



How to Make a Killing in Deadwood

A Disclaimer

There are many fine historical accounts of Deadwood, but this is not one of them. Wherever possible, the actual timeline of events has been followed, but events have been conflated, exaggerated, and rewritten in line with the *Deadlands* universe.

Please remember that this document is full of hyperbole, simplifications, and blatant lies.

Introduction

Deadwood originated as a mining camp in 1874. It is considered a “town” only in the loosest possible sense of the term. It has more in common with a refugee camp than a municipality, and is populated almost entirely by miners in search of gold, Ghost Rock... and sometimes far darker things. Life is cheap, gold is plentiful, and the law is all but absent.

The camp’s position is uniquely precarious in that it is surrounded by the Sioux Nation. Only one road crosses the Indian Territory to the small miner’s reservation, along with one telegraph line. Anyone travelling off the established path is assumed to be an intruder or illegal miner, and is subject to punishment at the whims of their Indian captors.

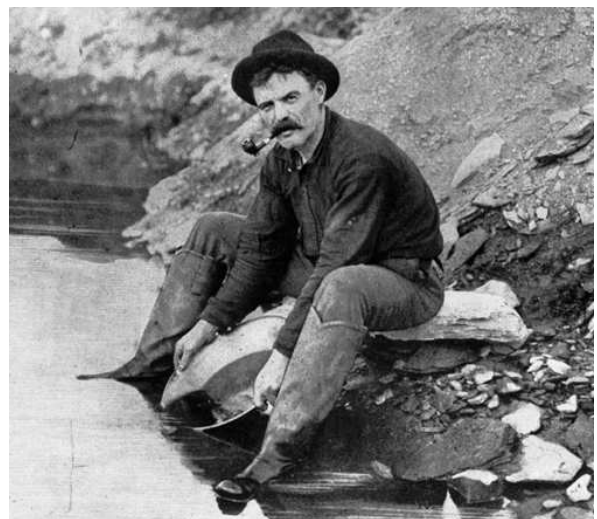
The Sioux Nations is a confederation that includes the Cheyenne and Lakota, divided into seven smaller nations. Access to the camp is controlled by Sioux leader Sitting Bull and his warrior chief, Crazy Horse. The Nation’s position is that the white man’s greed for gold and ore drives him to make war, and so allowing a small camp in their territory is a worthy price to avoid violence. Critics of this approach argue that allowing a small camp is the first step on a slippery slope, and that the intruders will not be satisfied with what they have been given. The most radical elements in the Sioux Nation reject any form of compromise with the white man, and plot to destroy the camp when they get the chance. Sitting Bull has his own agenda for the camp, but that is another story...

The camp itself hosts approximately five thousand residents. This number constantly fluctuates as miners come and go. Approximately five hundred of these residents represent the established businesses that serve the miners. They are the proprietors of saloons, hardware stores, hotels, brothels, and the other

businesses that give the camp at least a passing semblance of a town. Most established businessmen live on the premises of their shops, as virtually no one in Deadwood owns actual homes. Outside of the camp’s center, the town quickly degenerates into a collection of ramshackle huts, ad hoc dwellings, and canvas tents.

Miners will spend up to a week at a time out panning or otherwise searching for gold and Ghost Rock, and return to the camp to resupply and spend whatever precious dust or pebbles of ore they have recovered. Panning for gold is the least efficient form of mining. A miner’s goal is to pan until they identify a larger deposit, and then set up a larger sluice to handle higher quantities of gold.

The goal of every miner is to strike a rich vein and achieve glorious riches. The reality is far more sobering. Most miners spend their life’s savings to outfit themselves for the trip to Deadwood. They do find gold and ore, but what they find is just barely enough to keep them fed and drunk each day. There is a palpable aura of depression and despair in the camp. Only a handful of miners ever strike it rich, but their example gives most miners the motivation to carry on another day.



The first camp government was created in 1876, with Ethan “E.B.” Farnum elected as mayor. The ad-hoc government has virtually no power, and exists only on paper as an effort to prove that the camp is a legitimate town. With the creation of a government came the appointment of Seth Bullock as sheriff. Despite this, the concept of law only exists so long as Bullock is within earshot.

The biggest event in the history of the camp occurred on August 2, 1876, with the murder of Wild Bill Hickok by Jack McCall. Hickok’s fame and the very public nature of the killing captivated the town’s attention. The biggest problem facing the governing council was the fact that Deadwood existed outside any government’s jurisdiction. Deadwood is not a part of any Union or Confederate Territory, nor is it under the law of the Sioux Nation, and without any established legal system there existed no mechanism by which to punish McCall. An ad-hoc “miner’s court” was assembled which refused to punish McCall for the killing. The story of Wild Bill Hickok and Jack McCall has already been covered by official *Deadlands* publications, and the details will not be reiterated here.

The relevance of the “trial” lies in the fact that Deadwood failed to prove that it had a legitimate government capable of enforcing law and order. The government’s weakness has led miners to believe they can do as they please, fueling the camp’s rampant crime and murder. Approximately one murder is committed every day, in addition to countless thefts, swindles, and assaults. Sheriff Bullock is a capable and determined lawman, but he lacks the time and resources to police the entire camp. He puts the bulk of his effort to fighting the most brazen criminals, and those crimes that threaten the existence of the camp as a whole. Most lesser disputes are settled privately, usually through violence.

The town was also wracked by a smallpox epidemic in 1876. The town’s small population of priests of doctors set up a series of tents to serve as a hospital. Calamity Jane became famous in the town for her tireless service in the hospital. The epidemic was another impetus to create a committee to oversee sanitation in the town, although this effort has yet to effect any real improvements.

Deadwood remains divided between itinerant miners and wealthy business owners. Prostitution, saloons, and gambling remain the town’s biggest draws as miners seek relief from monotony and chronic disappointment. The camp is also rife with organized crime, centered on two major brokers: Al Swearengen, the most successful pimp, barkeep, and all-around thug, and Lo Shan Pak, who peddles opium and vice exclusively to the camp’s swelling Chinatown. The nearby Hay Camp represents the last vestige of Union authority and is the transit point for everyone entering Deadwood. It is also the center of all the smuggling; Hay Camp’s transportation industry is in cahoots with the worst of Deadwood’s criminals. Sheriff Bullock has sworn to turn Deadwood into a respectable town, but it’s going to be an uphill battle every step of the way.



Roleplaying in Deadwood

Alright, Marshal, here's where we get into the nitty-gritty of adventuring in Deadwood.

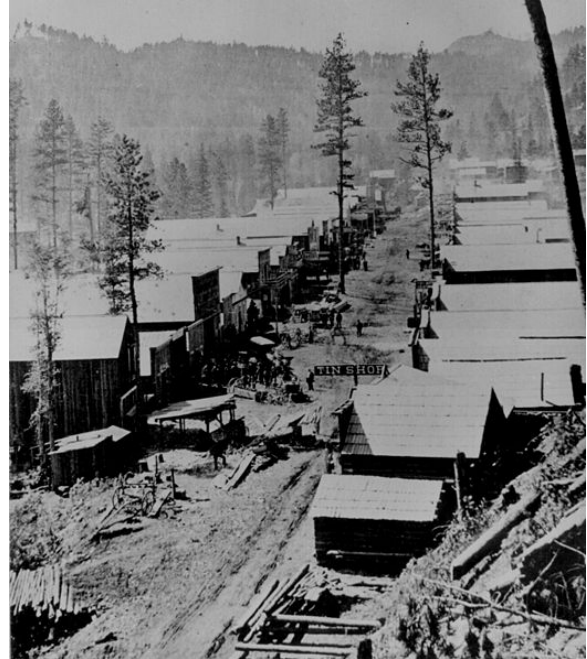
Atmosphere

The first thing that should strike players about Deadwood is that it is crowded. Deadwood is characterized by overabundance of reeking humanity crammed into an area too small to support it. The influx of miners to the camp has rapidly exceeded the pace at which services have been constructed for them. Every night the saloons are filled beyond capacity, the few hotels that exist are booked solid, and people will take shelter in every ditch, alley, nook and cranny they possibly can. For the players, this means that privacy is virtually nonexistent. No matter what they do, there is always a witness.

Deadwood is also one of the most unsanitary places in the West, which is saying a lot. There is no infrastructure to dispose of waste, human or otherwise. The endless horde of miners and animals, combined with the constant snow melt of the surrounding mountains, means the streets are an ankle-deep gumbo of mud and sewage. The usual Victorian standards of dress and grooming go out the window among itinerant miners. The longer a miner labors at the camp, the worse his personal hygiene becomes. Now imagine a prostitute servicing two dozen unwashed miners, one after another, with all the shared filth and disease that implies.

Underlying the obvious crowds and pestilence of the camp is a pervasive aura of despair. Most miners are barely scratching out a living, and spending their funds on booze and whores as fast as they earn it. It's the only entertainment that really exists. Depression is a major factor in why miners stop bothering with

hygiene and grooming. The stress and danger of life in Deadwood lead simmering resentment and outbursts of anger and violence. Some people are desperate just to leave, but can't scrape up enough money to pay their way. For every miner who actually does give up and go home, two more arrive with fresh dreams of riches.



Greed

Lots of people strike it rich in Deadwood, just not the miners. In addition to the swindlers, and cheats, the town is full of gamblers, pimps, and other purveyors of vice just waiting to separate a miner from his money. The wealthiest folks in town are the saloon and brothel owners. The opium trade also does booming business. Every time the characters step into a building with four walls, they should be struck the pervasive smell of liquor and perfume so thick that it overpowers the stench of the sewage outside.

Every business owner is willing to exchange gold and ore for cash and scrip. Most

miners, don't even bother. It is perfectly normal to pay for a drink by pinching gold dust between your fingers and handing it to the barkeep. At night, expect to see saloon owners panning for gold dust washed from their hair, boots, bar rags, and mops. It's a miracle most folks don't go blind, with the amount of effort they spend looking for miniscule gold particles. The players should never be able to ask a favor of someone without hearing the five magic words, "What's in it for me?"

Survival

As far as the locals are concerned, Deadwood is an island of (minimal) safety surrounded by hostile wilderness and bloodthirsty Natives. To a large extent, they are right. Dark things roam the Black Hills, but life in Deadwood is hard enough even without the supernatural.

It takes a certain kind of desperation to get someone on the wagon to Deadwood. Most folks, if they were honest with themselves, know their chances of striking it rich are slim. Deadwood is still frontier country. It is isolated from any urban center or source of supply. There is no railroad. When a crisis strikes the town, there is no cavalry to come to the rescue. Winter brings heavy snowfall, even when compared to the rest of the Dakotas. Sudden blizzards can strike in spring and fall. Food is sometimes scarce, and medicine is scarcer.

Most miners are hanging on by a thread. They go out to pan or mine for a few days, camping in a wilderness surrounded by bears, wolves, and mountain lions. They spend a week scraping the bottom of a river looking for gold, and usually earn just enough to go back to town, resupply, and do it all over again.

It's no surprise there is so much violence in Deadwood. Take a man's gold pan, and he could starve. Take his dignity, and you

might be taking the last thing he has in the world.

In Deadwood, the players should always feel vulnerable. Venturing into the wilderness is a dangerous proposition, and staying in camp isn't much better. The players are surrounded by desperation. Pay attention to the minutiae of life in camp. Is the food clean? Is the water? Is the door locked? Are you sure it's locked?

Paranoia rapidly becomes a way of life. If the players are wealthy enough to have food, equipment, and reasonable security, they will be pursued by people trying to take it from them. Entering and leaving Deadwood can be an undertaking in and of itself. Even when they cannot explain why, the players should constantly feel like they are being watched and hunted.



Women in Deadwood

While the toll of the long Civil War and the horrors of the Reckoning have given women increasing roles and freedoms in the Weird West, Deadwood can still be a difficult place to be female. The sad fact of the matter is that 90% of Deadwood's female population is involved in the sex trade. Believe it or not, this figure is an improvement on real-life Deadwood, where the only respectable women were the wives of the landowning businessmen.

This figure includes not only the whores themselves but also the madams and procurers who provide administrative or business-related roles. Each whorehouse has a hierarchy of seniority, in which the older and retired prostitutes train, comfort, and provide medical attention to the younger girls. Brothels run by males invariably have one girl who becomes the pimp's personal favorite. Some of these favorites use their status to bully the others, but this is not a smart way to survive the sex industry.

Assuming a prostitute somehow survives the physical abuse, opium addictions, multiple abortions, emotional devastation, and sexual diseases, there are few options for social advancement. Prostitutes, even retired ones, cannot achieve any kind of respectability in "polite society." They might marry, if their groom is not discriminating and their procurer permits them to leave. The best they can usually hope for is to be the madame of their own brothel.

What does this mean for the players? First off, any woman in Deadwood is presumed to be a prostitute until proven otherwise. Nothing prevents a woman from owning a business or hunting for gold, but prostitutes still comprise most of the female population.

There are also a few technical details that can add to the authenticity of the story. For example, the use of redeemable "Brothel Tokens" was very common in the West. The tokens were wooden chips marked with a cash value that could be redeemed for sex acts. Many brothels covered their beds with tarred sheets so that customers with muddy boots wouldn't ruin the linen. This indicates most customers didn't even bother undressing. The prostitutes took pains to protect themselves, and often arranged a signal in the form of some sort of alarm if the customer became violent. Concealed weapons and hidden passageways were also common.

The presence of prostitutes cannot be ignored, as it is major part of the story of Deadwood. Whether the players indulge in the business of sin is up to the Marshal and the posse. If your players want a little romance in their stories, they will have plenty of opportunities to rescue fair damsels and Indian maidens. Paying for sex is degrading and shameful to all involved.

If a Marshal wants to discourage his players from visiting the whorehouses, take the time to detail what's involved in the transaction. Privacy was minimal, nutrition was poor, hygiene even worse, and if that doesn't take the shine off it remind the player that the prostitute could have easily serviced two dozen filthy miners before his turn comes up.

Let it be clear, while someone might be a high class whore, there is no such thing as a happy whore. It is a miserable, exploitative profession. The idea of a "soiled dove" waiting for Prince Charming to rescue and redeem her is a myth. The sex trade should never be portrayed as glamorous or romantic. That's not how it was, and not how it is, even in the world of Deadlands.

Race in Deadwood

The tremendous casualties of the Civil War, the magical forces unleashed by the Reckoning, and the unity and sovereignty of the Indian peoples have all contributed to making the *Deadlands* world a much more diverse and tolerant place than the historical West. The authors of the *Deadlands* universe state clearly that racial intolerance is a thing of the past, and racism is a trait reserved for villainous characters.

There is good reason for this. Participants might be willing to role play racist characters with the idea that it is “historically accurate,” but it is too easy to inflict very real insults and cause hurt feelings. Even if players agree to it initially, this behavior can cause anger and resentment when someone “crosses the line.” Given this, it is best if these topics are avoided at the gaming table.

That said, the history and situation of Deadwood demand that certain racial issues be addressed. The key point is understanding when these issues are founded in racial hatred, and when they stem from the realities of life in the frontier.

Most obviously, the Deadwood camp is situated beyond the boundaries of any “white man’s” territory, deep in the Sioux Nations. The various tribes suffer their presence as a concession to avoid outright war with the white man, but that doesn’t mean either party is happy with it. The people of Deadwood know many Indians are hostile to them. Miners are punished for straying too far into Sioux territory, or attacked by rogue war parties, and the Nations charge immigrants a hefty entrance fee. If they wanted to, the Sioux Nation could wipe out Deadwood on a whim.

As a result, Indians are seldom welcome in the camp. Any Indian in camp is expected to

be on “tribe business” and will be politely directed to mayoral figurehead E.B. Farnum. This is especially true for Old Ways Indians, who are obviously outsiders. Indians in camp who dress and act like other miners are normally tolerated. This is especially true if they are not a member of a Sioux Nation tribe and paid their entrance fee like everyone else. In this case, they fit into the “us versus them” mentality the camp holds for the Sioux. The animosity towards the Sioux is caused by the camp’s precarious situation and not by any irrational hatred of the Indian peoples themselves.

The second major racial division is that of the Asians against the white and black Westerners. In real-life Deadwood, the Chinese were viewed as a backwards and incomprehensible people who barely rated above Indians. In the Weird West the Chinese are not viewed as an ignorant servant class, but there are very real divisions caused by language and cultural barriers.

In general, the Chinese population in Deadwood is insular and settles their disputes among themselves. They have their own hierarchy and social codes that are largely invisible to the Westerners. The Chinese live in their own quarter of town, marry among themselves, and operate a network of tunnels and opium dens beneath the city streets. Many Chinese work as miners, stake their own claims, and provide important services to the Westerners.

The fact of the matter is that not many Westerners speak Chinese, and the Chinese are more comfortable among those who share their culture. Westerners also tend to view any Asian as “Chinese” because Chinese are the largest population and they just don’t understand the different Asian ethnic groups. Again, the division between the two societies is caused by ignorance, rather than hatred.

The Law in Deadwood

As far as the law goes, there is no formal, codified set of laws for the camp. Not even local ordinances exist yet. Deadwood is outside the Union's jurisdiction, and at the same time is not subject to Sioux customs, either. For some people, this is part of the attraction of Deadwood. They believe that if nothing is illegal, then everything must be permitted.

This isn't quite true. Sheriff Bullock and his small posse of deputies do their best to police the camp. Everyone has agreed-upon principles of right and wrong, and this isn't exactly Bullock's first day on the job. Killin', cheatin', stealin', rapin', burnin', kidnappin', pissin' hundred proof, and otherwise un-neighborly acts are all punishable. Punishments range from a fine, to imprisonment, to a good beating, or any combination of the above. Seth Bullock is judge, jury, and executioner in Deadwood (although he has never actually had to kill anyone yet).

Some legal eagles may attempt to point out that they have the right to a trial. As it turns out, being outside the Union means you are outside the protection of the Bill of Rights. Also keep in mind that the last time Deadwood tried to hold a trial, it turned into a farce. Nobody is in a hurry to attempt another one.

If a fugitive from the Union is discovered or some circumstance absolutely demands it, Sheriff Bullock can extradite a prisoner to Hay Camp.



Hay Camp

Established in 1876 with the start of the Black Hills gold rush, Hay Camp exists as a town to supply miners and bills itself as the last point of “civilization” before entering the Sioux Nations. In real life, Hay Camp was located south of Deadwood and eventually became known as Rapid City. In the Weird West, however, the camp is located on the western boundary of the Sioux Nations along the road to Deadwood.

Hay Camp serves a number of important functions. Anyone who wishes to legally enter the Sioux Nations must stop in Hay Camp and pay the Sioux representatives a hefty entrance fee (\$100, which is about three months salary for an unskilled laborer). All shipments to Deadwood are inspected for stowaways. Alcohol can be shipped, but only a medical doctor is allowed to transport opium into the Nations. This has given rise to a healthy trade in smuggled opium and forged medical degrees.

The transportation industry forms the bulk of the camp's economy. In addition to supplies being shipped to Deadwood, Hay Camp is also the shipping point for gold and Ghost Rock headed east. Criminals will take every opportunity to “lose” a shipment of ore.

Hay Camp also represents the closest seat of Union authority to Deadwood. Deadwood is technically beyond the jurisdiction of American law, which is part of the reason it exists in a state of near-anarchy. It is not unheard of for criminals to flee into the Sioux Nations to escape their punishment. A handful of bounty hunters make their living pursuing fugitives who run west. The smart ones will head to Deadwood and try to lose themselves among the transient miners, but Sheriff Bullock is wise to this and has contacts in Hay Camp.

Recently, Hay Camp has made a name for itself as the center of the area's buffalo

hunting industry. Buffalo meat, hides, and bone are all in high demand. Buffalo skulls, for instance, contain phosphorus that can be used by fertilizer and explosives manufacturers. Wealthy tin horns and European smugglers pay handsome sums to participate in buffalo hunting trips.

More importantly, hunters know the Plains Indians depend on the buffalo for their lifestyle. Some especially heartless factions attack the buffalo in an attempt to indirectly injure the Sioux. Anti-Indian militias sometimes massacre entire herds of buffalo, and often shoot at random buffalo from atop trains as they pass. There is no profit to be gained from this except in depriving the Indians of their livelihood. The Indians cannot fight the hunters without leaving the Sioux Nations, which is a violation of their treaty with the Union. It is only a matter of time before the local tribes act on their outrage, and Hay Camp will be the first place they go.

If the violent weather, isolation, crime, and threat of Indian attack weren't enough, there are a few darker horrors surrounding the Hay Camp area. For starters, the place is infested with a northern breed of Tarrantula that hibernates underground in the winter. The rest of the year, the man-sized arachnids emerge from their burrows to ambush their prey. They mostly feed on buffalo, but will just as easily attack a human being.

The Walkin' Dead are also out in force on the plains. The open, level ground offers them nowhere to hide, the Dead have the patience and stamina to spend days crawling through tall grass to approach an isolated farmhouse or hunter's camp.

Hay Camp is also very close to the Badlands, which have received extensive treatment in official Deadlands publications.

Climate

Weather in Deadwood can be extreme. Summers are often hot and stormy. Lightning storms occur almost nightly. Anyone looking out from the mountains across the Great Plains can watch the massive black storm clouds roll in throughout the afternoon.

Winter is extremely unpleasant. Blizzards and deep snowfall are very common. Given its mountain location, Deadwood often receives heavy snowfall even when the surrounding plains do not. Any prospector foolish enough to go hunting for gold in the winter runs the very real risk of being trapped by a sudden winter storm. Unpredictable blizzards can strike any time between October and May. Marshals are encouraged to use the rules for extreme cold as detailed in *The Great Weird North*.

The Sioux Nations

The Sioux Nations is primarily composed of the allied Cheyenne and Lakota. However, it includes a number of smaller organizations that are largely invisible to the Western immigrants. The term "Sioux" is a blanket term for any member of the Sioux Nations and the three subcultures that share the Siouan language group. These are the Isantee or Eastern Dakota, the Yanktoni or Western Dakota, and Teton or Lakota. These three groups may all be called the Lakota by Westerners who don't bother to differentiate.

The Sioux Nations is then divided into seven governing councils or nations. Called the "Seven Council Fires," these are the Mdewakanton, Sisseton, Wahpekute, Wahpeton, Yankton, Yanktoni, and Lakota.

Spend enough time discussing Deadwood's precarious situation, and the posse might start to wonder why Sitting Bull even allows the white man to set up camp in the middle of the Sioux Nations. In real life, the answer is that the camp's presence was a violation of a 1868 treaty that guaranteed the sovereignty of the Indian territories. Several battles followed, and in the end the Plains Indians were virtually destroyed. In the Deadlands world, the tribes are much stronger and are united against the white man.

The Lakota are dominated by the Cult of Raven. Sitting Bull, leader of the Sioux Nation, publicly encourages peace with the white man, collects an entrance fee from immigrating miners, and has befriended Deadwood's Valentine McGillycuddy. In secret, however, Sitting Bull is plotting with Raven to unite the tribes and drive out the white man forever.

So why is Deadwood allowed to exist? Raven has made it clear to Sitting Bull that the white man's greed will be their own undoing. The Reckoners created the Ghost Rock specifically to spread discord and provoke violence. Deadwood is an unsavory pit of gambling, whoring, deceit, and violence. The few who strike it rich are soon parted from their money by any means, fair or foul. Those who fail are miserable and depressed, and often cannot even afford to travel home. Everyone in the camp feels the stress and anxiety that come with living in a hostile land.

The Reckoners find it all delicious. Raven and Sitting Bull agree that a temporary mining camp is a small price to pay for the pain, fear, and misery feeding their dark masters.

What Can be Done?

In the the face of all the obstacles, saving Deadwood from itself might look like an overwhelming job. This is true. Reducing the Fear Level in Deadwood cannot be done by slaying Abominations and living to tell the tale. Even if all the monsters and manitou took the week off, most of Deadwood's problems lie with the town itself.

There are a few rays of hope left. Seth Bullock is a brave and capable lawman, and determined to bring justice to the camp. Valentine McGillycuddy has many friends among the Lakota and spreads a message of peace. E.B. Farnum wants the camp to be recognized as a municipality, and will pursue any civic improvements that he can. And at the end of the day, most of the miners really are hard working folks who want to make an honest living.

If Deadwood can be saved, it will be by making the camp into a town. The cut-throat claim jumping will eventually settle into organized industrial mining. Electric streetlamps will make the streets safer at night. More businessmen will immigrate, and they will want a nice place for the families to live. Someone will finally get around to writing a codified set of laws. And, of course, some heroic player characters will slay all the local Abominations.

Of course, Sitting Bull will notice the instant the camp starts to improve. If the Fear Level ever begins to drop, he is likely to send his braves to wipe out the camp. In the long-term, Deadwood cannot survive without making allies of the Lakota, and enlisting the aids of Chiefs who can oppose Sitting Bull.

Notable Folks In Deadwood

Al Swearengen and the Gem

Al Swearengen is the kingpin of crime and principle purveyor of vice in Deadwood. Swearengen was one of the first non-miners to enter the town, in the hopes of profiting by providing the miners with entertainment. He built a small saloon, and found it so profitable that he quickly built a larger saloon and brothel called the Gem Variety Theatre. Swearengen beat his wife, Nettie, until she left him, and then the next wife, and the next. He is an angry, miserable, brutal man who spends most of his time beating and bullying his whores into submission.

Swearengen makes no pretenses about who he is. He is a pimp and drug dealer, and he doesn't try to hide or justify it. Swearengen maintains his position with wealth and brute force. He has an army of henchmen who make bothersome people disappear for him. His ridiculous wealth also makes him a pillar of the community, because many civic improvements are funded by Swearengen's "charitable contributions." Swearengen is a greedy bastard, but he protects his town. Anything which has the potential to disrupt his business is viewed as a threat. Sheriff Bullock would like nothing more than to wipe out Swearengen and his gang, but he is simply too powerful to confront.

The Gem offers every unscrupulous entertainment a miner could ask for. Liquor and prostitutes complement the bad music, bare knuckle boxing, gambling, and opium. It is a two story building with a balcony. Most of the rooms are occupied by his stable of whores. A tunnel beneath the Gem links directly into Deadwood's network of underground opium dens.

Each night Swearengen deposits his earnings in a safe on the second floor, next to his bed. His take is approximately \$5,000 a night, in gold, ore, cash and scrip. About half of this is spent on the Gem. At any given time there is about \$75,000 in the safe. So far, no one has been crazy enough to try to steal it.

Swearengen is almost always accompanied by skinny, bearded man who never speaks. He calls the mute, "Bob," and claims Bob is his floor boss. In reality, Bob is a skilled huckster who acts as Swearengen's guard against the supernatural. He constantly watches the Gem and is very, very good at identifying any hexslingers or otherwise paranormal customers. He has cast a number of enchantments in and around the Gem. The specifics will be left up to the Marshal, but it will suffice to say there is no privacy or safety anywhere in the Gem.

The fourth room on the ground floor is reserved for the newest prostitutes who join (or are forced into) Swearengen's service. They call it "Room Thirteen," even though the rooms are not actually numbered, and it is haunted by ghosts of three prostitutes Swearengen has murdered. Bob knows this, but hides the ghosts from Swearengen because he takes pity on them. If someone could communicate with them, the ghosts know every sin Swearengen has ever committed, which is quite a few.



Madame Dora DuFran

Madame Dora becomes involved in the world's oldest profession before she was fifteen. She is now barely eighteen, but runs one of the most successful brothels in Deadwood. She caters to Deadwood's small community of upper-class business owners by providing the most beautiful and hygienic hookers in all of Deadwood.

Dora is a histrionic show-off with a passion for bright costumes and flashy gimmicks. She keeps a parrot named, "Fred" on her shoulder. The brothel itself is crawling with her menagerie of pet cats, hence the term "cathouse." Dora routinely employs Calamity Jane as a bouncer, although her vicious rivals spread rumors that Jane is her least attractive whore.

Dora's husband, Joseph Dufran, is a skilled accountant who manages the business side of the cathouse. He is constantly distracted by his gambling addiction, but he does a good job keeping the books this frees up Dora to give all her attention to her "girls."

What neither Joseph nor the girls know is that Dora is a novice witch and a representative of the Wichita Witches. Dora's pet parrot and collection of cats are all familiars who spy on the people of Deadwood and report back to her. Dora has little magical knowledge, but she has mastered the skill of managing her familiars and using her knowledge for blackmail. Dora has dirt on everyone of any importance in Deadwood.

Mollie Johnson

Dora's primary competition in the market of upper-class hookers is Mollie Johnson, "Queen of the Blondes." Mollie surrounds herself with symbols of wealth such as jewelry and gowns, and is notorious for renting a \$10-per-hour carriage to ride around the camp, flaunting her wealth and taunting other women. Mollie also became notorious among less open-minded residents for marrying a black musician, Lew Spencer. Her continued promiscuity is a secret to everyone but her husband.

Mollie keeps three blonde girls as servants and "apprentices." They are all extremely beautiful, quiet and coy in an enticing way. Although their uniformity and slavish devotion to Mollie appear strange, they are something of a red herring, and serve no deeper purpose except to act as models and entice men to visit Mollie's brothel. In private, they constantly fight amongst themselves.

Mollie's husband, Lew Spencer, is an extremely jealous and protective man. He will do anything for Mollie. Usually this means murdering the hookers of the rival brothels, but he has also killed men he suspects have eyes for his wife. Sheriff Bullock thus far has no leads in the cases, but it is just a matter of time before Lew discovers his wife's chronic infidelity and murders her as well.

Mollie also has a secret contact within the Sioux Nation. A light skinned Indian named John Watches-The-Moon visits the brothel with the pretense of being a customer. In fact, Mollie pays him to stage attacks on convoys travelling to the camp, and will arrange such a "tragedy" for anyone willing to pay her steep price.

Reverend Henry Weston Smith

Preacher Smith was the first Christian minister to enter the Deadwood area. Himself a Methodist, Preacher Smith briefly served in a Massachusetts 52nd Infantry at the height of the Civil War, after which he studied as a doctor. Preacher Smith was later ordained and walked from Wyoming to the Black Hills to minister to the miners. On Sundays he acts as Chaplain for the camp and holds services, and on other days of the week prospects for gold or performs other odd jobs. When not working, Preacher Smith can usually be found outside Bent and Deetkins Drug Store, where he delivers sermons. Smith has also stated he plans to minister to the local Indians, although many believe this is a bad idea.

Although Preacher Smith has a reputation for being quiet and helpful, his “prospecting” trips are actually a cover for his missions to battle the forces of darkness in the Black Hills. Smith has already defeated a number of dangerous foes, such as the Plague Walker which caused the smallpox outbreak of ’76. His successes have caused him to become somewhat overconfident, and he is naively assured of the ability of good to overcome evil. He’s likely to get himself killed if he’s not careful.

Smith’s greatest weakness is his lust. He is secretly infatuated with one of Mollie Johnson’s “apprentices.” Although he has been a model of restraint thus far, he may be lured into sin in the near future.

Smith can perform a number of miracles, left up to the Marshal, and can be a useful ally and starting point for adventures.

“General” Samuel Fields

Samuel Fields was born a free man in Louisiana, and after a short stint in the Civil War moved out west in search of fame and fortune. Fields arrived in Deadwood in 1876, and claimed to be a Union General, which earned him a number of derisive and unprintable nicknames. Along with his friend, Lew Spencer, Fields is the most vocal member of Deadwood’s small African-American community, and believes himself to be a masterful orator. Since arriving, Fields has also been involved in a number of get-rich-quick schemes. Fields is not a criminal, and not really a con artist, but he is always looking to make a quick buck on a new investment, a hidden treasure, or the inheritance of an extremely distant relative. For some reason, his schemes never pan out, and he routinely meets with disaster or is accused of crimes for which he is completely innocent.

Fields is a walking bad-luck magnet. He hasn’t done anything to deserve it, he was just born that way. He always suffers from misfortune, and it radiates around him using the same rules as for a Jackelope. Finding a way to cure him of his affliction should be rather involved. Maybe acquiring a lucky Jackelope’s foot would cancel out the bad luck, or perhaps he is the focus for an unpleasant manitou.



Fee Lee Wong

Born in 1846 to a Cantonese family in China, Fee Lee Wong moved to the Americas as a young man to escape the drought, famine, and political unrest in his homeland. He spent several years in the San Francisco era, until the great quake destroyed his city. Being a sane human being, Wong moved as far inland as he could get, and eventually found himself among prospectors in Deadwood. After staking two claims for himself, Wong used his profits to establish the Wing Tsue Emporium. Wong now sells silks, fireworks, imported products, and Chinese herbal remedies. Wong and his family are among the most successful of Deadwood's substantial Chinese population.

Wong is generally a respected and upstanding citizen. He is also the main supplier of opium Deadwood. Although Wong originally imported opium for medical uses, he has been intimidated by both Al Swearengen and Lo Shan Pak to provide opium for their market of drug addicts. Wong would prefer to stay out of their unethical trade, but his family is too vulnerable to resist their demands.

Wong is known for his extensive repertoire of herbal medicines and Asian folk remedies. The Marshal may decide how well these work. In a realistic campaign, Wong can provide medical services to sick and injured players. In more supernatural campaigns, he can provide a wide variety of strange elixirs and magical concoctions.



Lo Shan Pak

Born in Manchuria, Lo Shan Pak quickly fell into a life of crime in his native China. Pak eventually angered his crime lord bosses, and fled China for the (relatively) safer shores of America. He has now installed himself as the crime lord of Deadwood's large Chinese population. Pak is the principal architect of the underground opium dens and tunnels beneath the streets of Deadwood. Pak's gang has an arrangement with Al Swearengen, wherein they agree to separate the Western and Chinese communities, and not peddle vice on each others' territory.

Pak is both more subtle and more brutal than Swearengen. He has a number of front businesses that support his organization, including a brothel of Chinese whores. Beneath the brothel, Pak has turned the opium dens into a nightmarish catacomb of pain and horror. He will not hesitate to entomb a living victim in the tunnels or throw an opponent into a pit full of snakes.

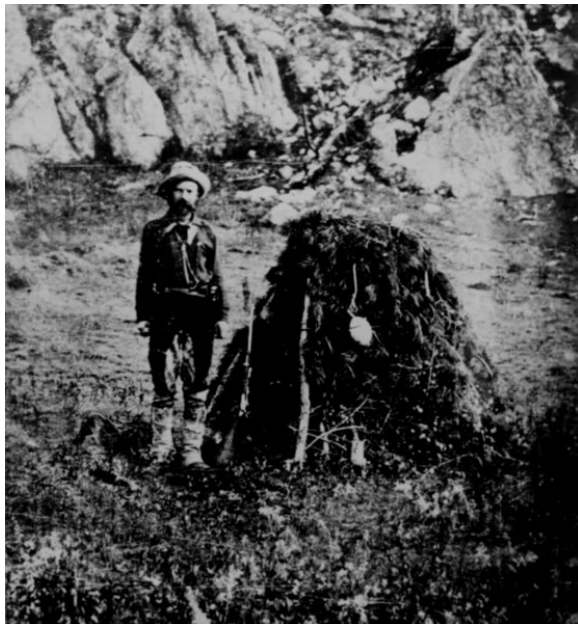
At times, Pak appears distracted and suffers from nervous twitches. His henchmen know to sequester their boss when one of his 'fits' comes on. Although they believe Pak to be ill, the truth is that he has unlocked dark secrets beneath the earth that whisper in his mind and are slowly driving him to madness.

While digging an opium den, Pak came across a piece of Ghost Rock in the exact shape of a human skull. A dark spirit inhabits the skull, and it gives advice and instructions to Pak. Without it, Pak would be an ambitious but otherwise incompetent criminal. The skull is the real mastermind. See Black Skull, below.

Dr. Valentine McGillicuddy

Dr. McGillicuddy is a controversial figure in his efforts to make lasting peace between the Westerners and the Indians. His career in the region began when he was among the first Westerners to explore the Black Hills. While working infrequently as a surgeon, McGillicuddy's main purpose in Deadwood is to serve as a diplomat to Sitting Bull on behalf of the white man. He is very well respected among the local Indians, who often call him "White Holy Man" and "Friend of Sitting Bull."

The downside to this position is that there are groups in both populations who oppose McGillicuddy and his goals. Red Cloud despises him, and sees Sitting Bull as weak for accepting a white man's "medicine." Whites who are hostile to the Indians call McGillicuddy a "race traitor" who wants to "go native." If anything were to happen to McGillicuddy, it would cause an explosion of outrage and racial violence as each faction tries to blame the others.



Henry Westall

Henry Westall, PhD, is the owner and operator of Deadwood's only functioning telegraph line. He is a short, well-dressed man who wears a pretentious monocle and speaks with a blatantly fake English accent. In addition to the telegraph line, Westall is the resident tinkerer and mad scientist of Deadwood. Westall has created a number of important contraptions, and gained fame when his automated water pump prevented a major urban fire.

Westall is also an employee of industrial magnate George Hearst sent to investigate the gold and Ghost Rock deposits in the Black Hills. His job is to identify claims that would justify a large-scale investment. Anyone who succeeds in finding a large strike will likely be approached sooner or later by Westall, asking to survey and perhaps purchase their claim.

As a result of his years of mad science, Westall has lost the ability to distinguish between his senses. It is not uncommon to hear him say a color is "cold" or a certain number "smells fruity."

While generally a harmless and occasionally helpful fruitcake, Westall still represents the authority of the rich and powerful. There are certain people in Deadwood who enjoy the camp's state of borderline anarchy, and would prefer the camp remain free of such outside influences.

Ethan Benett Farnum

E.B. Farnum and his wife Mary came from Massachusetts and were among the first to settle in Deadwood on a semi-permanent basis. Farnum prospered by opening Deadwood's first retail store. He also secured a great deal of the property on Main Street, which he leases to other businessmen, and holds a stake in several of the more successful mining operations. Although not as filthy rich as Swearingen, Farnum is rather well-to-do.

In an effort to establish the camp as a legitimate town, Farnum created the first citizen's committee and eventually found himself elected Mayor. Being Mayor of Deadwood is a bit like being the Admiral of a sardine pond, but he takes his title and minimal duties very seriously. Farnum infrequently acts as a judge, performs marriages, and attempts to levy business taxes with varying degrees of success. Farnum also represents the town when dealing with the Sioux, although he usually just shuts up while Dr. McGillicuddy does the talking.

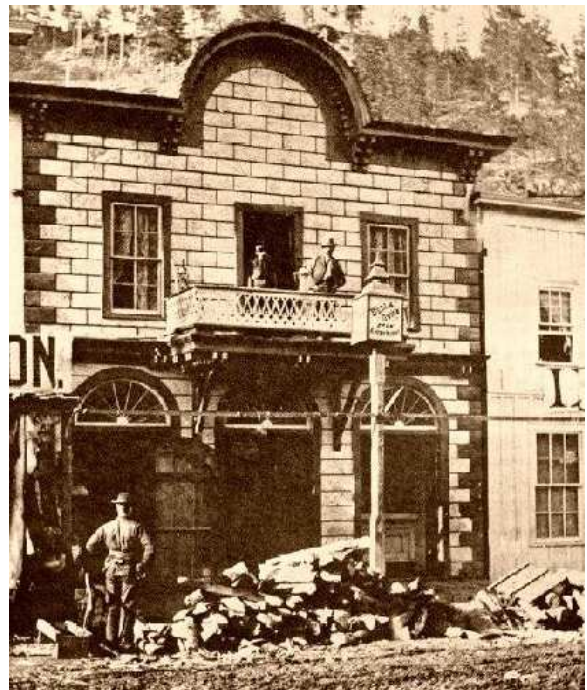
Farnum has a handful of odd mannerisms and facial ticks, but he is generally dismissed as well-intentioned and harmless by the populace. At night, he suffers nightmares and visions in which the Black Skull beneath Deadwood whispers to him and gives him advice. As time passes, the advice has grown increasingly demanding and the visions ever darker.

The Black Skull has told Farnum all about Lo Shan Pak's criminal networks. It is trying to pit the forces of law and order against Pak, in hopes of fomenting bloodshed and violence on the streets of Deadwood. So far, Farnum does not know where his knowledge comes from and cannot act on it. If only someone would take the time to listen to him...

Elliot Merrick

Cousin of camp ombudsman Albert Merrick, Elliot works as an assistant reporter and typesetter for the *Deadwood Pioneer* newspaper. Elliot is a gregarious, fast-talking man who styles himself as a hard-nosed investigative reporter. He may be an Ivy-league tinhorn, but he has spent enough time in the Weird West's school of hard knocks to know how not to make a nuisance of himself.

Elliot's off-hours job is as a covert anarchist and union organizer for the miners. He will attempt to rally the miners against any corporate interests or centralized governments in the camp. He is also an unrepentant pyromaniac, and has set several buildings on fire for representing "the establishment," although he really just likes watching things burn. So far he hasn't killed anyone, but if government and business magnates take an interest in the camp this might change.



Jack Langrishe

Deadwood is home to no less than six permanent theatre houses. All of these are owned and operated by Jack Langrishe. As a travelling actor and showman, Langrishe has visited almost every state and territory in the Union and Confederacy. Deadwood is the first time Langrishe and his troupe have stayed in one place more than a month, and thus far his company has been wildly successful.

Of Langrishe's six theatres, four host burlesque shows. They run nightly from dusk till... well... whenever... and the music is surprisingly good, all things considered. One theatre, the "Rampant Stallion," is specifically dedicated to bloodsports. The sixth and largest theatre is the home and headquarters to Langrishe and his inner circle. Still called the "McDaniels Theatre," after its original owner, it is the only one of them with any sort of respectability and stages productions of Shakespeare, Marlow, and other luminaries. The theatre often serves as the venue for important civic events, such as the trial of Jack McCall.

Jack Langrishe is also a moderately powerful vampire. He is intelligent and cunning, and uses his theatres' nighttime hours as a cover for his nocturnal lifestyle. The closest members of his acting troupe are his willing servants. Many of them hope that he will bestow his "dark gift" on them if they prove themselves loyal and worthy.

Each night, Langrishe takes a few hours to make public appearances, open his shows, and deal with a handful of business tasks. Around midnight, he prowls the camp looking for miners and prostitutes to feed on. About once a month, he will "hire" a young new performer only to imprison and feed on the poor soul.

Given the camp's chaotic and transient population, the occasional kidnapping has gone unnoticed. However, Langrishe recently made the mistake of "hiring" one of Al Swearengen's prostitutes. While Swearengen hasn't solved the crime yet, there will be hell to pay when he does.

Others

There are a handful of other notable personages in and around Deadwood. These include Seth Bullock, Wild Bill Hickok, Calamity Jane, Crazy Horse, Sitting Bull, and Red Cloud. There is more information available in official *Deadlands* publications.



Darker Things



Buffalo Golgotha

In the 1800's, both agriculturalists and explosives manufacturers prized buffalo skulls for their phosphorus content. It was an excellent way to make a dollar off buffalo hunting, as if people needed an excuse. However, when too many of these skulls are stored in one place, the spirits of thousands of angry bison gather and form a pyramid of hate and evil.

When this happens, the presence of the mound immediately raises the local Fear Level. In addition, Shamans, Hucksters, and practitioners of black magic all gain a +2 bonus to spell casting when near the mound. Faithful performing miracles, however, suffer a -2 penalty. In addition, characters buried near a mound draw three extra cards to determine if they come back Harrowed.

As a result, dark cults and evildoers will want to ensure the mound stays in place as long as possible. They have even been known to sabotage railroads to prevent the skulls from being shipped to factory.

The Black Skull

A piece of Ghost Rock shaped like a human skull, the Black Skull is the vessel for a powerful and devious manitou. The evil spirit was trapped long ago, and left buried for centuries in the soil until being excavated by Lo Shan Pak. The manitou now speaks to Pak, giving him the instructions he needs to look like a criminal genius. However, when it pleases it also speaks to Pak's enemies, playing multiple factions against each other. The manitou's ultimate goal is to raise the Fear Level in the Deadwood area and sow conflict among the residents.

The Skull's manitou can drift about the town in an invisible and intangible form, but can no longer access the Hunting Grounds. It cannot interact with anything on the material plane except to speak in soft whispers and infest mortal dreams. The manitou cannot be in two places at once, which canny players may use to their advantage. The manitou can return to its Skull instantly, at any time, if the Skull is every threatened. In every other way, treat this ability as being identical to the *Spirit Flight* favor.

When "the time is right" the Skull will command its servant to attach it to a human body, and the manitou will become a physically animated monstrosity. Until then, the Fear Level in the Skulls' presence is one level higher than the surrounding area. Anyone who touches the Skull will be possessed by the manitou, voluntarily or not. Treat this as though the character was a Harrowed with the manitou in Total Dominion. The details of what happen next are up to the Marshal, but should be fairly unpleasant.

Cain

Legend tells of an immortal who has wandered the world since creation, never able to find rest. Some call him the Wandering Jew, others claim he is Satan out looking for souls. In truth, this pathless traveler is Cain, the world's first murderer. After slaying his brother in ancient antiquity, he was cursed with long life and forced to wander the Earth for eons. Hiding behind many aliases and never staying in one place too long, Cain has visited every nation on Earth over the course of his very long life. He now walks the prairies of the Weird West in his search of a way to end his life forever.

Cain is very hard to kill. For starters, Cain heals completely every night, even if "killed." He also has maximum level in any skill the Marshal requires. But his most important power is a curse which inflicts "sevenfold" injury on anyone who harms him. In game terms, any character who attacks Cain suffers 7dX damage, where X is the highest damage die dealt to him. For example, if a character struck Cain for 1d4 + 2d6 damage, they would suffer 7d6 damage in return. This damage is instantaneous and in all ways identical to a Huckster's Backlash.

The Marshal also has considerable leeway in interpreting this curse. For example, if a player subdues and imprisons Cain, he might be afflicted with 7 points of Hindrances until Cain is freed. Devious creativity is encouraged.

Anyone with deep knowledge of Christian, Jewish, or Muslim arcana has a chance to perceive the otherwise invisible "Mark of Cain" on his forehead.

Fatal injuries to Cain are never permanent. His soul enters the Hunting Grounds until his body heals, at which point he returns to life. Cain's soul is not allowed to enter the Heavens or the Deadlands until the end of time.

Cain knows this, and he will walk the earth until he finds someone who can end his curse and send his soul to its final rest. Thus, he often meets and deals with powerful sorcerers and Abominations. Given that attacking Cain is an act of suicide, the darker powers often employ him as a messenger or mercenary. He might be the go-between for hostile forces, or even a troubleshooter for the Reckoners when the players are too familiar with Stone and the Los Diablos.

The Oracle in the Water

An Oracle dwells in an underground pool deep in the heart of the Black Hills. The Oracle appears as a pale but beautiful young woman. She is trapped in the water; for her, the surface is an impenetrable barrier.

In exchange for her visions, she requires a blood sacrifice (dealt as temporary Wind damage). The Oracle is always truthful, but will generally withhold a critical piece of information and demand further sacrifice. For example, she might tell the character where an Abomination can be found but ask for another sacrifice before she tells the creature's weakness. Her goal is to make sure the character always comes back and makes progressively bigger sacrifices. She will never lie, cheat, or fail to deliver what she has promised; she knows that if she angers her "customer" they will stop visiting her.

Although she physically hungers for blood, the Oracle is also desperately lonely and wants companionship. Her ultimate goal is to invite someone to join her in the water. She might trap them with her, or devour them, or perhaps true love's kiss really can break her curse. That's up to the Marshal.

Coyote Woman

Many years ago, an Indian woman became pregnant by a forbidden lover. When asked who fathered the child, she lied and said Coyote was the father. Coyote was so amused by this that when the child grew up he took her and taught her the ways of magic and trickery. Now the young woman roams the Black Hills, often hiding in the shape of a coyote.

When Coyote Woman meets the characters, she will appear in the form of a young Indian maiden. She asks the characters to bring her seemingly impossible things, such as a lion's roar or a spent penny. The characters can solve her puzzles with magic, wordplay, or trickery, and when the puzzle is resolved to the Marshal's satisfaction Coyote Woman smiles and acts as though the solution was obvious all along.

However, if the Coyote Woman is delayed for any length of time, she will suddenly become frightened, transform into a coyote, and vanish into the forest. Coyote Woman is pursued by Smilodon, an ancient and terrible spirit, and can never stay in any one place too long. All of the strange and nonsensical tasks she gives the characters are designed to test their character. When she believes she has found a group of clever and trustworthy heroes, she will reveal who she is and ask their help in battling the evil spirit.



The Stakes House

Built by Thomas Stakes in 1876, the Stakes House is the first permanent home ever built in Deadwood. Thomas was later killed in a tragic accident, but his widow, Alice, never left the home. She can often be seen at the window, watching the world go by, always wearing a white dress and veil. If the players stop and talk to her, she will be cordial and polite but terrified of the idea of leaving the house.

In reality, the Stakes House is a Living House as described in *Rascals, Varmints and Critters 2*. It is an extremely powerful and jealous entity, and Alice is the House's prisoner. It holds the mistaken belief that over time she will somehow come to love it and stay voluntarily. She is not allowed to wear anything but an old wedding dress, cannot tell anyone about the house, and will be tormented by the house if she displeases it.

Each time the players visit Alice, she will attempt to subtly communicate the danger she is in. She might knit a word into her garments or spell out a warning using sugar cubes. She cannot actually speak the words out loud, but if the characters are perceptive enough they will notice the odd warnings. If Alice ever leaves the House, it becomes enraged and will animate the trees and rocks in the surrounding area to attack and trap the heroes.

Smilodon

The sabre-toothed tiger is one of the two Old Spirits that once ruled the Great Plains. His children preyed upon the first humans to journey to the west, in the age before antiquity. Although all of Smilodon's beasts are now extinct, Smilodon itself now roams the dark forests, searching for the children of the New Spirits to feast upon.

Smilodon ultimately knows its time has passed. However, it refuses to let the Children of Man inherit its world. Although Smilodon knows all about the Reckoners, its blind rage prevents it from cooperating with them in any meaningful way. Smilodon hunts Shamans and other magic-users who have been blessed by powerful spirits, and consumes both their flesh and souls. Its current prey is Coyote Woman, although the cunning girl has so far managed to elude it in the mountains surrounding Deadwood.

Smilodon manifests as a cat with razor-sharp scythes for teeth. It stands as tall as a buffalo, and weighs almost as much. A single blow from its claws can easily tear a man's arm off. Smilodon is as smart as any human and can speak a very old form of the Siouan language.

Smilodon can travel between the mortal world and the Hunting Grounds at will. In addition, it can instantly cast any Favor it requires. However, Smilodon is old and his power is fading, so after using a Favor he must wait a number of hours equal to its Appeasement before he may cast another. Smilodon is never the Spirit Guide of any Indian.

If Smilodon's physical form is somehow destroyed (and good luck to anyone crazy enough to try) he must return to the Hunting Grounds until the moon next rises. To end Smilodon permanently, he must be destroyed in the Hunting Grounds.

Mastadon

Mastadon is the second of the two Old Spirits. He was once the epic king of the Great Plains during the glacial chill of the last epoch. When White Buffalo Woman gave the Indians the secrets of civilization, their cunning and unity spelled the end for the ancient mammoths.

Unlike Smilodon, Mastadon bears the Children of Man no particular ill will. It is a very old deity, and accepts that its journey is complete. Rather than take revenge on humanity, Mastadon grants its strength and fortitude to young braves as a Guardian Spirit.

Associated Medicine: Earth.

White: Mastadon grants the Strength of the Bear Favor with Appeasement equal to the Guardian Spirit points associated with Mastadon. No Appeasement points are spent, this is just to determine the effect of the Favor.

Red: Mastadon grants the Call Weather Favor with Appeasement equal to twice the Guardian Spirit points associated with Mastadon. No Appeasement points are spent, this is just to determine the effect of the Favor.

Blue: Automatically refill the guardian spirit's Appeasement Point Pool.

Legendary: Gain a point of Grit, even if this takes the character above their normal maximum. Enjoy.

Oath: Never turn down a request for shelter or sanctuary, no matter who asks for it.

The White Buffalo

Indian legends hold that a buffalo born with white fur will herald peace and prosperity for the tribes. The White Buffalo is an important religious symbol for the tribes surrounding the Black Hills. There is only one White Buffalo alive anywhere in the world at any given time. A new white buffalo will be born only after its predecessor has died.

The White Buffalo can innately sense evil, and will flee from any hostility. It will not allow a Harrowed character to come within twenty feet of it, and will flee or attack any Harrowed whose manitou has Dominion. The White Buffalo grants a +3 bonus to any healing or medical rolls performed in its presence. Once per day, the White Buffalo's presence at any Shaman's ritual grants 3 Appeasement Points towards the success of that ritual.

Clearly, there are many parties who would like to control the White Buffalo and many dark powers who would like to see it dead.



Mt. Moriah Cemetery

Mt. Moriah, a hillside near Deadwood, is the primary cemetery for the camp. It was also formerly the resting place of Wild Bill Hickok. After ol' Wild Bill rose from the grave, Preacher Smith rapidly deduced what had taken place. He then proceeded to *Sanctify* the entire cemetery. As a town without any sort of church, Mt. Moriah represents the only holy ground in all of Deadwood.

Smith identified the limits of the consecrated soil with a waist-high wooden fence. It covers approximately one acre of ground. As long as the blessing remains, no Harrowed will ever arise from Mt. Moriah.

There are a few things to remember about the graveyard. First, not everyone who dies in Deadwood ends up there. Many miners meet tragic fates in the wilderness and their bodies are never recovered, assuming anyone notices they are missing in the first place.

Second, with the town's extraordinarily high murder rate, Mt. Moriah is rapidly running out of space. Smith will soon have to repeat his rituals, before someone starts burying folks outside the limits of the holy ground. There are a number of dark forces at work that will actively try to prevent this, and will seek to defile the cemetery at the first opportunity.

Fiddler's Green

Folk tales tell of a spring along the road to Hell where the souls of dead cavalymen stop to rest their horses and take a sip of water. Fiddler's Green is so peaceful and inviting that they spend eternity at camp with their fellows and never do reach their final rest. This is entirely true, and Fiddler's Green can be found in a valley near Deadwood.

The Green consists of a spring-fed lake surrounded by lush grass, hidden between two of the taller peaks in the Black Hills. The valley hosts a handful of lazy buffalo. The weather is consistently mild and pleasant. The Fear Level is 0.

Any deceased cavalryman has a chance of turning up at Fiddler's Green, whether they are blue, gray, or Indian. The spirits manifest as ghosts, along with the ghost of their favorite mount. They remember their time among the living and can answer any questions about their experiences in life. Most ghosts are content to remain in Fiddler's Green and few can provide any information about the Hunting Grounds or the rest of the afterlife. Time is fuzzy for the ghosts, and a cavalryman who died decades ago will recall being in the Green "just a few days."

Evil spirits cannot enter Fiddler's Green. This includes all manitou and, therefore, the Harrowed (regardless of who has Dominion). In contrast to the folk tales, evil cavalymen never seem to appear at the Green.

However, mortal villains are perfectly capable of entering the Green, if they can find it. An island of peace and quiet in the middle of the Black Hills represents a thorn in the Reckoner's side. If the forces of darkness were to discover it, they would undoubtedly send their mortal cultists to destroy and defile the place.

Hearney Peak

Hearney Peak is highest mountain in the Black Hills. It is regarded by the local Indians as a mystical place where the moon comes to rest at night. It has been used as a site for religious ceremonies and rituals for centuries, but since the Reckoning it has become inhabited by dark and loathsome creatures.

The mountain itself is not terribly difficult to scale, although the lack of established paths means it is a slow process. Horses can only scale the lowest portions of the mountain and wheeled vehicles are right out. If the mountain is subjected to any amount of snowfall, scaling it becomes a rather dangerous prospect requiring a great deal of experience and specialized equipment (see *The Great Weird North*).

Members of Raven's Cult often discover wayward miners in the grip of Ghost Rock fever. They bring these captives to Hearney Peak and use dark rituals to create Stone Men (*Rascals, Varmints and Critters*, page 117) For reasons unknown, the Peak is the safest and most reliable place to enact the ritual. A number of these Abominations guard the lower half of the mountain. Vicious wolves and Braincrawlers (*RV&C*, p.91) are also very common.

As characters scale the mountain, things start to get weirder. Time becomes uncertain, rivers run uphill, and distant drums beat without rhythm. The peak is guarded by one of Raven's Last Sons. Known as Dreams-Without-Purpose, the Indian cultist always severs the hands of his victims. In addition to his own formidable skills, he is accompanied by a swarm of Hands (*RV&C*, p. 99).

Dreams-Without-Purpose guards a portal to the Moon. It can be activated by an Open Portal Ritual, and will take the caster to the lunar surface in the Hunting Grounds. As if the Earth-side spirit world wasn't weird enough, the Lunar Hunting Grounds are an exercise in the bizarre.

The Marshal has free reign to inflict any kind of strangeness here. This is a place where pachydermic jellyfish worship Pharaonic Elder Gods; Dreamsailing vessels ply currents of liquid nightmare, fishing for incestuous fungi;

Guardian Spirits of animals unknown to Earth consort with Atlantean scholars. It is a hideous and mind-altering place, and no posse should loiter too long.

Nightmare-Wolf's-Scream

This is a stone axe wielded by Dreams-Without-Purpose. From a distance it appears to be carved out of obsidian, but on closer inspection the axe head is made out of a hand-sized shard of Ghost Rock.

Nightmare-Wolf's-Scream deals STR+1d8 damage. However, on a Called Shot to an arm, it deals double damage (multiply the die roll by two). If the attack leaves the limb Maimed, the hand has been cut off and it immediately becomes an animated Hand. Only an evil shaman can command the Hand. If no one takes control of it, the Hand will attack randomly until it is destroyed.

Wind Master's Sword

This Chinese sword was forged one thousand years ago and has spent its entire existence in the Shaolin monastery of the Seven Peaceful Winds. In 1874 the monastery was attacked and destroyed by a Chinese rebel army. One monk escaped with the sword, and fled with it to North America so that the sword could never be captured. The monk succeeded in passing himself off as a humble Chinese laborer and brought the sword to Deadwood. However, the Black Skull senses the presence of the sword and has alerted Lo Shan Pak to the monk's true identity.

The Wind Master's Sword grants anyone who wields it one bonus level of *Fightin' Sword*. In the hands of a Martial Artist, first

three Strain points accumulated each day are “free” and do not count against the total.



The Reaper

Rumor has it that when the Civil War came, the Grim Reaper's scythe was too slow to do his work. So he switched it out for a Volcanic Pistol, and had himself a good ol' time.

The Reaper is decorated with skulls, ankhs, and more arcane imagery representing death. A manitou is bound to the weapon, giving it formidable powers. No one knows who was crazy enough to create such a relic, but he must have been a spiteful son of a bitch.

A character using The Reaper suffers no penalty for a Called Shot to the head. However, after firing even one shot, The Reaper becomes stuck in the character's hand; he cannot release his grip, even if someone tries to force his fingers open. The character may cock and fire the weapon, but cannot perform any other actions with that hand. The only way to release The Reaper is when the character dies, the hand holding the gun is severed from his body, or an Exorcism miracle is cast.

Tales of a one-handed Harrowed looking for his gun have yet to be proven.

Solomon's Spectacles

This Relic resembles a common pair of glasses. Religious symbols have been scratched into each lens. Anyone with arcane Knowledge of an Abrahamic religion (Christian, Muslim, or Jew) will recognize the symbols as mystical wards against evil. When worn, the character is able to perceive invisible creatures or see through illusions. This includes powers such as Soul Flight, Death Mask, and False Face Favors.

This only provides clarity in the face of magical illusions, not physical transformations. For example, the Death Mask power specifically states it is an illusion. However, a werewolf would not be revealed by the Spectacles because he is anatomically transformed into a new shape. If there is any question about the difference between the two, it's the Marshal's call.

Infant Ghost

Given the extraordinarily heavy workload of Deadwood's many prostitutes, unwanted pregnancies are sadly routine. There are a number of ways for the unhappy mother to “fix” this problem, but none of them are without consequences.

The Infant Ghost is the haunting soul of an aborted fetus. It manifests as a malformed, bloody infant and hovering in the air. Its umbilical cord is tied in a hangman's noose. The Infant Ghost appears at night somewhere near a parent, and attempts to randomly strangle people in their sleep. The Ghost's goal is to take revenge by killing both its mother and father, although it may kill many people before it succeeds. After its task is accomplished, the soul will move on to its final rest. The Infant Ghost can also be banished or destroyed through magical means.

Ancient Trophy

Ancient Trophies take the form of pelts, teeth, feathers or other remnants from predators that preceded the rise of man. One would think that the pelt of a dire wolf or the feather of a dinosaur would not be able to last thousands or millions of years, but they are in fine condition nonetheless. These artifacts are blessed by the animals' extinct Guardian Spirits, and have survived many eons and passed through the hands of many owners.

Wearing an Ancient Trophy boosts the wearer's Strength by one die type. If the character already has d12 Strength, it increases the dice pool by two to a maximum of 5d12.

The Ancient Trophy's owner also gains the Bloodthirsty Hindrance as long as he wears it.