

Field Guide to \$2⁹⁹/₁₀₀
MONSTERS
Volume I: The Points Papers



What Is QAGS?

QAGS (pronounced "kwags") is the Quick-Ass Game System, sold separately. QAGS emphasizes fun and ease of play over math. All stats and mechanics in this book refer to QAGS, but can be easily converted to other systems.

How Do I Use This Book?

This sourcebook can be used by GMs and players alike. A GM can read through the entries and select monsters to use in her game, or even base a campaign around the information given here. Once the GM has removed the monsters' Numbers (see the middle of the book for more details), the book can be used as an in-game prop. For instance, recovering the lost Points Papers can be an adventure in itself. Once the PCs possess the text, they can use the *Field Guide* to research supernatural menaces. The entries give solid information about various monsters' habits and weaknesses, but still leave many questions unanswered. GMs should, of course, feel free to deviate from the *Field Guide*'s descriptions as they see fit.

Who Made This Book?

The text of this book was culled from a much lengthier manuscript by Dr. Phillip Points. This manuscript, as well as several other volumes of Dr. Points' work, is currently located in the Hex archives. As we edit Dr. Points' work, we will make additional material available in our publications and on our webpage.

This edition of the Points Papers was edited by Kevin Butler, Leighton Connor, Steve Johnson, Stacy Stroud, Ryan Trimble, and Jason Whisman. The cover illustrations were provided by Mark Kidwell and Chris Newman. Interior illustrations were supplied by Eddie Mefford. Layout and design were handled by Kevin Butler and Ray Forsythe.

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INTRODUCTION

As the night rises around me, I pen the final words of this manuscript. After three years, I am ready to present my findings to the world. You, dear reader, will soon pierce the veil of story and myth to see what terrors and torments truly do exist around you. The modern world is a land of science and reason, but reason must recognize that there are strange and terrible forces at work upon the world. I have endeavoured to investigate those forces, and to catalogue them in these pages. I earnestly hope that my work will lead to a new field of study focusing on the supernatural, and provide a solid basis for those who follow. Only through study will we remove the fog that clouds our understanding; only with knowledge can we defeat the murderous vermin that crouch in the shadows.

This first volume focuses on the creatures and beings of the darkness. Do not be fooled into thinking that I have adequately catalogued all creatures; I most certainly have not. I have, however, attempted to move discussion of these creatures out of the realm of legend and folklore, and into a rigorously scientific context. I have recorded only well-documented sightings, trustworthy accounts, and personal experiences in this volume. Multiple sources of objective evidence were required before I would place my stamp of acceptance upon any claim. For example, the tales of dragonkind are many and varied, but they certainly have no basis in fact. A reptilian monstrosity of great size would be immediately noticed in our modern day. When travelers visit every part of the globe, and word of their discoveries can reach us within months, there is no place for gigantic beasts. In the realm of the unholy it is difficult enough to separate fact from fiction without the researcher compounding the error. I have endeavoured to be clean glass, focused upon my objective, but never distorting it. My standards were rigorous, and I trust that they have served to achieve my purpose.

While organizing my inquiries, I noticed some obvious commonalities amongst my subjects, and so I have employed a simple categorization system. Cases that at first appear to be ordinary diseases, but which upon investigation (oftentimes by the most reputable men of science) prove to be quite extraordinary indeed, I have classed as *Unnatural Afflictions*. These unholy plagues can enfeeble the strongest man, or even transform a man into a monster. When supernatural visitations invoke mental or spiritual excitation rather than physical illness, I have classed them separately, as *Torments*. Beings now ethereal in nature, but which seem formerly to have been mortal, have been grouped together as *Restless Spirits*. More corporeal expressions of death, such as animated corpses, are titled the *Un-dead*. Finally, there are the *Other Earthly Peoples*. Beyond the scope of our civilization, there exist whole other races of intelligent creatures inhabiting the Earth. These races possess cultures, languages, and even cities, founded upon entirely inhuman concepts, and we would do well in attempting to understand them.

Tomorrow I shall prevail upon the Royal Post to deliver this work to a fine publisher of firm reputation. Then the search for true knowledge about this field shall begin. I exhort my readers to take up pens and notebooks, to arm themselves with wooden stakes and silver knives, and to begin systematic analysis of the hidden creatures lurking on the edges of civilization. I entreat all who read these words to learn the truth, so that we, as a race, might not be ignorant. When sufficient strong minds have embarked on this great project, I predict that the flood of reason will roll over like a tidal wave these creatures who would destroy us. Once these studies are underway, I am sure much of the information I have compiled in this volume will be

4 - FIELD GUIDE TO MONSTERS: VOL. I

seen as incomplete, at best; but that is a price I will happily pay, knowing that my humble efforts have, in some way, encouraged mankind to push back the dark.

Phillip A. Pounts, Professor of Natural Philosophy

I. UNNATURAL AFFLICTIONS

The Devoured

Beneath the façade of our moral society there lurks a more sinister world. Gentlemen of good standing seek improper relationships with trollops on the streets. Strange concoctions of herbs and powders are imbibed or smoked to alter the senses. Even the world of the supernatural has its vices, and first among them is the Devoured. They alone among the living beings of the world seek their own destruction, and not in any simple way. It is their earnest desire to be eaten by other creatures. I do not mean that they are like some worms found in more savage lands; they do not wish to be swallowed so as to live on inside a host organism. The Devoured have but one goal—to die as the sustenance of others.

My investigations demonstrate that the Devoured are uniquely suited to achieve their strange aim. Certainly, all who claim to have tasted their flesh report that it is most tender and succulent. The finest chefs of Paris could not improve upon the Devoured; neither venison nor veal can compare to the unique flavor of even an unprepared meal made from these creatures. Rarely is cooking deemed necessary, for the men who seek out the Devoured are consumed by desperation. The Devoured, you see, do not depend on flavor alone to insure their consumption. The most powerful draught of laudanum cannot compare to the power of one taste of the Devoured. Men have been known to forsake their family, fortune, and good name in quest of a second bite. The fires of desire are overwhelming for these poor souls. Never do they experience a moment's peace, except when they are in the midst of a meal. One particular victim, a casual acquaintance of mine, spent twenty-nine years chasing after the Devoured—and though he was dying and aged beyond his years, he would gladly have spent thirty more years chasing after one more taste of this creature's flesh. Rarely, though, do these poor wretches last thirty years, or even three. Tasting the flesh of the Devoured leaves a man desperate for only one form of sustenance. All other food is ashes in his mouth. The demented souls who eat of this creature often waste away from starvation in the midst of their pursuit of food.

Luckily, the Devoured are not numerous. The very fact that the creatures long to be eaten keeps them in check. They care not if one or one hundred of their ilk are consumed at one time. All they know is the insane urge to pursue their own deaths. The astute among my readers will conjecture that some motivation must be present. Serving as another's evening repast cannot be a goal unto itself. With the help of a wise man of Araby, I studied this mystery at great length. I will not bore you with the details of my study. Suffice it to say that through experimentation and questioning of victims, I have documented extensively the self-destructive nature of the Devoured, but have determined no definite justification for their actions. My Eastern associate knew of a legend, which he considered to have a strong basis in fact, that the Devoured were created by a great wizard to punish his gluttonous son. The wizard, according to the tale, held a great feast in honor of his child and presented him with a special dish made

from the meat of the Devoured. At the end of the feast, he explained the origins of that dish and then released the remaining creatures into the world. His son spent the rest of his life scouring the world for the Devoured, as so many still do today. Another colleague of mine, himself a victim of the Devoured's curse, was convinced that the Devoured are the physical incarnations of damned souls, whose Hell is literally found on Earth. He conjectured that these souls were cannibals in life, who are now condemned to relive their crime over and over again in death. No proof exists for either of these conjectures, though I can offer no better explanation.

My final mention of this creature will be a warning: my studies have also failed to yield any cure for the rabid desires that the Devoured induce. Though many texts tell of mystical treatments and the power of holy talismans, not one of the victims I have spoken to reported any success at overcoming the terrible compulsion. All of them had tried cures at one time or another, but none of them had met with any success. The Eastern sage assured me that in the wilds of Africa the wizard's castle can be found, and that inside that castle is a tome containing the secret of summoning and destroying the Devoured. However, he knew no details that would prove his tale, nor did he have any supporting documents. I must therefore discount the story and the cure.

The only hope for any gentleman is to avoid ingesting the Devoured. To this end one must be extremely careful of what one eats. I advise all gentlemen: Inspect the supplies your cook purchases on a regular basis, and treat your servants with kindness, for they could damn you with a simple meat pie. When dining at another's house, be sure to eat only that which your host does. Never sample any wares from street markets or in strange locales. Also, remember that the meat of the Devoured is extremely savory. If all meals are kept very plain and tasteless, then spotting a contamination should be a simple matter of smell. Following a diet of fruits and vegetables alone can be helpful, but only a man committed to constant vigilance can hope to avoid the fate of the eternal wanderers who pursue this small but terrible creature.

Vermis imitor

In chronicling these Afflictions, I hesitate even to mention *Vermis imitor*. 'Affliction' implies a sort of mindless evil, while *Vermis imitor* is anything but mindless. Still, I must tell all I know about these creatures, for they can be among the most difficult of fiends to recognize.

If you were to encounter *Vermis imitor* out in the world—and I sincerely hope, dear reader, that you are spared such a fate—it would look like nothing more than a common garden slug. These creatures are faster than any slug, though, and their dozens of sharp teeth contain a powerful toxin. This toxin, when introduced into the human bloodstream, induces slumber in a matter of moments. The creature is then free to slither inside its innocent victim, typically through the mouth. Once inside, the beast makes its nest inside the stomach. The victim awakes, most likely remembering little of what has occurred.

At this stage, there is still hope for the victim. If the creature's presence becomes known, certain steps can be taken to remove it without the loss of the victim's life. One must pay close attention to potential warning signs. Are your memories of the recent past increasingly befuddled? Do you experience strange bouts of fatigue and deep melancholy? Are you periodically secreting a thick, indigo-colored fluid? If so, you must find a trained professional who can

6 - FIELD GUIDE TO MONSTERS: VOL. I

rip the creature from your gut and set it aflame, before it consumes you entirely.

But this sort of beast—the worm that feeds on a man from the inside—is not unknown in the field of medicine. What, then, makes *Vermis imitor* so horrible? Simply this: as the creature feeds, so it grows, and as it grows, it replaces the man's organs with its own body, eventually replacing even his brain. . .yet this is not the end. Approximately six months after infection, this most cunning and malicious of the creatures of the night wholly takes on the role of the man whose skin it now wears. It speaks in his voice, it maintains relations with his fellows, and it practices his trade; yet all the time it seeks out others of its kind. Once the creature has found another of its race, also wearing the flesh of a human, the two mate. I confess I do not know the details of this process, and shudder even to think of it. Yet one thing is certain—the coupling will inevitably fertilize one of the creatures. Over the course of the next year, the *imitor* will grow spore sacs and its host's mid-section will swell significantly. That is the key warning sign to look for in one's neighbors; the tell-tale bulge that makes the host appear to be with child, even if he is a man. At this point, action must be swiftly taken. If not, the creature will erupt; the parent forfeits its life, secure in the knowledge that its progeny will live on. The spore sac will spew forth hundreds of tiny, winged larvae. These creatures descend to earth, where they will drop their wings, and grow, and wait for unsuspecting human victims.

As for the inner workings of the creature, little is known. My compatriots and I were once able to capture a grown sample in Stockholm, though before we could conduct more than a rudimentary examination, we noticed the swollen spore sacs and found it necessary to burn the creature. Fortunately, *Vermis imitor* is no more resistant to harm than a garden slug (or a human being, depending on the stage of its life-cycle). Even now I shudder to think what would have happened, had those spores lived; I shudder also to think of the unknown numbers of *Vermis imitor* that lurk in the darkness even now, swelling with progeny, patiently waiting to expand their numbers. Truly, these creatures seem to be little more than the natural enemy

II. RESTLESS SPIRITS

Wraiths

Wraiths are vivid images of the departed which appear but for a short time, usually only once. The apparition's desire is seemingly to complete a final task or deliver warning from beyond before the wraith travels on to the next realm. Upon occasion it will utter the message aloud. It is difficult to substantiate the existence of wraiths, as they often appear to only one person at a time. More disturbing, from a research standpoint, is the existence of wraiths resembling still-living persons. While even less frequently reported than conventional wraiths, the reports of certain eminent researchers cannot be discounted. These incidents throw into serious doubt the concept of the wraith as a true spirit. It is possible that the wraith is a being which may assume the likeness of another to achieve its own ends. Such an entity might be a malevolent force attempting subterfuge, though reliable accounts consistently portray the wraith as neutral or benevolent. Alternatively, the wraith might be considered an agent of destiny like the Black Dog, altering the fate of those who recognize its form. Either possibility must be treated as a simple hypothesis, and I urge the dedicated reader to engage in research so that the truth might be uncovered.

Unforgiven

The most terrible of the restless spirits is surely the Unforgiven. Imagine, if you will, the trial of eternal judgment, when the value of a man's life is weighed. Some are judged not worthy of Heaven or Hell; vile, pathetic souls who, in life, turned their backs on right and thus forsook the realm of Heaven, but who did not commit deeds heinous enough to merit eternal damnation. Instead, they are forced to wander the Earth for eternity trying to prove that they are worthy of one realm or the other. Do not ask how I know this is true. Even you, dear reader, do not wish to know to what extremities my researches have taken me.

It is known that the Unforgiven may overpower the functions of any living creature, man or beast, and force the wretched victim to do its bidding. Only those who are stout of purpose or strong of heart may resist the influence of these spirits. The Unforgiven may not compel a creature to act against his nature, but it will exploit any weakness of will to gain its goals. Those who do not resist with all of their might fall to the Unforgiven. It is by the acts of these lost ones, utterly dominated by the spirits' will, that the Unforgiven are ultimately judged. Many such beings have wandered for centuries and wish only to be free. Hatred and rage bring them their only joy, and thus these are the emotions they bring out in their victims. Great evil is simpler to accomplish than great good, and almost all Unforgiven tread the easy path from their purgatory. Evil men are pushed to ultimate acts of cruelty and suffering in the hopes that the gates of Hell will finally open for the entry of the Unforgiven one. Those men who already have a propensity toward evil may gain supernatural strength while so possessed. Ultimately, those who are thus spiritually ensnared most often go insane or end their own lives.



In my studies, I have spoken with people who have been possessed by the Unforgiven. They do not often remember the experience, or mention that the time spent possessed felt like a dream. If this is true then the spirit may in fact take over all of the faculties of its victims. Because of this it seems possible that the spirit can even enter the victim's mind, taking on his personality. It would seem that a person could be possessed by a spirit and, unless the spirit wished otherwise, none of the victim's acquaintances would suspect otherwise. Having said that, a few common traits have been witnessed in those possessed. The odor of rotting meat is often present in the victim's vicinity, even when no meat is present. Though a few victims wholeheartedly accept their fate, most who suffer from the curse of an Unforgiven's presence can be recognized by the appearance of inward struggle. Finally, when the spirit engages its supernatural abilities, an otherworldly luminescence has been known to appear in the host's eyes.

Once the spirit has taken possession, there is but little hope for the host. The spirit itself cannot be killed, as it is already dead. If, however, the host can summon up tremendous force of will, he can break the creature's hold, causing it to retreat and be weakened for a long period of time. All reports agree that the Unforgiven may only utterly control their host at night; if the victim can survive until morning, he will be released, at least temporarily, from the crea-

8 - FIELD GUIDE TO MONSTERS: VOL. I

ture's power. Such a fortunate one should leave the area posthaste, and not wait for night to fall again. He may not be as lucky the next time. Unfortunately, the only other surcease for the possessed comes in death. This, too, leaves the Unforgiven weak and unable to possess other creatures for a long period. Only when the Unforgiven has weighted the scales of his immortal soul towards Heaven or Hell will he ever truly depart the mortal sphere. All other victories last but a short while, for no mere man may force a judgment that has not been made.

Poltergeist

The poltergeist may be considered the unruly child of the spirit world. Its intent is not to accomplish evil; rather, it seems to revel in pranks and mischief. This spirit exhibits itself as a force rather than as a specific presence with a goal. Several eminent writers have theorized that the poltergeist is not the soul of a deceased person, but rather is the manifestation of raw emotion. The evidence compels me to consider this position. It is known that the poltergeist tends to restrict its activity to a specific building or area. Further, such locations tend to be the sites of events that evoke strong emotions (such as slaughters, battles, or particularly gruesome deaths). The minimal intellect of the poltergeist provides the final support for this theory. Nevertheless, though I have spent many months in search of additional confirmation, I cannot state for certain that this explanation is accurate.

The poltergeist manifests itself through loud moaning, whimsical antics, and the capricious destruction of property around it. A poltergeist may interact with the persons around it, but rarely if ever engages in dialogue. Its interaction tends to remain non-verbal. While many of the poltergeist's activities are best described as parlour tricks and annoyances, an agitated spirit may effect horrific amounts of damage and can be extremely dangerous to the living. An example of the poltergeist is the "Bell Witch" of the Americas. Named after a farm family afflicted by the spirit, this poltergeist stands as possibly the most documented case of any malevolent spirit and bears further reading by anyone who wishes to become an expert in the field.

Shade

The shade is similar to the wraith, in that it often appears as the fully formed image of a deceased person. It is different, however, in its persistence. Shades often remain in contact with the natural world for decades, and apparently form from the violent deaths of their living selves. More specific requirements may exist that are not known, given the rarity of this type of spirit. Shades exhibit a unique intelligence in comparison to other spirits, and are often as articulate as they were in life. Most often they assume the semblance they had at the moment of death, leading them to present a most horrifying visage to the world.

Because of their intelligence and the apparent mechanism of their formation, there are as many beneficent shades as there are malevolent ones. The latter kind present a serious threat, as they can manipulate their environments with almost the same degree of skill as a poltergeist but with a much greater degree of cunning. Caution must be used in the presence of any unfamiliar shade (and there are few who may style themselves the close familiars of a shade). That aside, shades are valuable research subjects. Shades that have been interviewed fall into two groups: either they have some specific goal to accomplish before they feel they can rest, or else they are so happy in their current circumstances that they prefer not to leave.

A good example of the latter is the "Man in Grey," the shade of the Drury Lane Theatre. It is uncertain whether this apparition chooses not to speak, or cannot. He is normally dressed in

long riding cloak, boots and three-cornered hat, and is said to haunt the Upper Circle portion of the theatre. The theatre staff consider a visitation by this shade to augur well for those he visits, as he appears almost solely in the midst of excellent performances by the company. The spirit's interest in performances, shown by his attention and occasional pantomimed applause, as well as his continuing history at the theatre, marks him as true shade.

III. TORMENTS

The Dark

Though 'Fear of the Dark' is a common anxiety for children, most gentlefolk dismiss this fear as they grow older. Every so often, however, no matter one's age or station, one feels an unexplained and overwhelming dread induced by the surrounding dark. That feeling of being watched, of something just behind one's back, has driven many men to the brink of insanity.

Fear and madness are the essence of the Dark, a creature which, pursuant to its ancient origins—I believe the Dark to be older than the earth itself, though by what margin I cannot say—is represented in the lore of all peoples around the globe. In Teutonic folklore, the Dark was viewed as a single creature.

This form of the Dark, called Alp, was believed to be a tormenting night-demon that entered the nightmares of its unfortunate victims. The Basque lord of darkness was Gaueko, whose name translates as 'he of the night.' Gaueko appeared as a gust of wind; by some accounts it seemed friendly towards humans, but by most it was considered a destructive force.

These are but a sample of the myriad accounts one finds of this ancient enemy, and they but hint at the unspeakable terror the Dark may induce; terror I have experienced firsthand, though I tremble even to think of those times. The modern alienist may posit any number of explanations for sudden, irrational madness, but he inevitably fails to consider the possibility of a single, malevolent entity.

In my few, brief encounters with the Dark I have been denied the opportunity to probe its mysteries, and can offer only the simplest insights. It would seem that the creature (or creatures—who knows how many of the Dark roam the night?) has many forms; but, no matter the form, it works towards a single agenda. It preys on fears and shortcomings, making the strongest man succumb to his worst nightmares. It can alter one's perceptions on a grand scale, recreating forgotten traumas and painful memories, callously dissecting the human soul with sharp mental talons. As I cannot even speculate on what sort of material composes the Dark, or what natural laws it obeys, I do not know if the creature can be destroyed; however, even children know that it is powerless in the presence of light. Indeed, as we would do well to recognize, children are wise to fear the Dark.

The Black Dog

This creature is known by different names throughout the British Isles. In Anglia, where the beast seems to be most active, it is called Black Shuck, or sometimes Old Shuck ('Shuck' from



10 - FIELD GUIDE TO MONSTERS: VOL. I

the Saxon *succa*, or 'demon'). The people of Yorkshire call the creature a Barghest, and in Wales it is referred to as the *Gwylgi*, or Dog of Darkness; the inhabitants of the Isle of Man call the creature a *Mauthe Doog*. My associates from Belgium tell of the *Kludde*, which can appear very much like a black dog. However, the *Kludde* walks as a man and rattles chains, which suggests that it is some form of restless spirit, and not related to the Black Dog of Britain.

In appearance, the Black Dog is very large, nearly the size of a calf, and possesses glowing emerald-green eyes. The dog moves in complete silence, though some report that the clicking of its claws is occasionally heard. When the dog bays, its howl is unearthly and bone-chilling. Its breath is icy cold, reminiscent of death.

While an encounter with the creature is quite unsettling, the Black Dog rarely causes direct physical harm. Rather, the dog is an omen of misfortune and death to come. Traditionally, seeing the Black Dog means that you or a member of your family will die in the near future. In all my research, I have found only one report of the creature causing direct harm, an account from Bunguy in 1577, in which a Black Dog tore through a church, killing three. Two of the victims appeared to have died from strangulation, and the third was "as shrunk as a piece of leather scorched in a hot fyre."

There are no known ways of avoiding the curse of the Black Dog, though its nature suggests a few possibilities. If the creature is truly a demon, holy articles will likely hold the creature at bay. And as with fairies, demonic creatures are susceptible to various forms of trickery. I theorize that the creature may actually be one of the "Death Dogs" of the Wild Hunt, in which case it can be harmed by iron and other objects which are hurtful to fairies. Only the descendants of Ean MacEndroe of Loch Ewe in Scotland are immune to the power of the Black Dog, thanks to a fairy blessing bestowed upon Ean.

Incubus

From the Latin *incubus*, or 'nightmare' and *incubare*, 'to lie upon,' this term refers to demons which come in the night to fornicate with unprotected women. I do not know if the Incubus is a specific breed of demon, or if 'incubus' is rather a role that a variety of demons may play. Indeed--and I mean no disrespect toward the Clergy--so much of what is written about 'demons' is slanted toward a purely dogmatic perspective that the accumulation of solid facts is difficult at best. What little is known about the Incubus (and Succubus, below) comes from the victims of these foul creatures.

The victim of the Incubus rarely awakens during the experience, but she will most likely have a dream about the encounter. Women who do not practice proper modesty and decorum are especially prone to attacks by this creature, as are unwed women, since the demon is reluctant or unable to approach a woman while her husband is near. (Ah, would that my dear friend Sir Francis had known of this precautionary measure! By bringing the Lady Constance along on his travels, he might have avoided much grief.) The Incubus is seldom known to have killed its victims, but the heinous crime it perpetrates upon the fairer sex is enough to make one's blood boil. To avoid this terrible fate, modesty and marriage should be a lady's watchwords, and constant vigilance should be the husband's. Should the victim of an Incubus bear a child from the unholy union, the child will most likely possess supernatural powers of some variety. Some accounts hold that the wizard Merlin was born of such a creature, though as this knowledge comes to me only second- or third-hand, I cannot vouch for its accuracy.

CREATURE NUMBERS

Have you ever had a player whip out a sourcebook and start quoting stats to prove that your game is completely wrong? No matter how you respond, your game loses a bit of its magic. Until now, the your only recourse has been to beat the player to death with his own sourcebook, but Hex has come up with a new solution that isn't as hard on your players. The *Field Guide to Monsters* represents a new type of sourcebook designed with removable game stats. This page contains all of the Numbers and game information for each creature in the book. Simply pull out this page for your own reference and you can hand the players the rest of the book during the game. They will have access to all of the in-game information on creatures, but they won't have the Numbers to use in an argument over whether or not a Frog-Man can leap a 20 foot chasm. We hope this will help you avoid having to find new players (and participating in extended legal proceedings).

The Devoured

Body: 1 *Brain:* 3 *Nerve:* 20 *Yum Yums:* 0 *HP:* 1

Job: Happy Meal (20) *Gimmick:* Highly Addictive (19)

Weakness: Addict Magnet (13)

Who Would Play It in the Movie? : Computer Animation

Tag Line: "Would you like fries with me?"

Notes: Whenever a character eats the flesh of The Devoured, he must roll a resisted Nerve check vs. the Devoured's Gimmick. If the Devoured wins, the character gains a new Weakness of Addiction (Devoured) with a Number equal to the difference of the rolls. Each time the character attempts to eat anything other than Devoured flesh, he must roll his Weakness. If he succumbs to the Weakness, he cannot eat. If a character goes without eating for a full day, he must roll Body. Failure causes the character to lose 1 point in all Numbers (except Weaknesses) permanently.

Vermis imitor

Body: 4 *Brain:* 17 *Nerve:* 18 *Yum Yums:* 2 *HP:* 4

Job: Body Snatcher (16) *Gimmick:* Poisonous Bite (15)

Weakness: Fire (15)

Who Would Play It in the Movie? : Computer Animation

Tag Line: "Do not resist us."

Notes: When the Vermis Imitor inhabits a human, it takes on the Body Number of the host. The Vermis Imitor makes a Job Check to access it's hosts memories, Jobs, and Gimmicks. It may also make a Job Check to avoid being affected by the hosts Weaknesses.

When a person is bitten by the Vermis Imitor, he must make a Body check, resisted by the Vermis Imitor's Gimmick. If the Vermis Imitor wins, the victim falls asleep for a number of minutes equal to the difference of the rolls.

12 - FIELD GUIDE TO MONSTERS: VOL. I

RESTLESS SPIRITS

Whenever a character encounters a restless spirit, he makes a resisted Nerve roll vs. the spirit's Job score. Failure means that the character is affected by fear, with the degree being determined by the difference of the rolls.

The Weakness Non-Corporeal prevents spirits from interacting with the real world. To touch or move an object, the spirit must roll its Weakness. If the Weakness fails, then the spirit can make physical contact, otherwise it passes through the object.

Wraith

Body: 0 Brain: 11 Nerve: 11 Yum Yums: 3 HP: 0

Job: Spirit (15) Gimmick: Selective Invisibility (15)

Weakness: Non-corporeal (15)

Who Would Play It in the Movie? : Charlie Sheen

Tag Line: SILENTLY POINTS

Note: The Wraith may choose to only appear to certain people. No others will see the Wraith. The Wraith is driven to complete some task or communicate some message. It cannot rest until it does so.

The Unforgiven

Body: 0 Brain: 9 Nerve: 13 Yum Yums: 4 HP: 0

Job: Spirit (15) Gimmick: Possession (18)

Weakness: Daytime (15)

Who Would Play It in the Movie? : Jack Nicholson

Tag Line: "See you in Hell"

Note: To possess a victim, the Unforgiven must succeed at a Gimmick check. Once an hour, a possessed victim may make a resisted Nerve roll against the Unforgiven's Possession Gimmick to break free of the possession. A success drives the Unforgiven from the Victim.

Poltergeist

Body: 0 Brain: 3 Nerve: 13 Yum Yums: 1 HP: 0

Job: Spirit (15) Gimmick: Telekinesis (19)

Weakness: Childlike (17)

Who Would Play It in the Movie? : Wires

Tag Line: Piano playing

Shade

Body: 0 Brain: 15 Nerve: 16 Yum Yums: 3 HP: 0

Job: Spirit (15) Gimmick: Haunting (17)

Weakness: Non-corporeal (17)

Who Would Play It in the Movie? : John Barrymore

Tag Line: "—"

Note: The Shade continues to persist for years haunting one location, but it can never leave that place.

The Dark

Body: 0 Brain: 19 Nerve: 20 Yum Yums: 2 HP: 0

Job: Fear Personified (17)

Gimmick: Mental Probe (15) Weakness: Light (20)

Who Would Play It in the Movie? : Are you kidding?

Tag Line: See Who Would Play It in the Movie?

Note: The Dark attacks its victim by a resisted Job roll versus the victim's Nerve. If the Dark succeeds the difference between the two rolls is the number of minutes that the victim is paralyzed with fear, and the victim's Nerve is reduced by one point. The Dark can attack again during this period and cause additional Nerve reductions. If the Dark reduces the victim's Nerve to zero in this way, then that person dies of fright.

The Dark can use its Mental Probe Gimmick to learn the secret fears of a person. A successful resisted Gimmick roll against a target's Nerve allows the Dark to learn one fear of that person. The Dark gains one point to its Job rolls against that target for each secret learned.

The Dark must immediately retreat before any light brighter than the moon.



The Black Dog

Body: 15 Brain: 5 Nerve: 19 Yum Yums: 3 HP: 15

Job: Omen (18) Gimmick: Cause Fear (19)

Weakness: Cannot Harm Humans Directly (19)

Who Would Play It in the Movie? : Hooch

Tag Line: "Woof."

Note: The Dog's Fear is resisted with a Nerve roll.

The Black Dog must overcome its Weakness to harm humans, even in self-defense.

Incubus/Succubus

Body: 16 Brain: 12 Nerve: 17 Yum Yums: 5 HP: 16

Job: Demon (15) Gimmick: Cause Nocturnal Emissions (15)

Weakness: Cannot Disturb the Marriage Bed (15)

Who Would Play It in the Movie? : Antonio Banderas/Angelina Jolie

Tag Line: "Just lie back and relax."

Note: The exact powers of a "Demon" are up to the GM. If the Succubus or Incubus makes a successful Gimmick roll when it attacks, its victim will be -1 to all rolls the following day.

14 - FIELD GUIDE TO MONSTERS: VOL. I

Vampire

Body: 20 Brain: 11 Nerve: 9 Yum Yums: 2 HP: 20

Job: Same as in life. Gimmick: Vampire, traditional (20)

Weakness: Vampire, traditional (20)

Who Would Play It in the Movie? : Bela Lugosi

Tag Line: "Death cannot stop me."

Note: The text provides very accurate descriptions of the multiple powers and weaknesses inherent in being a vampire. Please read it over for a description of the Traditional Vampire Gimmick and Weakness.

Zombie

Body: 17 Brain: 0 Nerve: 0 Yum Yums: 0 HP: 17

Job: Mindless Slave (18) Gimmick: Cannot Die (20)

Weakness: Salt (15) and Knowledge of own death (15)

Who Would Play It in the Movie? : An extra

Tag Line: "—"

Werewolf

Body: 15 Brain: 8 Nerve: 18 Yum Yums: 3 HP: 15

Job: Wolf (17) Gimmick: Resist Damage (20)

Weakness: Silver (20)

Who Would Play It in the Movie? : Lon Chaney, Jr.

Tag Line: "Grrrrr!"

Notes: In human form, the werewolf may have the attributes of any normal character. This entry provides baseline Numbers for the wolf form. All damage done to a werewolf is reduced by 1/2. If a silver weapon successfully hits a werewolf, then they will die instantly.

Jinn

Body: 20 Brain: 20 Nerve: 20 Yum Yums: 40 HP: 20

Job: Jinn (15) Gimmick: Shapeshifter (19) Flight (13)

Weakness: Seal of Solomon (17)

Who Would Play It in the Movie? : Yul Brenner

Tag Line: "What is your desire, puny mortal?"

Note: Any who possess the Seal of Solomon can control a Jinn. The Seal can imprison, or destroy any Jinn.

Frog-Man

Body: 16 Brain: 11 Nerve: 13 Yum Yums: 2 HP: 17

Job: Varies Gimmick: Amphipious (18)

Weakness: Bright light (16)

Who Would Play It in the Movie? : A stunt man

Tag Line: "Do not mock the Empire of the Waves."

Note: Frog-Man warriors and scouts (who are the most likely to be found on land) generally carry spear guns, which are X3 ranged weapons.

Succubus

The name of this demon derives from the Latin *succumbo*, "to lie beneath." The female counterpart to the Incubus, this creature fornicates with men while they sleep. Like the victims of the Incubus, men assaulted by the Succubus rarely awaken, but may experience a dream about the encounter. The goal of the Succubus is to steal a man's seed. Though the reason for this is unknown, some speculate that the demon uses the seed to impregnate herself, thereby

giving birth to another demon. Men who have suffered the attentions of the Succubus often find themselves fatigued the following day, and frequent attacks by the creature may make the man unable to perform his marital duties. In some rare cases (and I dare not divulge names, for fear of the public scandal that would unquestionably erupt), numerous experiences with such a creature have corrupted a man's appetites, causing him to engage in immoral or unholy acts far outside the bounds of marriage. Like the Incubus, the Succubus will not or cannot breach the marriage bed, and those men who think lustful thoughts or engage in improper behaviors are more prone to attacks by the creature. As in all aspects of life, decency and decorum are the keys to safety.

IV. THE UN-DEAD

Vampires

The most notorious of the Un-dead are those which arise from the grave to drain the blood of the living, most commonly called vampires. Creatures of this kind are mentioned in some of the oldest writings that have come down to us from ancient times. Even in the present day, and in the most civilized of realms, vampires continue to prey on the living. One of my earliest investigations took me to the Americas in 1845, when the Ray family of North Carolina was stricken with what at first appeared to be a deadly illness. In truth, the tragic deaths were the work of the recently-deceased family patriarch, Horace Ray. This vampire claimed the lives of all but one of his children before he was finally laid to rest.

As in that instance, most historical accounts of vampirism begin as strings of unexplained deaths, often attributed to disease. Indeed, it is impossible to know how many outbreaks of sickness in history are actually the work of vampires. Only rarely is all the blood taken from a victim's body, so their wasting away and eventual death may not be attributed to vampirism at all. Furthermore, as re-animated corpses, vampires are strongly associated with the presence of rats, flies, and other vermin known to be carriers of disease. Undoubtedly the frequent outbreak of more natural sicknesses in vampire-haunted regions has served to mask the terrible deeds of the Un-dead.

Each region of Europe seems to have its own peculiar explanation of how a deceased person becomes a vampire. Most of these superstitions—such as the association of red hair with vampirism—disappear under the light of scientific investigation. In my experience, only those whose blood has been drained by vampires arise as vampires; all vampire victims do not become vampires in turn, however, else the world would be overrun by the creatures. It seems that a vampire must enter into the act of creation willingly. He must drain the victim's blood over the course of several days in order for the victim to later arise as one of the un-dead. In several recorded instances, the vampire has been known to befriend, or even woo, the victim during this time.

16 - FIELD GUIDE TO MONSTERS: VOL. I



In most instances the risen vampire takes the form it had in life, and will most likely be recognized by those who once knew it. Pale and thin before it feeds, the vampire grows more bloated and darker in hue as it consumes blood in larger quantities. (The folk traditions which mention vampires as being of a deep red or blue-black coloration most likely refer to the creature in an advanced state of satiety.) If exhumed while at rest in its grave, the vampire exhibits no decomposition, and may even show growth of the hair and finger-nails since its burial. According to popular lore, a vampire casts no shadow, nor any reflection in a mirror, though my researches have yielded no evidence on this matter.

The supernatural powers commanded by the vampire are legion. Being essentially corpses, vampires are not subject to pain or fatigue, and ordinary weapons do them no harm. This same freedom from the limitations of living flesh may be responsible for the creatures' extraordinary feats of strength and speed. Despite this clearly physical form, the creature seems to be only partly material, and can somehow pass through solid matter. The case of Horace Ray offers a telling example of this ability. When I began to suspect that all was not right with the deceased Ray, I persuaded a number of my comrades to stand watch at his grave, armed with appropriate counter-measures. Though these brave men intently watched through the day and night for any sign of movement, they saw nothing; yet despite their vigilance, Horace Ray claimed another victim.

In addition to physical might, vampires also possess the ability to entrance their victims, keeping them docile during feeding and impairing their memory of the event. Indeed, I interviewed numerous victims who refused to acknowledge the reality of their experience, insisting that it had been only a series of nightmares. I suspect that this ability to confuse the human mind also allows the vampire a significant degree of control over lesser animals, specifically the verminous and ill-omened creatures that vampires seem to attract. Though some accounts tell of vampires which appear in the shapes of animals, I have found no evidence of this phenomenon. It is likely that the aforementioned power of intangibility, as well as the association with animals, would naturally give rise to such legends.

Fortunately for the living, as powerful as the vampire is, it faces equally potent limits. Most vampires go about only at night, returning to their graves by day to lie inert as any other corpse until dusk. The habit of returning always to its own burial place is well-established in true accounts of vampirism, and makes a suspected vampire easy to locate. It also raises the question of whether, and how, vampires are able to travel far from their resting-places. It is widely held that vampires shun holy things and places, being themselves walking blasphemies. Water frequently appears in folklore as a hedge against magic, and so it is with vampires. According to popular wisdom, vampires are unable to cross running water; this should not, however, be interpreted to mean that they cannot cross over water by bridge or ship. The vampire's limitation is against moving through the water itself—if submerged in water, a vampire becomes nothing more than a corpse, until it is again washed up on land.

In addition to the sun and the sea, a vampire is susceptible to a stake through the heart. Piercing the vampire's heart will return it to the inert corpse state. While there is some debate

surrounding the preferred type of stake, all reports agree that wooden stakes are effective, particularly hawthorn. Though some sources, such as my comrade Doctor Hesselius, insist that silver is also effective, I have no proof of its efficacy. Removing the head of a vampire will temporarily disable the creature, as the corpse cannot move without the head. The head, however, will remain active and animate and should be treated with great caution. The head and body need only be reunited for the vampire to regain its full mobility. Considering that piercing the heart and cutting off the head are only temporary measures, you may wonder if vampires are susceptible to any permanent means of destruction. They are, but the task is not simple. The head should be separated from the body, then both should be burned until nothing remains but ash. The ashes of head and body should then be scattered, separately, over running water. Any precaution less than this leaves open the possibility that the beast may someday return.

Zombies

In the year 1855 my studies took me to the isle of Hayti soon after the defeat of the so-called "Emperor Faustin I." There I learned of the details of an abhorrent practice, the raising of the dead into shambling, soulless servants. These abominations are called "zombies" by the natives, and are considered a common occurrence. I shall endeavor to relate the details of this practice and these creatures, for it is possible that these unholy rites will leave the isle and be practiced elsewhere. (Indeed, I have since heard that the American city of New Orleans is rife with similar practices.)

The creation of the zombi results from the superstitions of "voudoun." This native religion is said to have developed from tribal folk religions of Africa. According to my guide, a vodoun Mambo (a sort of priest), the creation of the "zombi" would only be performed by an outlaw practitioner of the vodoun art called a "bokor." This "bokor" must identify a target who is still living, for the victim must be killed by the bokor's magic. (My guide did explain that a few very powerful bokors have been said to be able to raise any recently dead body as a zombi, though could not vouch for the validity of this claim.) The bokor then performs a ritual to create a magical potion. This potion is said to be a poison so deadly that mere contact with it will end the life of any person. Within hours of contact, the individual cursed by the poison sinks into a deep sickness and never revives. After several days, the individual dies, and the bokor's true work begins. The body of the victim must be retrieved intact. This is often a difficult process, as the relatives of any deceased person in Hayti go to great lengths to guard the bodies of their loved ones, particularly if the circumstances of death are strange. I mention this point in particular, for if a bokor were to travel to another country (such as our fair England), he would find a much easier time of it in procuring his victim's body. Once the bokor retrieves the corpse, it is only the matter of a single ritual to raise the soulless vessel as his undead servant. The ritual takes but a night; more I cannot say, as my guide claimed no knowledge of such dark arts. Though I suspect he was not completely forthright in his responses, I did not press him, as I was anxious to retain his services and I was very much a stranger in that foreign land.

The zombi itself can be thought of as a clockwork automaton. It retains no spark of life, and as such cannot be expected to act in any independent fashion. The zombi acts only upon the orders of its bokor, and for no other purpose. The bokor may provide intricate and detailed instructions, but they must not contain any expectation of independent thought, for the zombi has no soul and therefore cannot reason. Zombies are often used in menial roles that require

18 - FIELD GUIDE TO MONSTERS: VOL. I

great strength, endless endurance, or resistance to any physical harm, for these are the great capabilities of the zombi. Being already deceased, the zombi has no notion of exhaustion or sleep; it can continue on a task forever. The zombi possesses incredible strength due to the magic that acts in the stead of its life force. Finally, the zombi is immune to all forms of bodily harm, since it cannot die again. Firearms, knives, and even fire and acids will only destroy parts of a zombi's body. They cannot stop the creature itself; indeed, according to my Mambo guide, the individual parts of a zombi will continue their attempts to execute the bokor's orders. Complete obliteration of the zombi could conceivably end the threat, but that would be difficult indeed to accomplish.

So how does one stop such a monstrosity? It appears there are three techniques. The first is the use of salt, which the zombi constantly craves. A taste of salt will end the bokor's spell and release the corpse from the magical restraints that hold it in the mortal realm. Unfortunately, this weakness is well-known, and many bokors spend a great deal of effort constructing elaborate means of defying it. The most powerful of the bokors are said to be able to simply command their zombies not to ingest salt. Weaker practitioners of the vodoun art may weave secondary incantations about their servants to keep salt from coming close to them. I have heard of one bokor who invoked a */wa* (or vodoun spirit) to protect his zombies with a powerful wind that blew away any salt from the reach of the creature.

A second method is to force the zombi to recognize its own death. This technique consists of two separate parts; first, the zombi must be made aware of its own past life. Usually this involves the intercession of family members, or the presentation of cherished possessions to awaken dormant memories. Then one must present the zombi with a mirror, or other proof of the creature's undead condition. Upon recognition of these facts, the zombi will return to its place of burial and follow the word of the bokor no more. While this procedure is difficult and fraught with danger, it is most preferred by the vodoun practitioner, as it returns the disturbed body to its resting place and restores the natural order of death.



The final obvious method is certainly the most difficult. The zombi relies upon the orders and magics of the bokor to continue its undead existence. If the bokor is despatched, then all of his zombi servants will be freed. The zombies will return to their graves, or possibly to their families for reburial. Be warned that the destruction of a bokor is no small thing. The bokor will have a variety of defenses, including a large force of zombi guards and the support of several */wa*. Assaulting a bokor, especially in his own lair, is not a task to be attempted lightly. Without a great deal of preparation and knowledge, it can only lead to the death of the intrepid soul who undertakes it.

A final word of advice: if you believe that you are truly dealing with a zombi, then you might wish to retain the services of a houngan. The houngan is a

senior practitioner of legitimate vodoun, greater in skill than a Mambo. The houngan can counter many of the mystical arts and devices a bokor may use, and can advise the individual upon the intricate details of vodoun. Unfortunately, such experts can only be found in a very few places. Hayti and New Orleans are the two most likely locations for finding a houngan or even a Mambo to provide assistance. A houngan may be reluctant to assist any who are not of his faith, but if one informs him that a bokor is involved, he should rise to the challenge.

V. OTHER EARTHLY PEOPLES

Werewolves

My esteemed colleague Dr. Hesselius accompanied me on many of my travels, and provided much of the basis for my knowledge of the werewolf (or "man-wolf"). In his youth Doctor Hesselius chanced upon a remote Hungarian town called Farkavaros, where he met a man who proved to be a veritable font of knowledge. The man was aged and dying, and wished to share his secrets before departing this world. This old man revealed an incredible secret -- that he was, in fact, a priest of the Sons of Lycaos!

To understand the import of this revelation, it may be necessary to review the legend of Lycaos. In Greek myth, Lycaos was a king of Arcadia. He sought to gain the favor of Zeus by offering him the flesh of his own child. Zeus recoiled from such an atrocious repast, and sent his daughter Artemis to punish Lycaos. Artemis doomed the king, and his descendants after him, to roam the earth as wolves; forevermore would they hunger after human flesh. According to legend, the creatures we now call "werewolves" are these very descendants. Thus, the Sons of Lycaos is a religious order comprised entirely of werewolves. As bizarre as this concept may appear, rumours of the order's existence have circulated since 1219, when the monk Alsegius first wrote of the rites of Lycaos. These Sons worship Artemis, and revile those who would eat human flesh; through this behaviour they hope to gain atonement and free their race from its ancient curse.

The import of Hesselius' discovery becomes immediately clear. Imagine happening upon the deathbed of a Moorish holy man, and what secrets could be learned from his final confessions. Hesselius transcribed the priest's words with great diligence, and together he and I spent two years conducting research to confirm that record. We determined that, as the priest had insisted, the werewolf is the only true race of man-beast. Accounts of men transforming into beasts other than wolves actually point to *versipellis*, men who transform themselves through magical spells, amulets, or potions. This common--though extremely dangerous--magic leads to much confusion. True werewolves arise only through birth, and by no other means; they are truly a race, just as men or wolves alone are. *Versipellis* assume the forms of many creatures, but only the use of their magic allows their transformation--their offspring are fully human.

A werewolf acts as a man for all but the time of the full moon. He assumes his beastly form during the first night of the full moon, and remains a beast for three days, until the moon begins to wane. During this period, the werewolf has the shape of a gargantuan wolf, with strength and cunning far beyond that of a natural animal. While it apparently has not the light of reason within it, the creature does possess remarkable wit. The werewolf is ravenously hungry and spends the entire lunar period feeding. Lycaen lore attributes this to the need of the beast to feed itself after starving inside its human host for the previous month. Because of

20 - FIELD GUIDE TO MONSTERS: VOL. I

their marked preference for human flesh above all other meat, werewolves pose a tremendous danger to any unlucky soul who happens to be near during these three days. The greatest danger posed by the werewolf, though, arises from the creature's wolf-like nature—specifically, its inclination toward living and hunting in packs. Both as man and as beast, the werewolf belongs to a pack with a single leader. The natural abilities of the creature make it a threat, but the clannishness of the pack results in a nearly-unstoppable force. As Hesselius once said, "One werewolf leads to a hunt. . .but a hundred werewolves leads to a massacre of the hunters."



If forced to confront a werewolf, one will have the best luck with weapons of silver. The Sons of Lycaos believe that all werewolves perish at the touch of silver, because silver is sacred to Artemis. Dr. Hesselius and I have found several recorded incidents where silver daggers, spears, and other weapons were quite efficacious. If no silver is handy, a werewolf can be slowed down by overwhelming force. A copious charge of gunpowder ignited in the creature's gut was said to have excellent results in the case of a beast found in Amsterdam in 1742. However, there is no definitive evidence that such force will extinguish the werewolf's life. The Sons of Lycaos do not believe it is possible for one of their number to die, save by silver or by drinking a quantity of quicksilver. It must be noted that such resilience only applies to the wolfen form of the creature. In its human state, the creature is susceptible to all mortal weaknesses, including age.

The werewolf provides a puzzling dilemma. The beast must be considered a danger to all good folk around it, but in many cases the man inside the wolf is innocent. Though many werewolves do, in fact, eschew all decency and virtue and wage war on mankind, the Lycaen brotherhood strives to avoid acts of evil. The Lycaen priests instruct their people to inhabit only deserted lands where they will not threaten man, and preach that the werewolf may only achieve atonement by denying himself the taste of meat. Unlike vampires or *Vermis imitor*, these creatures may, perhaps, be best left alone. One hopes that they might, someday, gain Artemis' forgiveness and free themselves of their curse.

Jinn

Both the scripture of Islam, the Koran, and the fanciful tales of Scheherazade translated for us by M. Galland and Mr. Lane, speak often of the *jinn*, beings other than man who share our world. A Mohammedan acquaintance of mine relates that the *jinn* are made from smokeless fire, which flows through their veins in the place of blood. It is also said, he tells me, that they built great kingdoms before the creation of mankind, but afterward were driven into the wild places that they continue to haunt. Though they are creatures of this world, the Arabs believe that they spy on the discussions of the angels in the lower heavens, and thereby gain knowledge of the future with which to tempt men.

The *jinn* are a diverse lot, and cannot reliably be divided into types. The distinction most often made is between those few *jinn* that have embraced Islam, who do not trouble man unless first troubled, and the majority of unbelieving *jinn* who are wicked. These last are referred to

variously as *ifrit* or *shaytan*. *Jann* is sometimes seen as a term for the believers, though it is also used to mean simply the same as *jinn*. Two varieties of *jinn* which deserve particular mention are the *ghul* and *silā*. The former are notorious cannibals, who lure men to their tables by assuming female forms. The latter are also female, but twisted and repulsive, and unique among their kindred in lacking the ability to change shape, though their other black magical talents are reported to be potent indeed.

In its native shape, a *jinni* is usually either extraordinarily beautiful or hideously ugly. However, as befits its native element, the creature's form is infinitely malleable. *Jinn* may assume the forms of man and beast alike. They can also disperse the particles of their bodies, in which cloudy form they fly upon the winds, invisible to human eye. Scholars mention limits on this shape-changing ability, though no two can seem to agree on what those limits are. Some claim that no *jinni* can fully imitate the human shape, its feet remaining monstrous in all forms. Others, perhaps explaining that seeming incapacity, assert that a *jinni* which does take human form gives up a third of its power while it retains that shape. Another source asserts that a *jinni* can only imitate the form of a specific person by wearing his clothes, turned inside-out.

The power of wish-granting frequently ascribed to the *jinn* has been overstated. To the Mohammedans, none but Allah can create matter from nothing. Rather than materialize goods out of nothingness, the *jinn* employ their powers of flight and shape-changing to steal what is asked of them, or build it with their tireless inhuman strength. The fabulous palace of Aladdin, in the story of the Wonderful Lamp, was not materialized from thin air, but constructed overnight by the efforts of the entire troop of *jinn* enslaved to the aforesaid Lamp.

Though the powers of the *jinn* are many, their vulnerabilities are also numerous—and, again, similar to those we know. Calling upon the name of Allah, or pronouncing the Mohammedan profession of faith, is said to keep them at bay; one presumes that a Christian invocation would be at least as efficacious. They cannot abide the taste of salt, the touch of iron, or the smell of gunpowder. The most sovereign of remedies against them is the wisdom of King Solomon, to whom -- according to traditional belief -- was given power over all the *jinn*, both good and evil, as shown by the brand of his seal-ring upon their flesh. It was he who is believed to have cast many of the evil *jinn* into the sea, imprisoned in brass bottles, whence they are periodically freed to the detriment of those responsible.

Frog-Men of Bermuda

British subjects first encountered the "Frog-Men" in 1852, on the island of Bermuda. The reports are fantastic; but I have received confirmation from Sir Francis Breckinridge, a man I trust implicitly, that these accounts are, indeed, chillingly real. I refer you, in this matter, to the following excerpts from Sir Breckinridge's personal correspondences, reprinted here with his kind permission:

"There had been much talk among the natives of a terrifying beast, a sort of frog-god, that had repeatedly surfaced from the sea and devoured any who came near. I thought little of it, until given a chance to inspect one of the ravaged corpses, and concluded that neither man nor any beast I knew could have left such marks. Determined to puzzle out the mystery, Smollett [Sir Breckinridge's manservant] and I lay in wait near the site of the attack that night, and the successive two nights, hoping to glimpse this "frog-god." Imagine our surprise, then, when we saw not one, but three of the creatures rise from the waves! We stared in horror as the

22 - FIELD GUIDE TO MONSTERS: VOL. I

moonlight reflected off their eerie, glistening, amphibian skin. The creatures' huge, pale, orb-like eyes were set in grotesque, frog-like heads that turned this way and that, motivated by scent more than sight. Most horrible of all, though, these creatures walked upright like men! They even clutched staves of some sort in their webbed hands.

I restrained myself, but poor Smollett cried out at the sight. Within seconds, they were upon us, slashing and gnashing (for, unlike a common frog, these creatures possess many teeth and sharp claws) and squealing in a horrible, high-pitched manner. I held one off as best I could, while Smollett turned to run. One of the beasts pointed its staff at him and, before I knew what had happened, dear Smollett fell to the ground dead, impaled by a spear of some sort. The creatures carried a form of projectile-launcher! Clearly, these were more than simple beasts; testing this theory, I slowly raised my hands and announced my surrender. After conversing in their unintelligible squeaks and squeals, the three advanced on me, wrapped my head in a strange sort of bubble, and carried me back beneath the waves.

There, underneath the waves, I found myself able to breathe inside the bubble. They pulled me along, I know not how far, until finally I glimpsed, down at the bottom of the ocean, a majestic city, unlike any ever built by human hands. These creatures did indeed possess intelligence, though of a sort utterly alien to man. . . .

Sir Breckinridge goes on to relate the tale of his imprisonment inside the frog-men's city, his glimpse of their ruling council, and his subsequent daring escape. Unfortunately, during his time there he was unable to gain anything more than a rudimentary understanding of the frog-men, and little or no insight into their goals and motives. We can only speculate as to why the creatures had killed the innocent passers-by on the coast of Bermuda, why they took Breckinridge alive, and why they have been seen so seldom since. Despite numerous expeditions, Sir Breckinridge has made no headway toward rediscovering the creatures' home; though the frog-men's city must be within a day's travel of Bermuda, he does not know in which direction. Since that time, however, the frog-men have been sighted as far away as the United States, off the coast of their state of Georgia.

I have, admittedly, no first-hand knowledge of these frog-men. I would, however, like to put forth a theory of my own regarding their nature. Is it not now widely known, thanks to Mr. Darwin's works, that our own species most likely evolved over time, springing from a shared ancestor with the lowly chimpanzee? If, indeed, the apes could produce, over the march of centuries, so advanced and noble a breed as humankind, why should not the lowly amphibians also produce a species of only slightly lesser calibre? That is to say, who knows what forms of life may have developed deep beneath the waves, away from the prying eyes of man? For centuries, we land-dwellers have never suspected the existence of these others, and perhaps they had not suspected that anything lurked beyond their watery confines. But now that we are aware of one another, I fear what shall come to pass—it seems unlikely to me that the earth can accommodate two such ruling species.



About the Author

Phillip Points attended Eton and Cambridge, and graduated Peterhouse College in 1813. It was at Peterhouse that Points allegedly encountered the ghost of suicide Francis Dawes, sparking a lifelong interest in the supernatural. Points returned to Peterhouse as a professor, becoming a favorite among the students (including such note worthies as James Dewar and Lord Kelvin). Though he was admitted to the Royal Society in 1839, Points never received the acceptance of the scientific community. In 1845, Points left his posting at the college to travel the world researching strange occurrences and creatures. He traveled for 17 years before returning to Cambridge to write his seminal work, the Points Papers. Five years were spent writing and editing this seven volume set. Points was anxious to publish his work and receive validation from the doubters in the Royal Society, but it was not to be. In the late hours of November 17, 1867, Professor Points' apartments in Cambridge caught fire and burned to the ground. Points' body, his finished manuscripts, and all of his notes were believed lost in the fire. In actuality, Points had posted his manuscripts to the publisher that night. The package was lost in the mails, but finally came to light in the papers of Aleister Crowley's estate.

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MONSTERS ARE EVERYWHERE.

They crawl, skitter, and lope through the forests. They lurk in the shadows in your hallway, on your dinner plate, and in your marriage bed. They even infiltrate your friends and family. Is that really the one you love... or a malevolent, inhuman beast wearing her skin, waiting for just the right moment to lunge at you, tearing at the soft flesh of your neck?

In these dangerous times, you need help. You need the *Field Guide to Monsters*. In these pages, the esteemed Professor Phillip Points outlines some of the most dangerous varieties of monsters you are likely to meet, describes warning signs that tell you with which type of monsters you are dealing, and offers suggestions on how to end the threat once and for all. As an added bonus, Mr. Edward Mefford brings Points' descriptions to life with his haunting illustrations. No monster-hunter, or potential monster-victim, can afford to go without this invaluable work.

In addition to possibly saving your life, the *Field Guide to Monsters* also serves as a role-playing game sourcebook. It provides gamemasters with detailed descriptions of both classic and original monsters. A sheet in the middle of the book gives GMs the statistics they need; once it is removed, the book may be handed to players as an in-game prop.

BUY THE BOOK. JOIN THE BATTLE.



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