest animals will spare them as well. Magically summoned, controlled, or charmed animals compelled to attack an Actaeon are confused and unsure what to do. However, an Actaeon does not have the power to turn animals against their controller, and the animals will still obey other commands from their controller.

The priest hissed with anger. "Kill it," He commanded. Beside him, the warrior grunted with pain as he ripped the spear from his shoulder. Seridus reached down to pet one of the Seridus reached down to pet one of the wolves. He reached into a quiver slung over his back and pulled out two spears, hefting one of them in each hand. The priest began casting another spell, and the warrior staggered to his feet. I murmured a phrase and silence descended on the area, drowning out the priest's spell. The priest hefted his mace, and he and the warrior moved forward to attack Seridus. The Actaeon hurled both spears. The first struck the warrior on the side of the head, knocking him to the ground, dazed. The next struck the priest in the chest, rupturing his armor and knocking him to the ground.

Seridus produced two more spears from his quiver and moved forward purposefully, just as the fighter staggered to his feet and swung his sword, striking Seridus in the chest. Seridus roared in pain and stabbed at the warrior with his spear. The priest had scrambled to his feet, but before he could take action, Burgin was upon him, grasping him in a bear hug.

The warrior was faring poorly against Seridus, and a blow from a spear left him clutching a deep wound in his chest. Seridus moved closer and jabbed with his spear. The warrior raised his sword and tried to fend off the blow, but Seridus butted him with his antlers, momentarily stunning the warrior. He then slew the warrior with a thrust of his spear the priest had battered Burgin with his mace and managed to free himself from the bear's deadly embrace. He staggered from the clearing, intent on escape.



Achelous Woods, though only 24 miles in diameter, with even a wild trail passing through harbors many frightening wood creatures like the Gakarak and the Actaeon. Their influence only recently (1010 AC) affected the Riverfork Woods across the Achelos River

However, Seridus was quicker. Like a wolf bringing down a deer, he caught up to the priest and drove his spear deep into his back. The priest staggered and collapsed on the ground. Seridus paused, then raised the spear above his victim and drove it deep into the priest's exposed throat. I turned away, sickened by the blood. At the priest's death, the wolves faded away. I was glad that I was not the one facing Seridus, for I have learned that Actaeons are ruthless opponents. The concept of mercy is foreign to them, they fight until the threat to their forest is vanquished. If an opponent surrenders, an Actaeon will quickly weigh the situation. If the Actaeon has any doubts about the creature's sincere desire to leave the forest or to repair the damage he has caused, then the Actaeon will slay the creature. Moving swiftly, Seridus slung the body of the warrior over his shoulders. Burgin, who was badly wounded, shuffled forward and dragged away the dead priest. Even wounded and burdened with the weight of the warrior, Seridus still moved gracefully through the woods and left little evidence of his movements behind him.

I remained in hiding and watched from shelter as the other four adventurers arrived. The two thieves in the party knelt and examined the bloodstains on the forest floor. The silver-bearded fighter surveyed the woods, uneasily. The mage glanced at the blood, and then, noticing the unnatural silence of the area, moved away. He cast a spell, dispelling the silence. One of the thieves, a thin, wiry man stood up. *Something dragged one of them into the woods. I don't know what happened to the other. Judging by the amount of blood, I'd say they wouldn't be worth bothering about.* The mage nodded. *Can you tell what did this?* The thief shrugged his shoulders. *Judging by the tracks, I'd say it was a bear*

Seridus sprang out of the woods, spears grasped in his hands. *Who are you to attempt to violate Achelos Woods?* He again demanded. The adventurers reacted swiftly, the mage beginning a spell, the fighter and one of the thieves surging forward with blades ready. The other thief balanced a throwing knife in his hand and aimed at Seridus.

Seridus roared, pouring a cloud of green mist from his mouth. The mist enveloped the adventurers, and I could hear startled cries of surprise from within the cloud. In a few moments the mist cleared, and four squirrels stood on the forest floor instead of the adventurers. Seridus had told me that he could breathe this magical mist only once a day, and so saved it for use against larger groups, breathing on individuals if they were extremely powerful. The squirrels were sniffing the ground in bewilderment, wondering how they had come to this place.

Seridus moved forward and stared intently at the squirrels. He picked up one and placed it on his shoulder. He turned to the remaining three. *Be gone from this place, my little friends.* Obediently, the squirrels departed. I emerged from the woods and moved toward Seridus. *Why did you take that squirrel?* I pointed to the squirrel on Seridus' shoulder.

For this one, the transformation is only temporary. In a day, he will revert to his normal form. I do not want him to remain in the forest. I will take him from the woods and leave him in a distant place.

And the others? I asked. *Are their transformations permanent?* Seridus nodded, then fixed his gaze on me *Thank you for your help, Dathrin. We will meet again in the future, I am sure.* With that, Seridus turned and vanished into the forest.



A guide to Actaeons

At the most basic level, Actaeons can be used as exotic druids. They can be used to curb the destruction of a forest by rampaging PCs. Actaeons have a lot of role-playing potential if used in other ways. They can contact the PCs for help. An Actaeon may face a particularly fierce foe and may need some assistance, or an Actaeon may require something that is not normally found in a forest. Actaeons can be used as long-term NPC's, especially in woodland campaigns. If any characters establish themselves as lords of a forest dominion, then an Actaeon can be one of the NPC's who inhabits the land. The character could have an interesting time dealing with disputes between the characters. Peasant families (some of whom are professional hunters and trappers) and an Actaeon who forbids this loss of animal life.

Real World Historical background

This information is included for readers who are interested in the origin of the creature, the Actaeon. A human named Actaeon appears in Greek mythology. When out hunting, he was unfortunate enough to stumble upon Artemis, the goddess of the hunt, while she was bathing. For this, she turned him into a stag and his own hounds killed him. A creature similar to the Actaeon can be found in Celtic mythology as Cernunnos aka Herne the Hunter, a protector of woodland creatures, is an Actaeon or woodland god.

DM info; The BBC television series, **"Robin of Sherwood"** featured Herne the Hunter and is a guide to how an Actaeon can be played. In the show, Herne takes a background role and lets Robin Hood be his agent in protecting Sherwood Forest. .