

The Fall of Grincastra

A DRAGON WARRIORS

convention scenario

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...and so it came to pass that the Legions withdrew from Ellesland, for such was the danger to the Empire's heart that even a healthy and strong limb might be sacrificed to preserve the life of the whole. But the chaos of the retreat meant that when the Thuls came over the broken wall that last time they struck south with such ferocity that they were at the walls of the city within only eight days and there was neither time to reinforce from local Auxiliaries nor to carry the treasures of the Church to a place of true safety. All that is known is that the Bishop and a handful of Priests took up arms and removed the casket from the altar of the Cathedral and left the city by the southern gates as the barbarians swarmed through the northern gate. And one of the greatest relics of the True Faith was lost to the sight and knowledge of man, to the detriment of Legend and the Holy Church. . .

- From the Cantorbridge Chronicles

Background to the Adventure

For approximately 400 years (AS52 until c.AS460), the land now known as Albion was one of the northernmost outposts of the Selentine Empire. At the time, this was the most advanced civilisation in the known world – some scholars say that the far empires of Minj and Khitai may have had a similar level of sophistication, or even have surpassed the Selentine Empire in some areas but there was virtually no contact between the different sides of the world in this era. The Selentines brought their language and culture to the large part of Ellesland they occupied at swordpoint – they never managed to conquer Thuland, Ereworn, or Glissom and their penetration of Cornumbria was limited, but Albion became an integral part of the Empire and the border between Albion and Thuland even today still mostly follows the line of the defensive wall the Empire built along its northern edge.

The most lasting legacy of the Empire in Albion is the predomination of the True Faith. Originally seen as a profound heresy within the Empire, in time it became the official religion of the entire Empire and its priests and Bishops came into Albion.

The northernmost Bishopric of Albion (the Bishopric of the Borderlands) had its seat in the walled city of Erincastra on the river Bral. The area around it was reasonably peaceful and the Bishopric was a significant one within the Empire. Ecclesiastical authority in the area was actually more significant than that of the Legions after about AS320 and this meant that many of the border defences were gradually allowed to fall into disrepair. When barbarians from the east threatened the Empire's heart, troops were withdrawn

rapidly from Albion, starting in the north. Only a small force – three Centuries in size, considerably less than 300 men was left to guard Erincastra. And only four legions guarded the crumbling wall that marked the border of the lands of the Thul. In AS456, Thulish barbarians crossed the wall and began to sack the borderlands. A substantial force of more than one thousand barbarians headed straight for Erincastra to seize the wealth of the Cathedral there. It is known that the Bishop, accompanied by a few priests of the Cathedral and possibly in company with a small number of soldiers took the single most precious item in the Cathedral out of the southern gate of the city, just as the Thuls broke over the northern walls. The city was sacked and virtually raised to the ground, nearly all of the inhabitants slaughtered. Nobody knows what happened to the Bishop and his party.

But lost with them was one of the holiest relics of the Church – the whip used to scourge the saviour Gatanedes shortly before his martyrdom. This whip had become a symbol within the Empire of the rule of law, even before the conversion to the True Faith and with that conversion, it had also become a holy relic. Some say its loss was part of the reason the Empire itself fell into corruption and lawlessness for a time – because a symbol of the law had been lost. It is known that either the Church or the Imperial authorities would like the scourge back in their possession. It is also known that at least a dozen purported scourges now exist.

These are known to be fakes by the Church because none of them have the same spiritual properties that the original is known to have possessed.

The Adventure Begins

It is late spring in the Holy Year 996, and you are returning from a council with King Hadran at his capital of Ongus. The council was, in your view, a waste of time. The King gave his nobles a clear and final warning that he would have peace in his Kingdom and that any of them who did not respect his wishes could expect to suffer serious consequences. It probably needed to be stated, so nobody could later claim that it had not been but the simple fact is that those who are loyal to the King – as you are yourselves – will remain loyal and those who are not are already well aware of the potential consequences of treason. The block for any noble or knight who commits it. Hanging, drawing, and quartering, for any other who aids them. Whether peace will prevail in the Kingdom or not depends on whether or not those Lords who see themselves as above the King's Law, fear his forces enough. Martial force really is what most such cases come down to in the end. You learned that in your history lessons – those of you who had such lessons – for the rest of you, it's really common sense.

But there has been one fringe benefit to the trip. As compensation to his Lords for requiring them to travel to the capital, the King announced that during their return to their own lands, they should feel free, along with their retainers, to hunt in the King's own forests. It was a crafty offer of compensation – by its very nature those with the furthest to travel gain the most benefit. And for the last month as you have travelled north, you have been taking advantage of it at every opportunity.

It is getting dark as you enter a small village – you do not even know its

name. But it has a well, and a mill, and most importantly of all, a proper inn – and a decent looking one at that. The sign above the door is freshly painted as are all the walls – proper paint, not limewash – the sign is – very slightly sacrilegious or at least it would seem to a very pious individual. The artist knew his work – it shows a fat and naked man – almost a cherub lying in a bed. On the man's head is a bishop's mitre. There is a screen next to the bed – the type of screen a lady might change behind.

You enter the bar. There are about half a dozen men – peasants by the look of them but reasonably prosperous ones sitting around at tables. Behind the bar is a powerful looking man – in his middle age. By the look of him, he may have been a warrior – and not that long ago. He has seen you enter.

“Gentleman. Take a seat at a table and I'll send me daughter over to you to take your orders. The first drink is free.”

The inn has recently been purchased and refurbished by the man behind the bar, Hooper Grey. He is a sixth rank Knight, recently returned from the Crusades, where he acquired a reasonable degree of wealth. He will brook no trouble in his establishment. The inn has been renamed 'The Bishop's Rest'. If asked about the name he will tell the party that he was told by the person he purchased it from that an inn of some sort has stood on this site since the time of the Selentine Empire and that during the time there was a Bishop in Erincester, it marked one corner of his Bishopric. As ecclesiastical staff were generally not free to travel out of the Bishopric without permission, the old Inn was as far as they could travel for recreation without violating the law. With the

new Bishopric expected to share many of the bounds of the old, Hooper hopes for a similar tradition to develop now.

With this type of clientele in mind, he has refurbished so that there are four single and three doubles rooms for 'quality people' available at 3 florins a night for the single rooms and 5 florins a night for the doubles. Space on the common room floor costs a penny, with a penny extra for clean straw but there are also a dozen cheap double rooms at a florin a night. All the rooms are clean – the difference is in the furnishings – cheap straw pallets and blankets in the cheaper rooms, mattresses stuffed with wool and down comforters in the more expensive.

Unusually for a tavern in Albion, the most common drink and the standard at the bar is honey mead. Ale and beer are available but a hermit priest in the nearby woods supplies high quality mead at a good price and the locals have come to enjoy it. Unfortunately the lidded wooden buckets in which he sells it do not travel well.

The inn is very much a family affair – Hooper's wife, Melody, is the cook – and she knows her business, and his sons and daughters, make up the staff. His oldest daughter is a comely lass of sixteen – and Hooper will quite happily kill anybody who does anything he is not happy about with her. Prices for the food and drink are below.

Noticeably absent from the menu is any game of any sort. The inn is located within a royal hunting forest and Hooper observes the law.

This is, in his view, something of a pity, as a magnificent stag – a 24 point buck – was seen near the hermits church less than a mile north of the inn just this morning. It would be a magnificent trophy for anyone with

permission to hunt in the royal forests – permission that the party currently has.

Assorted roast vegetables	4 pennies
Beef Ribs with honey sauce (the house specialty)	1 florin
Beef Steak	8 pennies
Bread (with free honey)	1 penny
Chicken Stew	2 pennies
Egg (cooked as you like)	1 penny
Ham (per slice)	5 pennies
Honey Pastry	1 penny
Honeyed Ham (per slice)	6 pennies
Mutton Chop	3 pennies
Roast Chicken	5 pennies
Roast Duck	7 pennies
Roast Mutton	7 pennies
Ale	3 pennies
Beer	2 pennies
Chaubrettan Brandy	5 florins
Cider	4 pennies
Mead	3 pennies
Wine (a good quality bottle)	5 florins
Wine (an adequate glass)	1 florin

The hunting of the Stag

Presumably the party will take the decision to try and track and hunt the stag the following morning. They will be given directions to where it was last seen – it is quite easy to get to the hermits church – they simply have to walk along a grassy path between apple trees from the immediate north of the inn.

The Church

Ahead of you is one of the most unusual and most interesting churches you have ever seen. Four or five stories tall, and made entirely of wood. But its most unusual feature are the strange wooden carvings near its top – dragon heads on the end of long wooden necks. You have seen such things before – the prow of Mercanian ships,

raiding ships. Seeing them on a church is strange. At the base of the church are a number of large bee hives with a few plump bees buzzing around them.

The hives, in fact, contain killer bees but this will only be relevant if the party does something to make them angry.

20-BEE SWARM

ATTACK	10	Sting (d4,1) and poison
DEFENCE	5	AF 0

MAGICAL DEFENCE	1		
Health Points	20	EVASION	6
Rank equivalent	5 th	STEALTH	1
Movement	Flying 10m	PERCEPTION	5

There is no sign of anyone tending the church or the bees at the moment. You were told that the stag was seen under the nearest apple tree to the Church. It's easy to identify this tree and in a patch of bare earth, even the most unskilled tracker could see the print of a large deer. On the grass, things might be a little bit more complicated.

A skilled tracker, such as a barbarian or a hunter will be able to track the stag using their Track Skill according to the rules on page 63 of the Dragon Warriors rulebook. The path that the deer has taken is indicated on the map of Jewelspider Wood by the red dashed line. A new tracking roll will be needed at a number of points as the deer crosses over into different terrain.

- One is needed after fording the river (this is not a difficult task – the river is only about a metre deep at the point that the deer crossed it. It is fairly fast flowing and a Reflexes difficulty of check of 12 should be used to see if a person falls but even if they do so, they do not face anything worse than being totally soaked on a summers day. (Note – at this

point a curious Caitshee will begin to follow the party – this will become relevant during a later encounter).

- When the deer passes over the first small hills.
- When the deer passes into the forest again. (Note – the encounter **The Sound of Battle** occurs at this point).
- When the deer passes through the ruins of the old villa. (Note – the encounter **The Restful Dead** occurs at this point).
- When the deer passes the second hills.
- After this the trail is fairly fresh and obvious towards the barrow site.

The Sound of Battle

You clamber down the side of the small hill and begin looking around for signs of your quarry. Suddenly off to the north east, you hear the clang of steel on steel and shouts and screams. It's the sound of a battle – and it can't be more than a few hundred feet away.

Assuming the party head towards the battle.

You run through the forest – it's fairly open here so this isn't very difficult. The sounds of battle are getting louder. It doesn't sound like a huge battle but nor does it sound like a duel between only one or two people. You emerge into a clearing and now you can see the battle.

About a score of men are fighting – half a dozen others already lie on the ground. The battle seems to be between a group of six soldiers – their armour is uniform but old fashioned, they are bare legged and fighting with short swords, and have formed a circle around another man – by his robes, a

priest you think. They are fighting a group of about a dozen men, and two women wearing an array of different clothing – in the case of one of the women no clothing at all, in fact one of the men is naked as well, it just was not obvious as first as he is – well, he is painted blue. These warriors carry various weapons. The battle seems fairly even at this point – the soldiers are outnumbered but seem much better at fighting together in an organised fashion. Do you wish to get involved on one side or the other?

At this point, the party is still about 30 metres away from the battle. If they ask what is being shouted, they should be told that the language is unusual – the soldiers and the priest are speaking in Bacchile and if someone understands that language, most of what they are saying seems to revolve around the idea that they must hold here while somebody else escapes. The warriors, on the other hand are speaking something similar to Visic – mostly consisting of curses and exhortations of strength.

What the characters are seeing is a haunting – as the Bishop fled through these woods with the Scourge he and his fellows were set upon by a party of Thulish barbarians. At this point, a group of legionaires and one of his priests fought an action to give him time to escape. The priest was the last man standing – he bore a *Ring of Red Ruin* which, in extremis, he used to slay the last surviving barbarian.

The battle will seem totally real to the characters – although they may well have suspicions about it – right up until the time they discover they can't actually physically interact with any of the spectral combatants. No matter what the party does, the battle will simply play out as it did five centuries

ago, all around them. But there are two other events of relevance here.

The first is that, when the party was fording the river earlier, a curious Caitshee saw them and began to follow them to see what they were up to. So far this has had no real effect as it is unlikely any spells have been cast by the party. But if they start to cast spells in the current situation, then any spell cast by a Sorcerer has a 50% chance of being miscast (roll 1d6 and compare to the list of spells of similar rank to determine what spell effect randomly occurs). The chance for a mystic is 35%.

The first warrior to attempt to enter close combat with the spectral forces will also find he is attacked by a Barghest. Such an attack will always occur by surprise (see description on page 50 of the Bestiary).

It is likely that the characters will need to deal with the Barghest before they even think of trying to deal with the Caitshee – assuming they work out that something following them is causing problems with the spells.

BARGHEST

ATTACK	20	Fangs (d8,6 and venom)	
DEFENCE	6	AF 2 (half damage from normal weapons)	
MAGICAL DEFENCE	15		
Health Points	15	EVASION	6
Rank equivalent	7 th	STEALTH	25
Movement	15m (30m)	PERCEPTION	17

CAITSHEE

ATTACK	14	Fangs (d8,3 and <i>Weaken</i>)	
DEFENCE	21	AF 0 (immune to normal weapons)	
MAGICAL DEFENCE	16		
Health Points	3	EVASION	10
Rank equivalent	4 th	STEALTH	26
Movement	12m (25m)	PERCEPTION	18

Note that when a Barghest is killed, it utters an unearthly howl. Its body emits a sulphurous mist and in this case it will transmute over the course

of about a minute into a moss covered fallen log.

If the Caitshee is killed, the character who struck the deadly blow is subjected to its curse (see page 53 of the Bestiary) but this curse will not take effect during the course of this adventure.

Just after the battle is over – just as the characters watch the Barghest change into a log, they will hear three blasts of a hunting horn from the east. These are coming from Father Eric who is only about 500 metres away cutting wood and who heard distant sounds of battle himself, and was waiting until they ceased. If they wish to find him, this is quite a simple task. And he is able to give them quite a bit of useful information. In fact he will be eager to do so.

The Turbulent Priest

Father Eric is not your typical priest. In fact, the Church hierarchy would not regard him as a priest at all as he has never formally taken holy orders or had any training whatsoever.

He is an elderly man – nearly eighty – who over sixty years earlier came across with one of the last Mercanian raiding parties to attack the north eastern coast of Albion before such attacks finally ended. He was wounded in the raid and left behind when his fellows withdrew – they believed him to be dead – but he was nursed back to health by a pious priest who convinced him that he too had a religious vocation.

He learned to read and read the legends of the Church and he became quite obsessed with the lost Scourge. He travelled to Erincester and went through the old records and found

reference to a sculpture being removed from the old city because a visiting senior dignitary of the Church had thought it too provocative (it depicted a naked woman in all her glory). The last Bishop of the time had argued that the statue simply glorified God's creation but agreed to remove it and it was taken away into the hills to be hidden in a place the Church used to store precious objects. It had been supposed to be destroyed but the Bishop had felt it too beautiful and precious for that. Some blamed the destruction of the city less than a year later on the Bishop's failure to obey his superior. Father Eric managed to work out the approximate location of the store and came to this forest. While exploring he found the old Selentine ruins in the forest and spent considerable time searching around them, even sleeping in them at night.

Then one night, under a blood red moon, the ground near him cracked open and a strange dead man appeared. Eric panicked and attacked the apparition and only barely escaped with his life.

He travelled across Albion researching for over a decade and during the course of this research realised that the apparition he had seen had probably been a Cadaver – a rare form of benevolent undead. He believes it is likely it is the remains of the Centurion who accompanied the Bishop as they fled Erincestra. If he had not attacked it, it might have revealed to him the location of the treasure trove and of the Scourge.

He returned to the forest and has single-handedly built his church of wood over a period of over fifty years. He tends his bees and makes mead as a source of income. He cuts wood with his old battle-axe that he keeps sharp

and ready. He has realised over the years that on the days of the blood red moon (a total lunar eclipse), the haunting battle takes place and the Cadaver rises if anyone is in the ruins. He cannot predict lunar eclipses but he knows that a necessary precondition of the red moon is that there must be a full moon and so on days before the full moon he is always in the forest waiting to hear the battle, knowing that if he does the Cadaver will appear again that night if somebody is in the ruins. He has been back himself on these nights, but the Cadaver merely drives him away. Perhaps you only get one chance to be told where the storehouse lies.

He hopes that the party will be willing to take this chance tonight. To sit in the ruins and wait for the Cadaver to rise and then to communicate with it. To find the store house. And the Scourge.

Father Eric wants the Scourge returned to the Church – but he believes there may well be other treasures in the storehouse as well.

If the Caitshee has not yet been dealt with, Father Eric is able to scare it off by blowing a high squeaking note on his horn.

The Restful Dead

One way or another, the characters should find themselves resting in the ruins described here over night. It may be because they have met Father Eric as described above. But if not, they will simply arrive at these ruins about sunset. There is a chill wind blowing through the trees and the low broken walls provide the best shelter available, unless they want to abandon their hunt.

For the last minute or so as you've headed through the woods, you have

been noticing carved stonework in the trees. Broken walls. An occasional pillar. You recognise the style – Selentine. They occupied the whole country for four hundred years and they left their mark. Some of the places they built remain in use, often rebuilt more than once since, but it is not that uncommon to find the ruins of a villa or a fort overgrown and abandoned.

There is a cold wind blowing – and ahead of you, you can see a ruin that is more intact than most of what you see. Two and a half walls of a room remain, over a metre tall. It looks like a decent place to set up camp for the night – it is very nearly sunset. And just a little after moonrise, you realise as you see a full moon low and large in the eastern sky.

Assuming they set up camp, nothing will happen until exactly midnight (a Sorcerer with depleted magic points will be able to tell when that moment occurs as his magical potency is restored.) For anybody who is awake:

Above you, you notice that the moon has gone dim and blood red. You hear a cracking sound. You look around – the earth itself is cracking. An arm thrusts up, and only a second later, quickly, but in very jerky movements, a man begins to emerge from under the ground. He is armoured – old fashioned armour like that you saw in the strangle battle earlier but perhaps more ornate. A purple robe, a purple crest on his helm – and purple skin as well. It looks like his flesh is one large bruise. He turns to face you, a short sword in his hand. He looks at you through pure white eyes, a grimace on his face.

The characters may attack – if they do, the creature will fight back but will not pursue them if they choose to run. But

if they do not act in a hostile fashion, he will not do so either. He will gesture to them to follow, and will lead through the woods until dawn, when they will emerge near the Barrow. Despite walking half the night they will feel energetic and invigorated as he leaves them and walks into the forest.

CADAVER

ATTACK	27	Gladius +1 (d8+2, 5)	
DEFENCE	20	AF 6 (Banded Armour +1, and +1 for skin)	
MAGICAL DEFENCE	14*		
Health Points	29	EVASION	6
Rank equivalent	12 th	STEALTH	16
Movement	10m (18m)	PERCEPTION	17

*cannot be mind controlled

Carrying: Banded Armour+1 (AF5) and Gladius+1 (d8+1,4)

The Stone Storehouse

There are two ways the party could arrive at this location. The best way (for the party) is to have followed the Cadaver here, ideally after having gathered information from Father Eric. But, if this has not occurred, this could also be where they finally catch up with the stag, and bring it down. Of course in that case, the party has little idea of what they are doing.

STAG

ATTACK	22	Antlers (d8,5)	
DEFENCE	12	AF 1	
MAGICAL DEFENCE	4		
Health Points	12	EVASION	7
Rank equivalent	6 th	STEALTH	20
Movement	20m (40m)	PERCEPTION	12

You are at the foot of a number of low hills. The one you are closest too, looks a little odd. Slightly more regular than the others, its grass very slightly different in colour. You think it has been constructed – a mound, a motte, or perhaps a barrow. They've tried to make it look like the others but have not quite succeeded. The biggest give away is that you can see an opening in

its eastern side – two stone pillars with a stone lintel above them.

This opening is only visible following the night of a lunar eclipse. Normally, without this obvious clue, most people would not realise the mound had been built.

In fact, it was built by the Church about AS350 for two purposes. One was to conceal a pagan temple – a stone circle – that still lies within the hill as part of the framework of the first large room. It was also intended to be used as a store for the Church's treasures and has been used for that purpose. This was the Bishop's target as he fled Erincastra with the scourge and he did make it here.

If the party approach the entrance.

You get close to the entrance and you realise that a skeleton – quite an old skeleton, by its colouration, is lying in the entrance. Sprawled face down in the earth.

This skeleton is the body of a man who came across the barrow a century ago just after a lunar eclipse and decided to have a look inside. This has happened a few times over the years – this man came closer to escaping than most.

1. Within the Stone Circle

You have entered a round room – almost perfectly round, except that the walls and the domed ceiling seem to be built of rock that has been rammed into place – not worked stone, but ordinary rocks crammed together. Except – at twelve evenly spaced points around the wall, including where you have come in, there are columns and lintels, very much like you would see in a stone circle. It is as if somebody has buried a stone circle in a pile of rock and then

covered that in a pile of earth leaving space inside. In fact, you really think that is what has been done. The room or the circle is about fifteen metres across. Four of the – well, let's call them the archways that were one part of the stone circle remain open. The one you have entered through, and the three farthest away from you – the one directly opposite (the western one) and the two on either side of it. It is dark and by lantern light – there seems to be something blocking much of the southern of these three passages, but you are not sure what it is. And ahead of the middle passage seems to be a – well, it looks like a stone slab with a carving on it – a statue? An effigy?

There are three bodies near you. They are each in a very different state of decay. The one closest to you is largely intact, though certainly not fresh – he's been dead quite a while, but months or years at most. The next is – well, almost skeletal, a small amount of skin remains, and the final one is nothing but dry bone.

Between you and the three open archways the floor is covered is a sickly, slippery looking green slime. You're not sure what it is. It does not look pleasant.

The slime is in fact perfectly harmless – but as the characters pass that point of the room, a number of grey, winged undead creatures with antlers on their head – six of them – will fly out of the two clear passageways apparently out of nowhere at a quite incredible speed. There are six of these altogether.

GRAVE GAUNTS

ATTACK	16	Spear (2d4, 4) or Antlers
DEFENCE	9	(d6,3)
MAGICAL DEFENCE	9	AF 1
Health Points	9	EVASION 7/3
Rank equivalent	4 th	STEALTH 15
Movement	8m (fly 90m)	PERCEPTION 6

After the battle, the characters will hear a voice calling from the northeastern passageway – in Elleslandic, in panicked tones.

“Anybody out there. Help me. For the love of God, help me.”

It is a trick from the creature at the end of that passage.

The statue is beautiful work in pink marble. A stunningly beautiful naked woman lying as if asleep. It must be worth a fortune – if the right buyer could be found.

2. The Gray of the Grave

The passage widens into a chamber of sorts. There is a pile of skulls in one corner. There's no sign of anybody calling for help – but there is a very odd creature coming out of the southern passage towards you.

Grey, seething, like a blob of rancid fat, with eight toad like eyes, four legs, four clawed arms, and four dripping gaping mouths. It does not look friendly.

NARGUT

ATTACK	16	Acid Bite (d10,3) Claw (d8,5)
DEFENCE	4	AF 0
MAGICAL DEFENCE	4	
Health Points	21	EVASION 2
Rank equivalent	6 th	STEALTH 14
Movement	10m (20m)	PERCEPTION 7

3. The Strange Pillars

There is a T-intersection here – or a crossroads, depending how you look at it. Passages north, south, and east, and to the west a large archway with a passage beyond it.

Each side of the archway is a pillar. One is carved to resemble a wolf

standing on its hind legs, the other a bear in the same position, facing each other. They are very well carved. Each has a collar as part of the carving with a metal ring set into the middle of the front of the collar. A chain hangs from each collar. On the ground is a metal ring set equidistant between the two creatures.

Carved into the lintel above them is a phrase in Bacchile.

CAETERIS PARIBUS

Anybody with basic Bacchile will read this as: "All is equal."

Anybody with intermediate Bacchile will read it as: "All other things being equal."

Somebody who is fluent in Bacchile will understand it to mean: "All other things being equal or held constant."

The party may decide to try and chain the animals to the ground. This can be done but it involves stretching the chains to their absolute limit. It takes effort.

It is also possible to chain each animal carving to the other so their collars are connected by a hanging chain.

If this is done, you can pass through the archway in perfect safety. But unless the two animals are chained together, they will animate as statues and attack.

BEAR STATUE

ATTACK	17	Claws (d8,5)
DEFENCE	7	AF 4

MAGICAL DEFENCE	3		
Health Points	23	EVASION	4
Rank equivalent	6 th	STEALTH	10
Movement	10m	PERCEPTION	6

WOLF STATUE

ATTACK	15	Fangs (d4,5)
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DEFENCE	3	AF 4	
MAGICAL DEFENCE	1		
Health Points	10	EVASION	3
Rank equivalent	1 st	STEALTH	16
Movement	12m (25m)	PERCEPTION	11

4. Fungal Infection

This corridor is absolutely stuffed with various types of fungi up to a height of about a metre.

This passage does have to be traversed. It can be totally avoided. It should be totally avoided, but if it isn't, half way along its length, the party will be attacked by two Fungus Men.

FUNGUS MEN

ATTACK	13	Club (d3,3)	
DEFENCE	6	AF 1 (3 versus stabbing weapons)	
MAGICAL DEFENCE	6*		
Health Points	10	EVASION	3
Rank equivalent	2 nd	STEALTH	3
Movement	8m (15m)	PERCEPTION	9

*Immune to mind controlling spells

5. The Eternal Guardian

As you enter this chamber, a shrouded figure bearing a large two handed sword stands before you. You hear in your heads – not words, but meaning. "Leave now or die. None shall pass."

The guardian will attack if they attempt to pass.

MUMMY

ATTACK	18	Two-Handed Sword (d10,5)
DEFENCE	12	AF 1

MAGICAL DEFENCE	9		
Health Points	12	EVASION	4
Rank equivalent	6 th	STEALTH	12
Movement	10m (15m)	PERCEPTION	15

There is a pile of old bones on one side of the room. These are the mortal remains of the last Bishop of Erincastra. If carefully examined, the characters will find a bishops ring on one of the fingers. He managed to get past the creatures on the way in

because he was holding the scourge – but he could not survive on the way out.

5. The Treasures of the Church

As you enter this chamber, you realise you are looking at the type of treasure hoard, even a Dragon would find reasonably respectable. There is a lot of coin, some jewellery, and who knows what else all piled up.

On top of the pile is a carved wooden box covered in flaking wax seals.

If opened, inside the party will find the Scourge of Gatanades.

Beside this, the treasures in this chamber comprise the following.

7432 silver coins (Selentine)

540 gold coins (Selentine)

Six items of Jewellery:

- a black marble scepter engraved with the figures of the old gods (value approximately 800 florins)
- a platinum pair of gauntlets set with a Chrysoberyl. Its design is reminiscent of other, similar pieces known to have been made by elves. (value approximately 2000 florins)
- a simple but elegant copper hat pin set with a White Garnet. (value approximately 100 florins)
- a quite elaborate gold eating knife with the maker's mark. (value approximately 1,000 florins)
- A golden hour class of exquisite craftsmanship (value approximately 10,000 florins).

The End of the Adventure

The question arises as to what the characters will do with the Scourge. Though it does have the potential for misuse it is genuinely, one of the most sought after relics of the Church – a direct link to the Saviour himself.

Their best options may be to place it into the hands of Father Eric – he is probably the land's greatest authority on the Scourge and he will in time be able to validate it and present it to the Church hierarchy and have it accepted as genuine.

The new Bishop of the Borderlands also has reason to trust the party and would relish having this artifact lost from the Ancient Bishopric in the hands of the new.

Any other path of trying to present it to the Church is likely to be problematic. Plenty of people claim to have true relics – the Church is used to dealing with fraud and will most likely assume anybody turning up with one of the most sought after of all lost relics to be some sort of madman or miscreant. There are certain zealous Churchmen who would seek to test the veracity of the characters claims by using the scourge on them – given half the chance.

The rest of the treasure – technically it is the property of the Church. But with the exception of the statue, there's absolutely no way this could be proven. Handing over some or all of the treasure to the Church could lead to great favour – but keeping some or all of it for yourself is perfectly safe, and given the value of the Scourge to the Church, even they would accept it as being a reasonable payment for the characters labour.

The Scourge of Gatanedes

The Scourge that was held within the Cathedral at Erincastra was considered to be genuine because of one property it possessed above all. It could not be used to harm a person who had confessed all of their sins and crimes. If a person was whipped with it, however, when they had not confessed all of their crimes, it was as effective as any other similar whip in inflicting punishment.

In theory this made it a powerful instrument to determine whether or not a person was guilty or not guilty of a crime. If a person claimed to be innocent and they were in fact guilty and they were struck with the scourge it would cause both pain and injury. If they were truly innocent and telling the truth, the scourge would strike them and they would be uninjured and would not feel any pain from the blow.

In practice, things were not that simple. For a start, a person had to have confessed all their sins and crimes to avoid pain and injury. A thief accused of murder might truthfully deny a murder and would still feel the pain of the scourge because of his crimes.

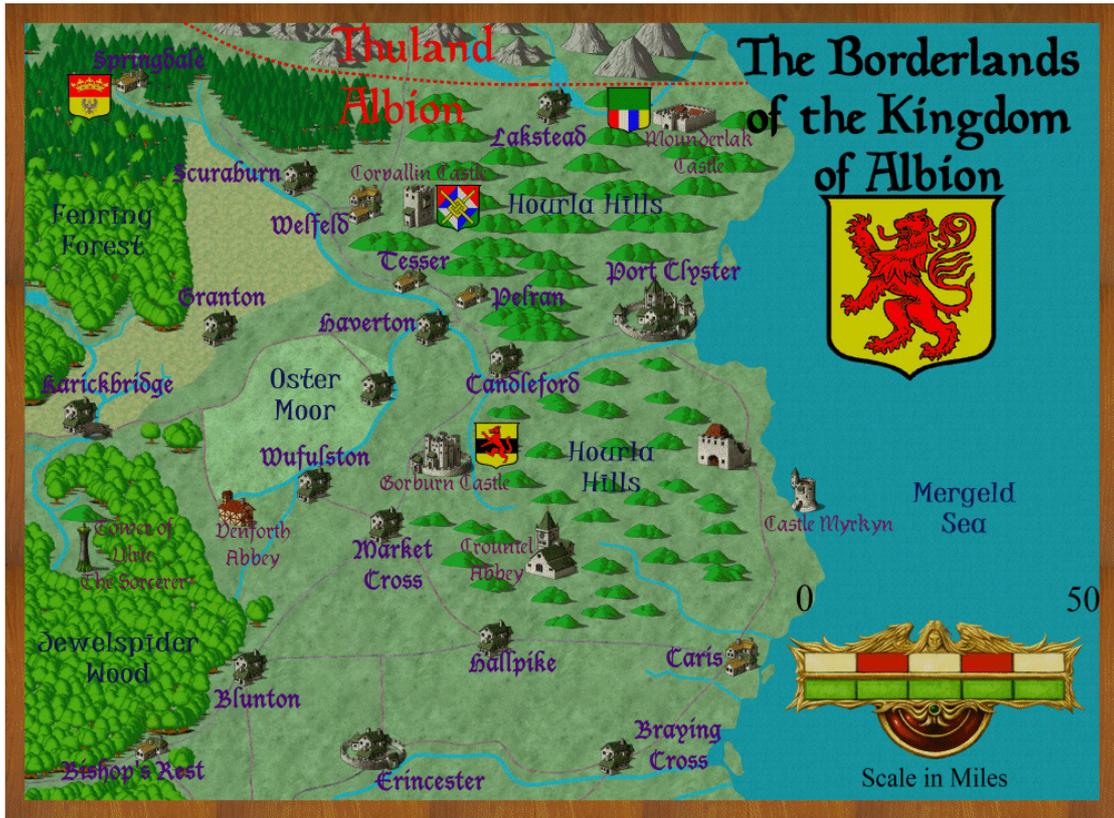
The scourge could therefore be – and at times was – used as an instrument of torture. A person would be flogged with it repeatedly and questioned between each stroke and the flogging would continue until the person stopped feeling pain – whether because they had confessed everything or because they had been beaten into unconsciousness or death.

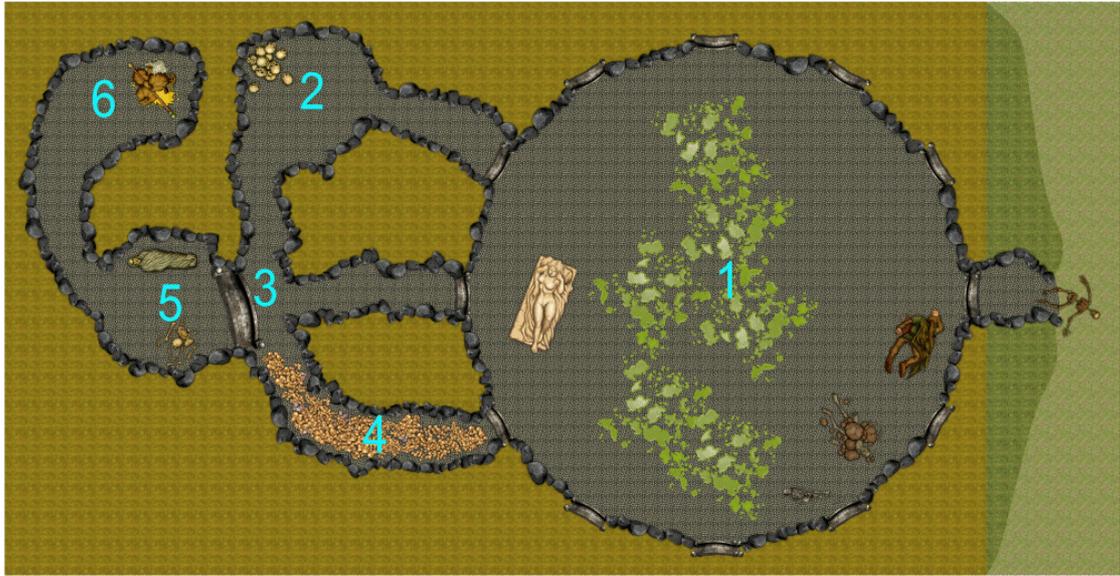
This is an extremely painful instrument – it was after all designed for the infliction of extreme pain.

In terms of games mechanics, if the scourge is used, there is a one in twenty chance with each stroke of 1d3 health points damage being inflicted. The traditional maximum number of strokes of the scourge inflicted in the Selentine Empire (and the number received by the Saviour Gatanedes) was 39. With such a flogging, the average healthy man should survive the experience – but this is by no means certain.

The scourge has one secondary magical property – while it is being held by a person, undead and non-natural creatures (demons and the supernatural) must overcome a **MAGICAL ATTACK** of 25 to approach the person holding it. If they fail, they are held back for 1d20 combat rounds – after which time they can approach freely.

The Maps





The Stone and Circular Storehouse