

PA1

ADVENTURE MODULE

Old School Adventures™ Module PA1

VAULT OF THE FACELESS GIANTS



For use with BX/LL RPG Editions and
Old School Adventures™ Accessory PX1:
Basic Psionics Handbook

by **Richard J. LeBlanc, Jr.**



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Old School Adventures™ Module PA1

VAULT OF THE FACELESS GIANTS

An Adventure for Character Levels 1-3



by Richard J. LeBlanc, Jr.

Design Assistance: Chad Dodd, Tony Guthrie, David Welborn

Title page illustration by Tanantachai Sirival.

Interior illustrations by Richard J. LeBlanc, Jr.

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FOREWORD

In writing the *Basic Psionics Handbook*, a sought to create a psionics system that operated as seamlessly with classic fantasy gaming as the systems for thievery or magic. The adventure that follows was designed for DMs to use as a guide when incorporating psionics into their campaigns. From psionic tricks and traps, to psionic monsters and NPCs, the encounters in this book are meant to act as a springboard for all of the possibilities provided by psionics.

Good gaming!



Richard J. LeBlanc, Jr.
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Using This Adventure

General Overview

If you plan on playing in this module as a character, please **stop reading** here. The information in this book is for use by the DM and knowing its details may spoil the enjoyment and surprise for all concerned.

Before attempting to run this module, it is suggested the DM read this module thoroughly to become familiar with the various encounters and situations presented within.

This module includes several encounters that rely on mechanics and content found in *Old School Adventures™ Accessory PX1: Basic Psionics Handbook*. Additionally, many of the encounters will be made more enjoyable by having a character of the mystic class in the party. If you do not plan to use the material from the *Basic Psionics Handbook*, many of the encounters may require modification in order to facilitate playability.

This adventure references planar cosmology (specifically, the Astral Plane, the Ethereal Planes, and the lower plane of the Abyss). It is suggested DMs have a cursory familiarity with these concepts. A PDF of *Old School Adventures™ Accessory PX2 Extra: Planar Primer* is available for free through One-Bookshelf (i.e., RPGNow and DriveThruRPG).

Party Mix

This adventure is designed to be used with a party consisting of mixed character classes. Even though it is suggested that a mystic be among their number (see the *Basic Psionics Handbook*), the mystic alone should not be relied upon extraordinary abilities. Having a cleric and a magic-user in the party (in addition to the mystic) is highly recommended. The party will also benefit greatly from having a thief in their number. It is further suggested that either a dwarf or elf join the party, as their racial skills will

be of great use in finding secret doors and the like. Finally, given the strength of monsters in this adventure (and sometimes the sheer number of them), one or more capable combatants will greatly aid the party. The party will be provided the opportunity of having a number of local villagers accompany them on their adventure to the temple.

While this adventure is designed to be used with newly-created characters (1st level, 0 XP), PCs as high as 3rd level will still work well with this adventure. However, if characters of 2nd or 3rd level are used, the DM may consider limiting the size of the character party, or increasing the strength of the encounters.

Encounter Descriptions

Included in some of the encounter descriptions in this adventure are sub-entries beginning with the phrase “Locals will know...” or the title “Background Information.” The use of each type of sub-entry is outlined below:

Locals will know... This information is provided in case locals are accompanying the party, or are questioned later by the party. It provides the kind of details that will be common to locals, but unknown to a party of adventurers who are not likely to be natives of the region.

Background Information: This information is provided for certain locations or objects in case a psionicist (or magic user) in the party is able to ascertain background information on the location or object (e.g., through the clairsentient major science *psionic divination* or the minor devotion *object reading*).

Some Background Information may be known by Peou (the bearded old man living near the village) based on his past experience with the temple, see *Visiting the Old Man*, p.7 for more information.

Background Information

LAUNCHING THE ADVENTURE

Given that this adventure is designed for starting level characters with a variety of classes and backgrounds, the following scenario is provided as a way of introducing the characters to one another, and giving them a reason for coming together as a party...

The PCs will find themselves (each for his or her own reason) on a boat heading north up the Karkeng river. The boat will spring a leak and take on water, requiring the boat to be landed on shore. Because the area where the boat will land is unsafe, the captain will suggest that all the passengers head about one half mile upriver to small village and wait there until the boat can be repaired (a process requiring several days). While in the village, the characters will be presented with an opportunity to adventure while waiting on the boat to be repaired.

The reason for each character's presence on the boat may be determined by rolling 1d20 on the following table:

1. A dream/vision urged getting on this boat.
2. Blacked out the day/night before (e.g., in a pub) and woke up on the boat.
3. Dragged onto boat by a small mob of drunks because they mistook the character for an acquaintance.
4. Dragged onto boat by a small mob of drunks because they thought it would be funny.
5. En route to visit a family member.
6. En route to visit a longtime friend.
7. Fulfilling a promise (to family member or mentor) to see/visit a particular location.
8. Had no other particular place to go.
9. Heading to Kamtow (the capitol city, located upriver) in search of adventure.
10. Making a pilgrimage to a place of personal importance.
11. Responding to a call for adventurers made by an exploration company in Kartom (the sister city of Kamtow).
12. Returning home after spending time training with a renowned instructor.
13. Teleported into river by dungeon trap; rescued from river by the people on the boat.
14. Wanderlust.
15. Wanted/accused (rightfully) for a crime; fled to escape capture/imprisonment/death.
16. Wanted/accused (wrongfully) for a crime; fled to escape capture/imprisonment/death.
17. Was following a friend through the busy port, got separated, and ended up on the wrong boat.
18. Was hired as a courier to make a simple delivery.
19. Was in wrong place at the wrong time; chased by bad person; snuck onto boat to escape.
20. Won a map in a wager; the map leads to a supposed treasure located somewhere upriver.

Once the player characters' backgrounds have been determined, the following should be read to the players.

Though the air is thick and gnats abound, the river is remarkably peaceful. Vines hang down from the jungle trees to the west and east.

The captain navigates the boat from the rear as two rowers keep steady pace. Including its crew, the plank-built boat hosts nearly two dozen passengers, with room for little else.

The boat glides forward. The river winds lazily ahead.

At this point, the characters may choose to converse with each other and introduce themselves (or not), as well as get a look at the other passengers of the boat and converse with them. In addition to the crew (the **captain** plus **4 rowers**), the boat carries the PCs and the following additional passengers:

- An old blind woman about 80-90 years old, traveling with a small boy (her grandson) as her guide. They are relocating her after recently losing her husband to an unknown disease).
- A rotund man in his mid-30s. He has 3 large sacks of goods with him. The sacks stink; they hold weird fruits and a number of small animal carcasses. He's drinking what can only be surmised from his swaying is some sort of alcohol.
- An older man (50-ish) with an apothecary case. He is a traveling herbalist. The case is empty. He is returning to his home in Kamtow after running out of goods.
- A group of 3 pre-teen girls headed to a convent to become clergy. They are being chaperoned by a female about 18 years old dressed in clerical garb—she is a 1st level cleric.

Suddenly, the captain yells a word at his rowers in a language you don't understand. The captain cuts the wheel hard to the left as the rowers, frantic, pick up speed. One of the other passengers translates the captain's word... "Leak!"

The crew struggles to do so, but gets the boat to the western shore before it takes on too much water. You're certainly not at your final destination, but at least you're safe... for now.

The captain knows well this river and its surrounding area; staying and the landing point puts the travelers in danger of being attacked by all sorts of wild creatures. The captain suggests everyone but his crew head to Phoumi Sramol (a fishing village located about a mile upriver), and wait out the repairs there.

The captain and his crewmen immediately begin preparing to make the repairs. They will have to harvest rubber from trees in the jungle, prepare makeshift brushes from plant leaves, boil the rubber, patch the hole in the boat, and allow it dry fully to form a watertight seal. The captain believes this will take, at a minimum, two or three days; poor weather (e.g., extended rainfall) could extend this timeline.

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If the entire group of passengers travels together, the old woman will slow them down; it will take them an hour to get to the village and there will be 2 wandering monster checks. If the PCs travel on their own, they will reach the village in approximately 2 turns, and with no need of a wandering monster check. Furthermore, if the PCs proceed separately from the rest of the passengers, there is a 50% chance that 1d4 of those passengers will be killed by wandering monsters. For wandering monster checks, roll on the **Sramol Jungle Wandering Monsters** table (p.7).

PHOUMI SRAMOL

Positioned on the west bank of the Karkeng river, Phoumi Sramol (the name means “village of shadows”) is a tiny fishing village—a collection of a dozen plus simple straw shacks built atop posts, many positioned partly over the shallows of the river. The forty or so people residing here live a simple life, relying mainly on the fish in the river for their protein source, and supporting their diets with fruits and nuts gathered from the nearby jungle.

As the PCs approach the village, **3 male villagers** (hp:4 each; as normal men; each armed with a spear) and the **village chief** (hp:8; as 1st level fighter; armed with spear) will approach the party and engage them. The chief speaks common, but barely; he would prefer to speak the river tongue (a language common among inhabitants of the Karkeng River area, as well as regular travelers/traders that work the river).

If the PCs arrive without any of the other passengers, roll 2d6 (adjusted by the Charisma of the person speaking to the chief) to determine the chief’s reaction.

Roll	Reaction
2	The chief motions for others from the village. The 3 men hold their ground as 10 additional male villagers (as above) join them in a defensive stance. After hearing the PCs’ plight, he will grudgingly permit them stay in the empty hut at the south edge of the village, and will not provide them any food during their stay.
3-5	The chief motions to others at the village. Back at the village, 5 additional male villagers (as above) ready their spears. After hearing the PCs’ plight, the chief reluctantly permits the PCs to stay in the empty hut at the south edge of the village, and will not provide them any food during their stay.
6-8	The chief says he prefers only to deal with those who speak the river tongue. If the PCs ask, the chief will wait for the other passengers to arrive. If any of the passengers died en route, the chief will take the remaining passengers to the village’s guest huts at the north edge of the village and feed them during their stay, but will force the PCs to stay in the empty hut and will not provide them food during their stay. If none of the passengers died en route, the chief will gladly take in the passengers and reluctantly take in the PCs, putting them all in the guest huts and feeding them during their stay.
9-11	The chief reluctantly invites the PCs to stay in one of the guest huts, and will grudgingly provide them food during their stay.
12	The chief warmly invites the PCs in to the village, allows them to stay in one of the guest huts and will provide them food during their stay.

If the passengers and PCs arrive together, one of the passengers will choose to intervene in the river tongue, explaining to the chief the situation in which they find themselves. This will cause an automatic reaction score of 12 for the chief—he will warmly take all the PCs and passengers in to the village, and take in the captain and crewmen when they arrive later that evening. Once in the village, accommodations will be prepared for the various guests—one smaller hut for the PCs, one smaller hut for the captain and his crew, and the other huts for the other passengers (males in one hut and females in another hut).

The Evening Meal

Regardless of where the PCs are staying (empty hut vs. guest hut) or whether they are being fed during their stay or not, the chief will invite everyone (PCs and passengers, including the captain and the crewmen) to an evening meal with he and his family.

That evening, as everyone is finishing their meal, a local woman will burst into the chief’s shack, screaming something in the local tongue. The chief’s 2 eldest (of 3) sons will quickly escort her out. The chief will then explain the situation...

The woman, and several other villagers, believe they have fallen victim to the evil hand of the demon lord Rahb.

Many generations ago, a temple set in the side of a cliff a few miles northwest of the village acted as the center of worship for evil adherents of Rahb. Livestock would die, villagers would be kidnapped, plagues would befall the area. It was believed this was all done in service of bringing Rahb into the physical world from his Abyssal home—an island fortress known as Lanku.

Suddenly, however, all of the evil and suspicious activity around the temple stopped.

Legend holds that it was the great adventurer Somnang whose hand stopped the evil, but no one is really sure.

Now, generations later, an occurrence in the village has the locals questioning whether or not the evil is returning.

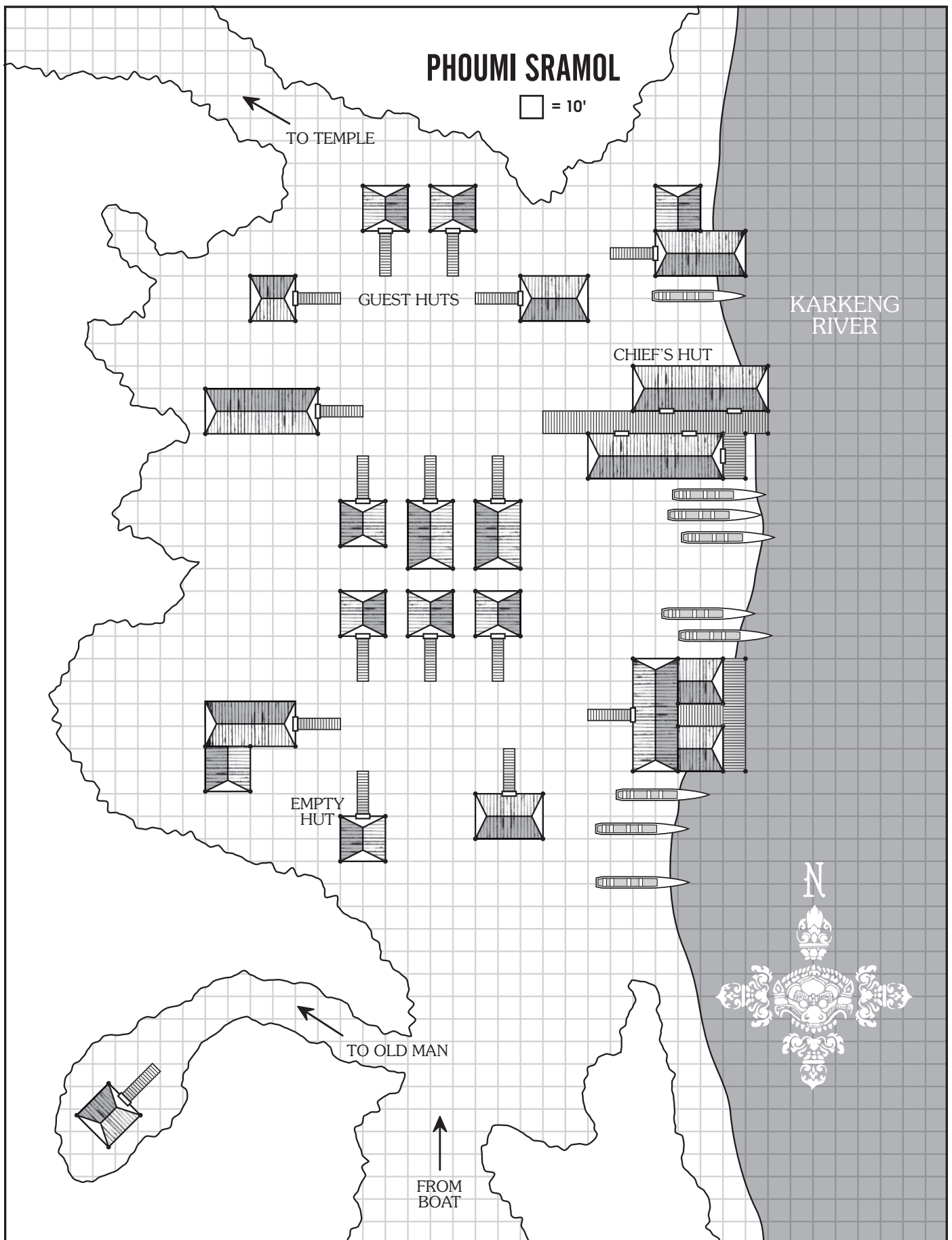
The local woman, Kanya, claims her baby was snatched from her hands in the middle of the night by followers of Rahb, dressed in loin cloths, their faces painted to resemble the many-faced demon.

The chief denies the temple’s relationship to the missing child. He suggests instead the woman “lost” the baby in the jungle, and a tiger ate it; he purports she is simply unwilling to admit her absentmindedness (something for which she is well known by the locals).

If the woman is telling the truth, however, then there is much to be feared, and the story bears investigating—not just for the sake of the woman and the community, but for the sake of a world where this kind of evil can exist. The chief will continue to deny any relationship between the temple and the missing child.

A Visit from the Chief’s Son

That evening, after the PCs have settled in to their guest quarters, the chief’s youngest son Gomral (he’s about 20 years old) will approach the party in secret and explain to them he thinks



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his father is a fool; he believes the woman is telling the truth. The village is small and he cannot offer much in terms of a reward, but he implores you to explore the temple and see what you can find out. For fear of upsetting his father, he'd rather his visit stay secret for now, but he can (if the party wishes) gather up a group of locals to assist the party, having them meet the party the next morning just northwest of the village at the edge of the jungle.

JOURNEY TO THE TEMPLE

2d6 male locals will meet the party the next morning at the edge or the jungle. For each local present, roll 2d6 on the reaction table below (modified by the highest Charisma in the party) to determine under what circumstances he will join the party on the adventure:

Roll	Reaction
2	Looks the party over and departs quickly.
3-5	Bids the party luck and departs quickly.
6-8	Will join party for pay of 1gp/day.
9-11	Will join party for pay of 1d8sp/day.
12	Enthusiastically joins party of his own volition (requires no pay/reward, but won't refuse it if offered); +1 Morale bonus

Locals who assist the party will be able to guide them from the village to the temple via a path that is the safest from the danger of wild animal attacks.

Local: HD:1; AC:9; #AT:1 weapon; D:1d4 (dagger) or 1d6 (spear); M:120(30'); ST:F1; MR:10; AL:Lawful; attacks and saves as a normal man.

In lieu of the generic local stats above, the DM may choose to hand select or roll randomly from the list of locals below:

	Name	Sex	Age	hp	Additional Notes
1.	Akra	M	22	6	dagger; <i>potion of healing</i>
2.	Bosa	M	42	5	dagger; spear; +2 Morale bonus
3.	Javi	M	60	3	dagger; -1 STR penalty
4.	Kosal	M	14	7	spear; +1 bonus on saves vs. magic
5.	Leap	M	31	4	dagger; +1 on saves vs. poison
6.	Mao	M	36	6	+3 Morale bonus
7.	Peak	M	17	5	silver dagger; twin of Prak
8.	Prak	M	17	5	silver dagger; twin of Peak
9.	Sann	M	55	7	dagger; spear; +1 STR bonus
10.	Tov	M	13	6	bow; 12 arrows; -1 AC bonus; +1 ranged "to hit" bonus
11.	Veha	M	29	8	spear; dagger
12.	Visal	M	53	4	dagger; narcolepsy (check every 2 turns; 1-in-6 chance to fall asleep for 2d4 rounds)

Rumors

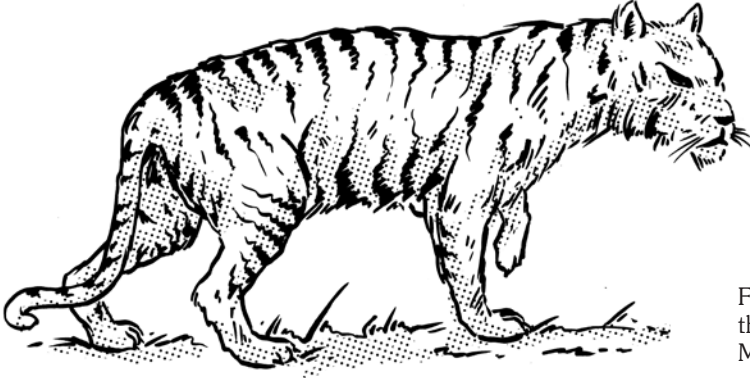
The journey from the village to the temple will provide locals the opportunity talk about what they might be getting into. They will swap stories and relate rumors, in turn providing the PCs with background knowledge. The DM may choose to hand select or roll randomly from the list of rumors below:



1. There is a cave-in that blocks direct access to the temple complex.
2. There are natural cavern passages just north of the main entrance that might access the temple interior without having to go through the main entrance.
3. The temple is a place of evil—built by evil men who praised and worshiped chaotic gods.
4. The temple is populated by a group of religious fanatics who receive their instructions directly from their evil and chaotic gods, and are perfectly willing to die for them.
5. The temple is populated by a group of religious fanatics that follow an unhinged magician.
6. The temple is populated by a group of religious fanatics that take orders from an evil priest.
7. The temple is populated by a group of psionic-using religious fanatics that follow a dark and powerful mystic.
8. An evil relic called the Mask of Rahb (pronounced "rob") is housed in the temple. Whoever wears the mask will be made the servant of Rahb, Demon King of Lanku. (Lanku is a legendary island fortress located in the lowest of 128 sub-levels of an Abyssal layer known as Nork).
9. Many mystical and magical items are hidden in plain sight throughout the temple complex.
10. There are many reflecting pools throughout the complex. It is said that those who stare too long into one of these pools "lose themselves."
11. The seven-faced representation of Rahb symbolizes his complete command over the seven chakras.
12. The statues in the complex are faceless because they represent Rahb's ability to steal identities and travel unrecognized among men.
13. The statues in the complex are faceless because they represent Rahb's ability to steal mystical powers.
14. The sect that used to inhabit the temple was intent on opening a portal directly to Nork (the 128th level of the Abyss) in order to allow direct passage to the Material Plane for Rahb, Demon King of Lanku.
15. There are several pagoda-style shrines throughout the complex, some of which have magical powers.
16. There are several pagoda-style shrines throughout the complex, some of which have mind-altering powers.
17. Those who enter the temple will fall under the control of the demon lord Rahb.
18. It is better to die than to become the servant of Rahb the demon lord.
19. Rahb himself resides in the temple. (If this is true, there is not much chance for a group of novice adventurers to do much more than die or become servants of Rahb).
20. Those who die in the complex are reborn in the Abyss as abyssal larvae, maturing thereafter into abyssal locusts.

About Sramol Jungle

The Sramol Jungle acquired its name ("Shadow Jungle") from the dark history of the legendary temple set in the face of a cliff about three miles northwest of the village. The cliffside into which the temple is set casts both a figurative and literal shadow over the area; from approximately mid-afternoon through sundown, a large portion of the jungle lies in the shadow of the cliff.



Wandering Monsters in the Jungle

If a local is guiding the party, the trek from the village to the temple will take about an hour (6 turns), and encounters in the jungle should be checked only once during that hour (after 4 turns). If the party is navigating on their own (from information provided by the locals), it will take the party approximately 90 minutes (9 turns) to reach the temple; a check for encounters should be made every 30 minutes (3 turns), including at the end of the turn which sees the party arrive at the temple.

Sramol Jungle Wandering Monsters (Roll 1d20.)

- 1-8 none
- 9 bats, normal (3d6)
- 10 beetles, giant: fire (1-3)
- 11 centipedes, giant (2-8)
- 12 dog, wild (1)
- 13 great cat: tiger (1)
- 14-15 lizard, giant: draco (1)
- 16 locals (1-2) [will not attack; but will gossip to chief]
- 17-18 monkeys (1-4) [will not attack; will follow party from safety of trees for 1 turn, flinging things at them]
- 19 snake: rock python (1)
- 20 votaries (1-3) [see Vault of the Faceless Giants]

Weather in the Jungle

The DM may choose to include weather events in the jungle area around the temple (a semi-mountainous region positioned in the tropical climate zone). The weather will depend on the time of year as outlined below:

Winter: Cool and dry; temperature=1d10+65°; somewhat breezy; 25% chance of afternoon shower lasting for 1d20 turns (1/10" of rain per turn).

Spring: Hot and dry; temperature=1d10+80°; air is relatively still; high afternoon humidity creates a hazy effect that decreases visibility to 80% normal range, and increases travel time required by 20%.

Summer: Hot and wet; temperature=1d10+90°; monsoon season; 50% daily chance of rain lasting 4d6 hours; 35% chance of rain being torrential, reducing visibility to 25% normal and increasing travel time required by 300%.

Fall: Cool and wet; temperature=1d10+70°; 25% chance of daily shower lasting for 2d6 turns; if shower is indicated, roll 1d8 for time of shower per below:

Roll	Time of Shower
1	just after midnight
2	just before dawn
3	early morning
4	late morning
5	early afternoon
6	late afternoon
7	early evening
8	late evening

For wandering monster checks during rain events, use the table that follows in place of the standard Sramol Jungle Wandering Monsters table:

Sramol Jungle Rain Events

Wandering Monsters (Roll 1d20.)

- 1-16 none
- 17 boar (1)
- 18 centipedes, giant (1-4)
- 19 lizard, giant: gecko (1)
- 20 snake: rock python (1)

RETURNING TO THE VILLAGE

Reporting to the Chief & the Chief's Son

Should the party return to the chief in Phoumi Sramol with stories of the current events in the temple, the chief will be reluctant to listen. However, with some convincing from his youngest son, the chief will admit there are issues to be dealt with. The chief will ironically not offer any sort of help or reward. Instead, he will begin making arrangements for the village to relocate downriver. However, an additional 1d4 village men will volunteer their services to the PCs (as above).

If mention is made to the chief's son of the planar rips or any of the psionic phenomena in the temple, he will suggest the party visit an elderly hermit who lives in a small hut just southwest of the village. The old man is believed to have knowledge of such mystical things.

Boat Repair

Assuming weather conditions were favorable and 2 days time has passed, the boat that originally brought the characters to the area will be repaired, tied up to a dock at Phoumi Sramol, and ready to head upriver. Before departing, the captain will wait for the PCs if they are out adventuring when the boat repairs have been finalized. However, if the PCs choose to continue their adventure after learning the boat has been repaired, the captain will set off the next morning, with or without them.



VISITING THE OLD MAN

Any local asked about the old man will direct the PCs to the pathway through the jungle just to the southwest of the village, leading to the old man's hut.

You follow the pathway through the trees just southwest of the village. It heads northwest for about 70'-80' then curves to the southwest. In a clearing about 50' ahead, you see a small hut that appears as if it had just been built in the last few weeks.

The hut is an illusion of a psionic nature (and will register as psionic to any appropriate detection ability).

Assuming the characters approach the hut...

As you near the hut, it quickly fades away. At the southwest edge of the clearing, the trees of the jungle before you seem to "open up," creating a passage through the jungle about 50' wide and extending southwest for several hundred yards. You think you see a small hut in the distance, but it's difficult to tell.

Assuming the characters approach *that* hut...

The hut before you stands covered in lichen and moss—so much so it almost doesn't appear to be a hut at all. If you had to guess how long this hut has been here, you'd likely start at 100 years, and go up from there.

There is a strong sense of peace in the air, and the hut is strangely inviting, given its appearance.

The door of the hut opens, inviting you inside.

Assuming the characters enter the hut...

The interior of the hut is pristine, and looks newly built.

Sitting on a mat in the middle of the floor, facing the door, an old man with wild gray hair and an even wilder gray beard, looks at you with his soft gray eyes and speaks with a warm tone in his parched voice, "I've been expecting you."

The bearded old man is so old it is impossible to tell his age by looking at him; in truth, he is nearly 400 years old. Although he gave up his name 300 years ago as an unnecessary "worldly possession," he does understand the need for others to use such conventions. He will, therefore, reluctantly use the name **Poeu** (pronounced "POE-you"; a name ironically meaning "youngest one") when dealing with others. Poeu was a compatriot of Somnang (the hero who helped rid the temple of its original inhabitants). Somnang went on to greater deeds; Poeu went off to lead a hermetic life of study and contemplation. Though Poeu acts in the world as a 20th level mystic with access to all known modes and disciplines, and has an unlimited number of PSPs, he is actually a deity (having attained divinity some 200 years ago by accessing the crown chakra).

A Gift for the PCs: Poeu will have had a vision of the PC's arrival, and will have spent the previous 2 weeks preparing a special item for them. He will hand them a tiny pearly sphere and inform them the item is known as a *pearl of planar mending*—a powerful psionic object that will mend naturally occurring extraplanar "rips." The user need only hurl the object into a tear in the extraplanar fabric of the universe, and it will mend the tear (as a seamstress mends torn fabric) from both "sides" of the rip. Preparing the item took nearly 2 weeks, so it must be used judiciously as planar rips sometimes appear in "clusters." He will be unable to prepare another one without first locating a pearl of exceptional quality.

The old man possesses a metapsionic major science known as *planar mending* (functions as a *pearl of planar mending*, but has a range of 60' and a PSP cost of 5). He will visit the temple clandestinely in later weeks to close any remaining rips the PCs have been unable to close.

The other information and/or assistance that Poeu will provide is dependent upon the information given to him, or the questions asked of him, by the PCs.

Aid/Assistance for the PCs: The old man will offer to use *psychic surgery* to mend/repair any character who has need of it, but he will refuse any request to use that discipline to unleash wild psionic talents. The old man will not join the party on their adventures, but he will provide any sort of psionic assistance or training the party may need in the future (except, of course, unleashing wild psionic talents). Specifically, if Poeu has any additional visions or receives other information, he will likely contact the PCs telepathically (using the telepathic major science *mind link*).

Additional Planar Rips: Poeu will inform the PCs that he has had visions of similar planar stresses, tears, and rips occurring in the area north of Sramol Jungle. There is likely a common cause given their proximity to one another in the Primer Material Plane. He has no hypotheses as to the causes, since that can vary wildly (e.g., a cursed artifact, a planar imbalance, or simply experimentation by less-than-qualified planar travelers). He is unable to provide exact information on the locations of any of these planar flaws; he saw them only as a "scattering of points" spread across an area about 40' (north/south) by 80' (east/west). He can only guide to the general area.

Tomor/Cult of Rahb: If the old man is given information about Tomor and the votaries (particularly the suspended animation), the old man will discern that this is likely the work of someone more powerful than Tomor (e.g., the ability to put others in a state of suspended animation suggests the work of a psionically powerful individual). In his "younger adventuring days," he encountered another temple dedicated to Rahb. The temple, now in ruins, was named Sleik Wat, and was located in the area north of Sramol Jungle, due west of a village named Par P'tae near the west bank of the Karkeng River.

Following up on the old man's visions, or journeying upriver, will lead the PCs to the adventures detailed in **Old School Adventures™ Module PA2: Spawn of Xumaltet**.



Vault of the Faceless Giants Encounters

Background Information

Some 350 years ago, the cliff-side temple serving as the center of this adventure bustled with the evil activities of the Cult of Rahb. The members of the cult were dedicated to serving the seven-faced Demon Lord of Lanku for they believed he possessed the nectar of immortality. They managed to open an extraplanar portal directly to Nork (the Abyssal layer on which Rahb's island fortress Lanku is located). They then began providing Rahb with living sacrifices in hopes they would be rewarded with eternal life (which Rahb, unbeknownst to them, is incapable of providing).

The chaos and evil that permeated the temple was brought to an end, however, when the epic hero Somnang, accompanied by a group of wise and powerful adventures, defeated the cult, closed the portal, and cleared the temple of its evil.

And so the temple sat—relatively silent, still and generally unused for more than 300 years. Rahb still had followers in the world, but they were few and far between. Some of them visited the temple as a pilgrimage, hoping that they might persuade Rahb to enter the Material Plane and grant them eternal life. But nothing came of those pilgrimages... until recently when a low level chaotic mystic by the name of Tomor visited the temple to find the presence of several planar rips. Tomor saw the rips as an opportunity and a sign—a sign that he was personally chosen by Rahb to receive the gift of eternal life.

Originally, three planar rips were present in the temple; one closed naturally a few weeks after Tomor's arrival; two remain. One of the remaining rips is relatively benign, being limited specifically to the Material Plane and randomly "spitting out" anyone who enters to a location within a 240' radius. The other rip, however, allows direct access to the Abyssal plane of Nork.

A monkey demon from Nork was sent by Rahb to investigate the opening and see where it led. It was there in the temple where the monkey demon found Tomor, who volunteered to "prepare the way" for Rahb's arrival. And so, Tomor started amassing followers (the votaries of Rahb) assisted by Botan—a high level mystic devoted to serving Rahb and operating out of the ruined temple known as Sleik Wat (detailed in module **PA2: Spawn of Xumaltet**). Those unwilling to join Tomor of their own volition were charmed into service by the monkey demon.

Tomor is still of the belief he will be rewarded somehow by Rahb. However, both Rahb and the monkey demon know Rahb is interested only in acquiring sacrifices, for Rahb enjoys little more than feasting on human flesh.

The planar rips in temple were caused by completely unrelated events—a group of limbo giths are attempting to "unlock" an extraplanar gate located far to the north in the Valley of the Trees. As the characters attempt to further investigate the planar rips, they will be guided northward in the subsequent modules **PA2: Spawn of Xumaltet** and **PA3: The Jahnu Prophecy**.



Votaries of Rahb

There are three distinct types of votary of Rahb: 1) Blades of Rahb (low-level fighters), 2) Hands of Rahb (low-level monks), and 3) Claws of Rahb (low level mystics). For specific information on each type of votary, please see **Votaries of Rahb** on p.28.

Throughout the complex, a number of votaries will be found in *suspended animation*. Though none of them possess this psionic ability, they have been able to reach this state with the assistance of someone else; this module does not, however, reveal the source of that assistance. This state of *suspended animation* aids Tomor by removing the need for the provisions and accommodations normally required to support a growing army of fanatics.

The votaries in the temple that are in *suspended animation* can only be awakened if the temple bell in area **49** is rung. After the bell has rung, it takes the remainder of that round for the votary to emerge from the state and "gain his wits". On the next (second) round, the votary may attack, but must act last during that round. Every round thereafter, the votary rolls for initiative as normal. Generally, after waking, votaries will remain in the area where they were held in *suspended animation*, armed and alert, prepared to either attack intruders or take orders from Tomor (see encounter **49**). There is also a 10% chance that any Hand of Rahb coming out of *suspended animation* will have originally been charmed into service. Such votaries are, upon emerging from the state, permitted a save vs. spells; those succeeding will abandon the cult and exit the temple; those failing will remain in service to Rahb (attacking intruders, following orders from Tomor, etc.).

There rooms in the temple populated by as many as two dozen votaries in *suspended animation*. The tendency for many adventuring parties will be to kill these "sitting duck" votaries in order to eliminate the threat of them in a wakened state (when/if that should that happen). There are, however, other ways of dealing with them, including the following:

Bind the wrists and ankles of the votaries. PCs will likely not have enough rope to accomplish this. However, by removing the votaries' loin cloths and ripping them into strips, there will be plenty of material for this need.

Drag the votaries into a another room and wedge the door shut (or hold portal). The hinge location of all doors in the temple are indicated on the map based on the swing arc of the doors; this will aid the DM in knowing which doors may be wedged from which sides.

Temple Construction & Lighting

The entirety of temple is carved directly from the limestone of the cliffside. The excavation and construction of the rooms on the "outer perimeter" is rougher and unfinished. The surfaces in the main corridor of rooms (specifically areas **5-20**) are more finely finished, with exposed walls being much smoother than the outer perimeter, and painted rooms being first prepared with plaster. Additionally, the doors and framework in the outer perimeter are made of a light-colored soft wood with gnarled grain, while the doors and framework in the inner perimeter are constructed of a luxurious dark-stained wood with a fine, tight grain.

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All rooms throughout the temple feature decorative iron torch mounts set in 10' increments around their perimeters. However, only portions of the temple remain illuminated by torches set in the mounts.

On Blue Maps of the Temple: *Lighted* rooms are indicated with yellow overprinting.

On B&W Maps of the Temple: *Unlighted* rooms are indicated with a gray overprinting.



Wandering Monsters

It is suggested that checks for wandering monsters in lighted areas be made every 2 turns, and checks for wandering monsters in unlighted areas be made every 3 turns. Following are suggested wandering monsters tables for each lighting condition. DMs may choose to alter these lists at their discretion in order to better fit their campaign setting or the strength and size of the party.

Wandering Monsters – Lighted Areas

(Check every 2 turns. 1-in-6 chance. Roll 1d8 for type.)

- 1 abyssal locust (1) [see **New Monsters**]
- 2-3 Hands of Rahb (1d4)
 - 4 Blade of Rahb (1)
 - 5 Claw of Rahb (1)
- 6-7 Torchlighter (1; as Hand of Rahb with torch in his hand and sheathed dagger at his side*)
- 8 Waterbearer (1; as Hand of Rahb with copper pitcher of unholy water in his hand, and sheathed dagger at his side*)

* There is a 50% chance that any torchlighter or waterbearer will be bearing the respective torch or pitcher in his left hand, allowing him to drop the object while grabbing his dagger with his right hand in order to attack without losing an action. A torchlighter with the torch in his right hand will attack with the torch (does 1d4 on successful melee “to hit” roll). A waterbearer with the pitcher in his right hand will drop the pitcher and attack with his bare hands (doing 1d2 on successful melee “to hit” roll), unless he has a chance to grab his dagger to attack.

Wandering Monsters – Unlighted Areas

(Check every 3 turns. 1-in-6 chance. Roll 1d6 for type.)

- 1 abyssal locust (1)
- 2 bats, normal (3d6)
- 3 ectoplasmic ooze (1) [see **New Monsters**]
- 4 rock python (1)
- 5 skeletons (1-4)
- 6 spider, giant crab (1)

1. Temple Exterior

A 500' tall cliff face looms above you. Vertical exposures of bedrock reach skyward. Lush green patches hold fast to every fertile area the cliff has to offer.

Positioned firmly against the face of the cliff, seven massive humanoid statues tower above you—each nearly 30' wide and over 90' tall. Their stubby feet are planted deeply, and the dense vegetation around legs reaches past their knees (about 25' from the ground). If weren't for the human handwork obvious in the patchwork stone of which they're composed, you might think they sprouted directly from the ground. Though they are all faceless, and you know this to be a place of evil, their delicately poised arms, hands and fingers suggest an ironic sense of peace.

The middle statue stands with its feet shoulder-width apart. A passage between its legs extends darkly inward.

About 60' north of the statue on the far right, at the base of the cliff, you see what appears to be an entrance to a cave or cavern of some sort.

a. Main Entrance

Starting about 20' in from the entrance, a cave-in blocks the passage ahead from floor to ceiling, with no indication of how deep it goes, or how much work it may take to clear it.

About 15' down the passage on the left wall, at about shoulder height, a strange symbol is painted in white. The symbol seems more mystical than arcane.

Cave-in: Beginning about 20' in from the cliff face, the main passage into the temple (accessed by passing through the middle statue's legs) is blocked by a cave-in. The obstruction extends about 50' inward. Digging through would take a team of 10-15 well-equipped diggers working non-stop for approximately 1 week. Assuming the equipment was available, it is unlikely that enough of the locals would be interested in disturbing such an evil place to make digging through a viable suggestion.

Symbol on Wall (Secret Passage): The symbol on the wall is a mystical symbol related to the throat (psychoportative) chakra. Any mystic in the party will recognize the similarity between the (unknown) symbol and the symbol for the chakra. Should a psionically-endowed character (including monks) meditate on the symbol for 1 round, the stones in that section of the wall (about 3' wide by 7' tall) will become ethereal for 6 rounds, allowing passage (both ways) *through* the stones for the duration. Any character caught “in” the stones when the duration expires (and the stones cease to be ethereal) will be pushed “in” or “out” (50% chance of either). A duplicate symbol is painted on the other (south) side of the wall, allowing passage from that side as well (via the meditation of a psionically-endowed character).

b. Hidden Passage

Between the 2 statues at the north end of the line of seven statues, hidden by the dense vegetation growing up around the statues, there is a cavern entrance (**a**) that will allow access into the temple. Any character actively searching for such a passage will find it easily; demi-humans have a 2-in-6 chance of noticing its presence if coming within 30' of its entrance.

The first three characters that step through the foliage to enter the passage will hear a distinct crunching sound below their feet. If they look down to see what it is, they will find it to be the shed skin of a snake that looks to measure somewhere between 15' and 20' long. Those with experience (locals, e.g.,) will recognize it as a python skin.

c. Northern Cave – Southern Entrance

If the characters approach the first cave entrance to the north (**c**), anyone within a 60' range of it will be confronted by an unbearable odor. The prevailing winds come from the north, push into the caves at area **d**, swirl through the caves, and focus the smell from the caves as they vent out at area **c**.

As you near the entrance, an oppressive stench assaults you, magnified by the humidity and warmth of the volcanic jungle air. It's musty, dusty, stinky, sweet... and overbearing.

Each character entering the cave through entrance **c** must save vs. breath weapon or become nauseated for 1 turn (suffering a -1 "to hit" penalty for the duration).

If a local is accompanying the party, he will advise them with just a single word... "bats."

d. Northern Cave – Northern Entrance

If the characters enter the caves through entrance **d**, the venting effect (see **c** above) provides the characters a chance to become acclimated to the smell coming from the caves, and the nauseating effect is nullified.

As you head toward the entrance, an offense smell coming from inside grows stronger. It's musty, dusty, stinky, and sweet at the same time.

If a local is accompanying the party, he will shrug and comment with a single word... "bats."

2. Bat Colony

Littering the ceiling of this guano-lined cave, several dozen bats with orange fur and speckled brown wings hang above you, sleeping.

Sleeping in this cave are **37 normal bats** (hp:1 each). Any kind of loud noise will wake them. There is otherwise a 10% chance per turn spent in this cave that one or more of the bats will wake, notice the presence of intruders, and subsequently wake the entire colony. The bats will not attack, but they will swarm around the cave. Anyone caught in the swarm will be confused (while in the swarm: -2 penalty on "to hit" rolls and saving throws; cannot cast spells or use psionics). Every round after the first, the bats must make a morale check or flee the cave (exiting at the cliff face and heading off into the jungle).

Bat, Normal: HD:1 pt.; AC:6; #AT:Confusion; D:nil; M:9'(3')/fly:120'(40'); ST:NM; MR:6; AL:Neutral.

3. Giant Vampire Bat

The **giant vampire bat** (hp:13) living in this cave would normally be sleeping. However, given that it is suffering from extreme

hunger, and has a heightened sense of smell, it will awake as the party approaches and lay in wait. It surprises on a 1-3 on 1d6.

Shooting out of the darkness with an threatening shriek, a voracious giant bat covered in orange fur tries to bury its arcing yellowed fangs into the first creature it can find.

Bat, Giant Vampire: HD:2*; AC:6; #AT:1 bite; D:1d4 (+save vs. paralysis or fall unconscious for 1d10 rounds); M:30'(10')/fly:180'(60'); ST:F1; MR:6; AL:Neutral.

4. Python Den

Coiled up against the southwest wall, a giant python of mottled green and gray stares blankly at you. She is keenly aware of your presence, but makes no immediate move to approach or threaten you. Echoing the glint in her eyes is the glint from a nicely-sized pastel blue gem on the ground next to her.

If the party moves through the area in single file, keeping as close to the northwest wall as possible as they move to the other side, the **rock python** (hp:24) will leave them alone. If they come within 15' of the snake, make an attempt to get the gem, or otherwise threaten or provoke the snake, it will attack, going for the smallest member of the party first (e.g., halflings). The python is not stupid; as long as living creatures are present, it will remain in its defensive posture or attack; there is a 50% chance that any attempt to "feed" it will be seen as a provocation.

The gem is a brilliant blue zircon (150 gp) that almost seems to "glow" from the inside (based on the way the light reflects off the gem's core). There is a 25% chance that any psionist examining the stone will assume it is a *power stone* (based on visual cues alone; it gives off no psionic energy). Any attempts to address the stone psionically will fail (as it is not psionic). If held right, any non-psionic character will be able to see the glow (a phenomenon that would elude such characters if it were a true *power stone*).

At the end of the cavern to the southwest, a number of rocks and stones have been placed there to block the python from entering the temple. Clearing the stones takes approximately 1 turn.

Rock Python: HD:5*; AC:6; #AT:1 bite/1 squeeze (may only attempt to squeeze on a successful bite attack); D:1d4/2d4; M:90'(30'); ST:F3; MR:11; AL:Neutral.

5. Ante-Chamber

An explosion of vivid colors surround you. Haunting images adorn every square inch of the walls and the ceiling. Tableaus that populate the room come to life in two dimensions. The scenes play out before you...

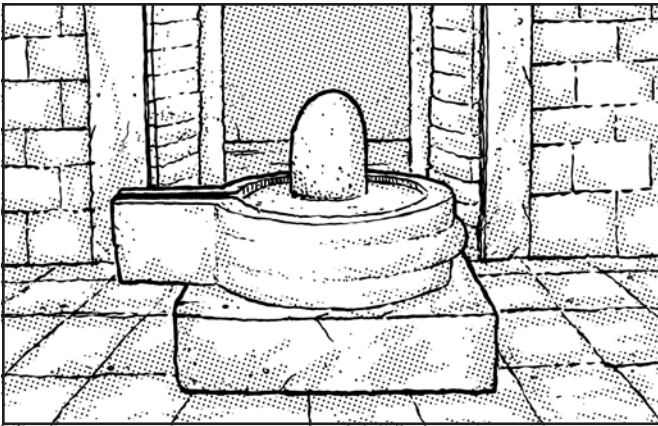
On the left side of the north wall, a blue-faced demon swings a flaming sword; on the right side of the north wall, a cross-legged meditator transcends to higher consciousness and takes on a monstrous appearance; on the left side of the south wall, a procession of red-robed monks leap one-by-one into a pool of vibrant violet light; on the right side of the south wall, a red-skinned figure with six arms blows three horns and blood drips down from the clouds in the sky above him, a mystical symbol is painted on his chest.

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Upon seeing the images in the room, characters must save vs. spells or flee in fear (for 2 turns). Additionally, any local who fails his saving throw must also make a morale check; all locals failing this subsequent morale check will flee directly to the village, never to return to the temple.

The symbol on the six-armed figure's chest appears identical to the symbol that accesses the passage from the temple exterior (near location **a**; see above). This symbol functions identically to the one above. A duplicate symbol is painted on the other (south) side of the wall, allowing passage from that side as well (via the meditation of a psionically-endowed character).

On the west end of the room, an intricately-carved wooden door is painted solid red and features the large face of a guard-ian spirit surrounded by a symmetrical flame motif.



6. Linga Basins

The perimeter of this unpainted stone room is lined with half-columns each set 10' apart. The surfaces of the four wooden doors exiting this room are carved with elongated rectangles set within other elongated rectangles.

Positioned toward the east and west ends of this slightly elongated room are a pair of lingaa. Each linga features a well-carved and polished cylindrical stone shaft placed in a leaf-shaped stone basin. Above each, draining water continuously drips on the shaft from a simple spherical perforated copper pot strung from the ceiling.

Locals will know... about a linga—a symbol of divine generative energy, especially a phallus or phallic object worshiped as a symbol for a deity. Pouring water (usually holy water) on a linga is a symbol of veneration.

The two lingaa in this room (and the perforated pots above them) contain unholy water. Unholy water will contaminate holy water, turning it into plain water. Should unholy water be used against undead or demons, it will restore lost hit points (but will not give the creature more hit points than its normal maximum).

The copper pots are enchanted with a magic that automatically turns any water placed in them into unholy water. A *remove curse* spell will negate this ability; *dispel magic* will not. The copper pots are each worth 20 gp if their magic remains intact and a suitable buyer of chaotic alignment be located. Devoid of their magic, the pots are worth 1 sp each.

7. Shrine of the Rakshasas

This highly-decorated room is emblazoned with flaming red and burning orange motifs. Positioned toward the north and south ends of the room are a pair of similarly-painted pagoda shrines. Under the pyramid-like covering of each four-posted shrine, a wooden statue set on a stepped pedestal features a rakshasa sitting on his knees (facing west), holding a large cup in both hands.

Sitting on their knees in front of each statue (facing east) is a votary, dressed a simple loin cloth and holding a golden cup. They seem to be lost in their meditation.

Set in each of the arched alcoves to the north and south ends of this room is a statue of a rakshasa on a pedestaled base. Arcane writing runs down the posts of the alcoves.

The arcane writing is translatable as, "He shall fight his monarch's battle, he shall face his brother's foe."

The 2 votaries are **Claws of Rahb** (hp:4,3). They are in a light meditative state. If any sound is heard that seems out of place (e.g., the clanking of armor), they will open their eyes. If they see anything out of the ordinary, they will (if able) immediately manifest their *animal affinity* discipline, drop their cups (spilling the *poison potions* in them), and attack any intruders.

Claw of Rahb: HD:1d4; AC:9*; #AT:1*; D:1d4 (dagger)*; M:120'(40)*; ST:F1; MR:10; AL:Chaotic; *or by *animal affinity* (see **Votaries of Rahb**, p.28).

8. Chamber of Clouds

The walls of this 30'x30' room are painted with a cloud-like texture of blue and white. Out of the corners of your eyes, the clouds appear to drift slightly, but looking directly at them suggests this is just an optical illusion.

In each of the four corners of the room, a corner column is carved in the form of a dancing cloud maiden with a python draped around her.

After a moment, you hear a hissing sound... then notice steam squeezing through the space between the stones of the floor. The room is starting to fill with steam.

Passages exit the room to the north, west and south.

The steam is nothing more than a geological phenomenon caused by the volcanic activity in the area. However, within 1d4+4 rounds, the room will be filled with the equivalent of an *obscuring mist*. the vapor obscures all sight (including infravision) beyond 5'. Furthermore, there is a 50% chance each lit torch, candle or lantern will be extinguished by the vapor. The steam effect will remain for 3d6 rounds, at which point it will dissipate and vision in the room will return to normal. Non-magical fires cannot be lit while the room is filled with the mist. The effect remains within the perimeter of the room, and does not extend into the hallways exiting the room to the north, west and south.

For each turn spent in this room, there is a 10% chance that this phenomenon will occur again as outlined above.

9. Reflection Pools

Before you stretch two reflecting pools set flush into the ground of this blocky gray-stoned room. Rows of 10'x10' square columns on the north and side sides of the room obscure a complete view of the areas beyond them. Bridging the columns in all directions, arched pediments feature bas-reliefs of dozens upon dozens of monkey warriors.

Each of the pools act as sort of a “displaced mirror.” Looking into one of the pools shows the reflection that would normally be seen in the other pool. This is a magical effect of no particular alignment. Dispelling the effect from only one of the two pools will turn that pool into a normal reflecting pool, but will not affect the other pool; dispelling the effect from both pools turns them both to normal reflecting pools. Each pool is approximately 3' deep, and the waters stay warm from the underlying volcanic activity.

There are two closets in this room at locations **a** and **b**. Closet **a** is empty. Closet **b** houses a pile of small animal bones and skulls.

Locals will know... the bones in the closet belong to a local species of snub-nosed monkey with pronounced canine teeth; the fanged skull of this species appears remarkably bat-like.

Apart from the pools and the closets, the main feature of this area are the eight iron chests and **8 monkey skeletons** (see table below for hit points) that protect them. Each of these fanged monkey skeletons is armed with a dagger and a shield, and sits squat on the top of the chest it protects. From a distance, they appear lifeless. However, if any creature moves between any pair of columns on one side of the room (north side or south side), or a monkey on that side of the room is attacked (e.g., from a distance), all of the monkeys on that side of the room will spring from their chests and attack.

The 8 iron chests are visually identical—simple iron chests of crude construction. The chests are either locked (L) or unlocked (U). Some chests are additionally trapped with a poison needle (N) in the lock (save vs. poison or die), and/or a 10' radius cloud of gas (G) in the lid (all in radius must save vs. breath weapon or fall unconscious for 1d4 rounds). If a chest is dually trapped (with poison and gas), one successful attempt to detect traps will reveal both, but separate attempts must be made to disarm each. Finally, each chest contains a gem of varying value (an admittedly small item for the size of the chest that contains it).

1:L,G chrysoprase (250 gp) monkey hp:4	2:U moonstone (75 gp) monkey hp:4	3:L eye agate (10 gp) monkey hp:1	4:U malachite (50 gp) monkey hp:2
5:L,N fire opal (1000 gp) monkey hp:4	6:L,N,G sapphire (1000 gp) monkey hp:4	7:U,G rose quartz (75 gp) monkey hp:2	8:L jasper (100 gp) monkey hp:3

Monkey Skeleton: HD: 1-4 pts.; AC:5 (including shield); #AT:1 bite or weapon; D:1d2 (bite) or 1d3 (small dagger); M:90'(30'); ST: NM; MR:7; AL:Neutral; immune to *sleep*, *charm*, *hold*, and all mind-affecting abilities (including those of a psionic nature).

10. Crystal Shrines

Suddenly your light sources seem to weaken. Small bits of crystal set in the dark blue walls around you sparkle like stars in the night sky.

In a shrine against the north wall is a crystal statue of an armored humanoid warrior whose facial features are decidedly “monkey-like.” In the shrine against the south wall is a pile of crystal shards.

On the west wall of the room, a blue smoky haze veils the opening of a simply-adorned stone archway.

This 20'x30' room is infused with a magical effect that diminishes all light sources to 50% of their normal intensity. This darkness causes all attacks made within the area to suffer a –2 “to hit” penalty. *Dispel magic* will remove the effect from the area.

The bits of crystal set on the wall are shards of quartz. For each person spending one turn chiseling the shards from the wall, the work will yield 5d4 gp worth of quartz, to a maximum of 200 gp for the entire room.

The statue against the north wall is a **living statue of crystal**. (hp:16) If anyone tries to pry the shards from the wall, or attempts to enter area **11**, or if the statue is engaged directly (e.g., via melee or ranged attacks), it will attack.

The shards in the pile to the south are the remains of a living statue of crystal that once stood there. The remaining pieces are cracked and milky and worthless; it appears the valuable pieces were either taken or added to the walls. However, even a cursory physical search of the pile will reveal a green stone hidden there. The green stone is a *power stone*, *biofeedback*. When the *power stone* is flushed, the crystal that remains will be a piece of green quartz (50 gp).

The blue smoky haze is a veil of *synaptic static*. Any psionicist passing through the haze must make a psionic saving throw at –3 or any psionic abilities they have in use cease functioning immediately. If attempting to use a psionic ability “through” the veil (e.g., an attack), the psionicist attempting to do so must make a psionic save at –3 or the attempt fails. The veil does not affect magic.

Living Statue, Crystal: HD:3; AC:4; #AT:2; D:1-6/1-6; M:90'(30'); ST:F3; MR:11; AL:Neutral.

11. Statue of Rahb I

This room houses a 50' tall wooden statue of a seven-headed demon figure with six arms, each of which holds a different weapon. Directly in front of the statue, a “rip” in the floor crackles with orange and purple energy. The two votaries guarding the room attack immediately.

Locals will know... the statue depicts the demon lord Rahb.

The **2 Hands of Rahb** (hp:6,5) are armed with spears.

Unlike the rip in area **50**, the extraplanar rip in the floor here is rather benign. Anyone who enters the rip (or even touches it indirectly) will be sucked in and transported to a random location in the temple. Items thrown into the rip will likewise be transported. Roll 1d6 and consult the table below for each instance:

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Roll	Transported to area...
1	12: Northern Chamber of Dragons
2	19: Southern Pit Chamber
3	23: Intelligent Mold Colony
4	25: Northern Incense Storage
5	29: Monkey Demon Shrine I
6	37: Throat Chakra Meditation Room

Hand of Rahb: HD:1; AC:9; #1:1 weapon; D:1d6 (spear); M:120'(40'); ST:F1; MR:10; AL:Chaotic.

12. Northern Chamber of Dragons

An unnerving hum drones from the stair-stepped dome of this vaulted room. Suddenly, darting from the darkness of the ceiling's peak, a 6' long locust-like insect with a human head dives downward with its razor sharp legs ready to attack.

The creature is an **abyssal locust** (hp:6) that entered the temple through the planar rip in area **50**. If it successfully lands all 4 attacks against a single creature of man size or smaller, it will grab the victim and attempt to take the quickest route area **50** where it will (if it can) carry the victim through the rip and into uppermost level of Nork in the Abyss. If the abyssal locust is carrying a victim, it is only able to fly at half its normal speed.

If the characters get a better look at the room...

The walls to the north and the south each feature mirrored bas reliefs of a serpentine dragon with an elephantine snout and tusks, wearing a crown of fire, and surrounded by a motif of swirling, lotus-like flames petals. The dragons face east.

Abyssal Locust: HD:1+1*; AC:6; #AT:4 forelimbs; D:1d4 each + special (if all four attacks succeed, the locust can pick up any man-sized or smaller creature); M:60'(20')/fly:180'(60'); ST:F1; MR:8; AL:Chaotic.

13. Northern Sacrificial Chamber

A parallel pair of reflecting pools set flush into the floor flank the pathway through this room.

Murals on the north and south walls of this room are so fresh they still appear wet.

The mural on the north wall features two votaries from the temple ripping a newborn male from the arms of his mother. You recognize the woman from the village—the one who claimed her baby was stolen.

The mural on the south wall features a masked figure holding the baby by its feet, ready to slice the baby's throat with a dagger and let the blood drain into a pedestaled basin...

...a basin identical to the one set into the alcove on the east end of this room!

Locals will know: a) the woman is Kanya, the woman from the village who claimed her baby was stolen; b) the mask is made in the likeness of Rahb.

The basin in the alcove is empty, and shows no signs of use. It radiates an aura of evil (as it has been blessed by a chaotic priest), but otherwise has no special properties (magical, psionic or otherwise).

14. Faceless Statue

Against the west wall of this room stands an elaborately painted 50' tall wooden statue of a humanoid depicted with four arms and a wreath held in each hand. The statue is faceless.

At the foot of the statue are what appear to be an assortment of small offerings.

Votaries with spears are positioned in the four corners of the north-to-south portion of the room.

4 Hands of Rahb (hp:8,7,5,3) are positioned around the room. Each stands, eyes closed, armed with a spear. Although the votaries have their eyes closed, they are not in *suspended animation*. They are, in fact, in a trance-like state that makes them highly aware of what's going on around them; the semi-psionic state can be easily detected via *aura sight*, and can be removed normally through any sort of anti-psionic effect). In this state, the votaries cannot be surprised, and will attack with initiative if anyone (or anything) enters the room (beyond the threshold at the end of the stairs), of if any one of the votaries is attacked or otherwise engaged. Out of this state, the votaries roll initiative and attack as normal.

The assortment of offerings includes the following:

- **A cluster of peacock flowers.** They are oddly fresh, despite the fact these flowers are known to brown and wilt soon after being cut.
- **A water-filled wooden bowl with a living water hyacinth.** The workmanship and decoration on the bowl are outstanding, giving it a value of 3 gp.
- **A sutra.** This is a scroll-like roll of paper wound around a simple wooden stick. It features the story of a benevolent monk who spent the early part of his life in poor health, poverty and naiveté; after he began to follow "The Way of Rahb," he grew healthy, wealthy and wise. The calligraphy of the sutra is amateurish at best, and the accompanying illustrations look to have been done by a child. This is among the worst examples of the form, and is less than worthless.
- **A dragon-handled dagger.** This +1 dagger has an ivory handle featuring a serpentine dragon, and a fringed tassel of red silk threads hanging from the pommel.

Background Information: The dagger once belonged to the renowned hero Somnang. It was passed down through several generations of family members before his lineage died out and the knife made its way into the hands of a traveling merchant. The merchant was killed by votaries and the knife was brought here and placed before the statue as an offering (unaware of the dagger's provenance).

- **An inscribed gold ring.** The *inscribed ring* is under a magical enchantment that causes its inscription to change. Any time a character attempts to read the inscription (through normal or special means), it will morph into a different inscription. The inscription is, therefore,

impossible to ever read or translate (even by magical or psionic means), until the enchantment has been dispelled (e.g., by *dispel magic*). Once dispelled, the inscription will appear to be in an arcane script, but can be read by any character or creature able to read any written language (regardless of the language). That inscription reads, "The way is long and far."

Background Information: The ring was simply an experiment by the magic-user who created it. He gave the ring to his apprentice. His apprentice lost it gambling. The ring changed hands several times, passing among nearly another dozen gamblers, before making its way here (via a votary who gave up his life of gambling to follow the Way of Rahb).

– **A week's worth of rations for a single person.**

Hand of Rahb: HD:1; AC:9; #AT:1 weapon; D:1d6 (spear); M:120'(40'); ST:F1; MR:10; AL:Chaotic.

15. Southern Chamber of Dragons

The walls to the north and the south each feature mirrored bas reliefs of serpentine dragon with an elephantine snout and tusks, wearing a crown of fire, and surrounded by a motif of swirling, lotus-like flames petals. The dragons face east.

This room is otherwise empty.

16. Southern Sacrificial Chamber

A parallel pair of reflecting pools set flush into the floor flank the pathway through this room. The walls on the north and south sides of this room have been primed with plaster. Set into an alcove on the east end of this room is a pedestaled basin. A myriad of mural painting supplies, including a tarp, are tucked into the northeast corner of the room.

The basin in the alcove is empty, and shows no signs of use.

Under the tarp, peeking out at the room, is a **phrenic giant rat** (hp:3). This intelligent creature surprises on a 1-3 (on 1d6), and its first attack will be to use its *mind thrust* ability against the nearest target.

Phrenic Giant Rat: HD:1-4 pts.*; AC:9; #AT:1 (bite or psionics); D:1d3+disease or by attack mode/discipline; M:60'(20')//30'(10'); ST:Fighter:1; MR:7; AL:Chaotic; Psionics [PL:1; PSPs:5; Attack Modes: *mind thrust*; Defense Modes: none; Psychometabolic Disciplines: S) *life draining*, D) *absorption*, *biofeedback*, *cell adjustment*]; Because the rat is intelligent, it can be harmed by psionic attack modes.

17. Faceless Statue

Against the west wall of this room stands an elaborately painted 50' tall wooden statue of a humanoid depicted with four arms, two of which hold massive curved daggers, and two of which each clutch the hair of a dried decapitated head hung from it. The statue is faceless. And the heads are real.

At the foot of the statue is simple wooden bowl filled with coins of various denominations.

The bowl is trapped. If the bowl is moved or the weight of its contents changes (either lighter or heavier), a cloud of gas will be release from under the bowl that extends to a radius of 30'. Anyone trapped in the cloud must save vs. breath weapon or be consumed by paranoia for 6 rounds. Victims of the paranoia must roll 2d6 to determine their actions:

- 2-4 Flee in panic.
- 5-6 Drop everything and cower in the nearest corner of the room.
- 7 Do nothing (afraid to move/draw attention).
- 8-9 Prepare weapon/spell and take a defensive posture in the nearest corner of the room; if approached within 10', will attack.
- 10-12 Attack nearest creature immediately.

The wooden bowl itself is worthless, but contains the following coins: 9 cp, 3 sp, 1 ep, and 2 gp.

18. Northern Pit Chamber

This 30'x30' room of simple stone features two alcoves off the northern wall—one in the northwest corner one in the northeast corner. Each alcove houses a pit in the floor.

Each of the pits filled to about 3' feet from the top with human bones. There are so many bones in the pits, its impossible to tell how deep the pits truly are.

The pits are each 10' deep. If the northwest pit is prodded or similarly examined, a **skeleton** (hp:4) will emerge and attack.

It will take 2 turns to search each pit thoroughly. There is nothing to be found here.

Skeleton: HD:1; AC:7; #AT:1; D:1d4 (claws); M:60'(20'); ST:F1; MR:12; AL:Chaotic; Immune to *sleep*, *charm*, *hold*, and all mind-affecting abilities (including those of a psionic nature).

19. Southern Pit Chamber

This 30'x30' room of simple stone features two alcoves off the southern wall—one in the southwest corner one in the southeast corner. Each alcove houses a pit in the floor.

Each of the pits filled to about 3' feet from the top with human bones. There are so many bones in the pits, its impossible to tell how deep the pits truly are.


The pits are each 10' deep. If the southwest pit is prodded or similarly examined, a **skeleton** (hp:5) will emerge and attack. If the southeast pit is prodded or similarly examined, **2 skeletons** (hp:3,3) will emerge and attack.

It will take 2 turns to search each pit thoroughly. If the southeast pit is so searched, a gold necklace with a black onyx stone will be found (25 gp value).

Skeleton: HD:1; AC:7; #AT:1; D:1d4 (claws); M:60'(20'); ST:F1; MR:12; AL:Chaotic; immune to *sleep*, *charm*, *hold*, and all mind-affecting abilities.





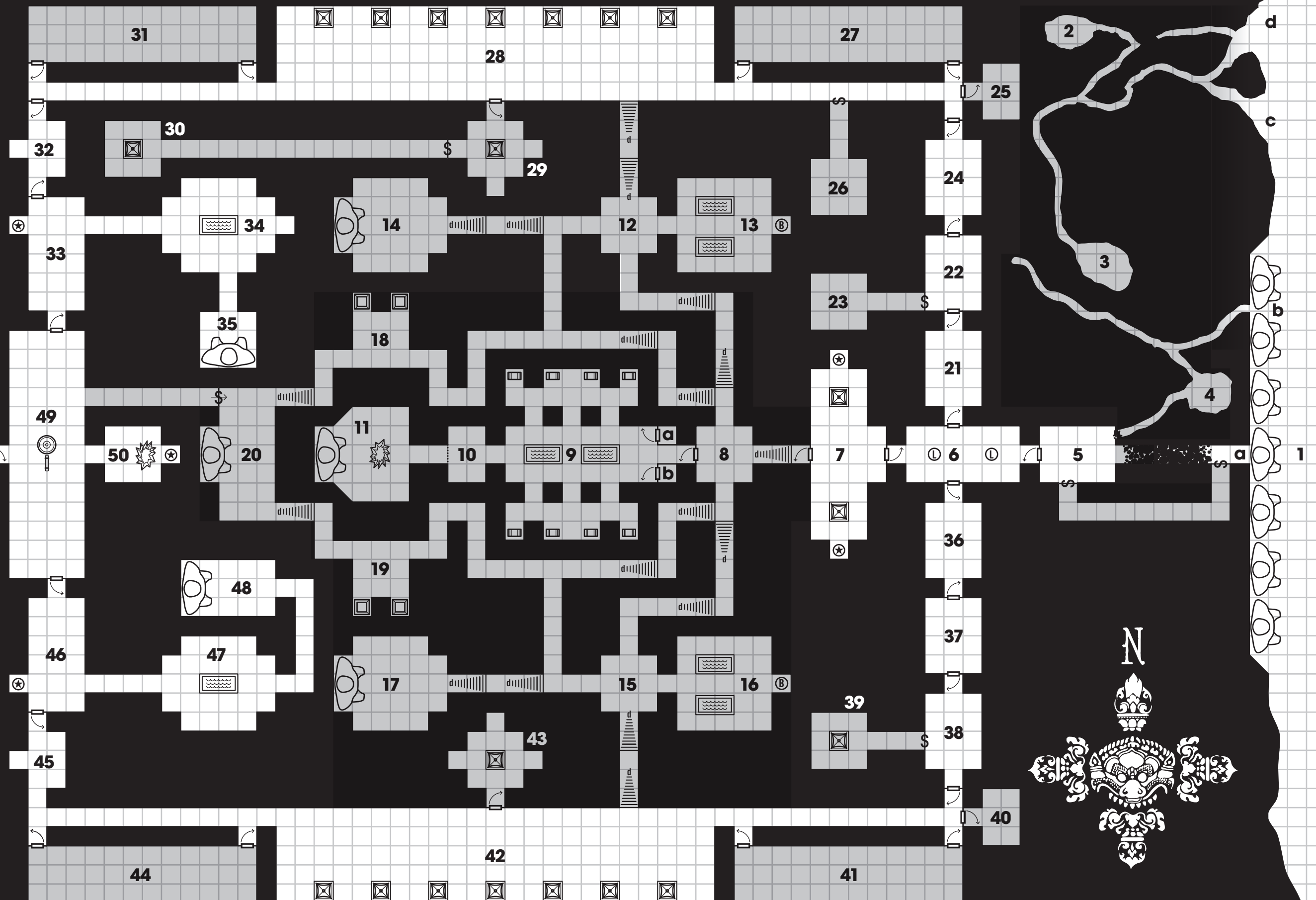
VAULT OF THE FACELESS GIANTS

 = 10'



LEGEND

-  Statue
-  Chest
-  Door
-  Secret Door
-  Basin
-  Linga
-  Cage
-  Open Pit
-  Pagoda Shrine
-  Planar Rip
-  Large Statue
-  Temple Bell
-  Reflecting Pool
-  Stairs Down



20. Faceless Statue

Against the west wall of this room stands an elaborately painted 50' tall wooden statue of a humanoid depicted with a sword, the handle grasped in both hands and the point downward touching the floor. The statue is faceless.

At the foot of the statue are 7 daggers, 2 swords and 3 spears. One of the daggers looks particularly well taken care of.

The noteworthy-looking dagger is a *cursed dagger* -1.

21. Root Chakra Meditation Room

35 straw mats are arranged in a 5x7 pattern in this 30'x60' room. The walls are painted in harsh red, save for a large white symbol painted in the center of the west wall showing the symbol for the first/root chakra.

In each corner of the room, set on the floor, is a finely-carved ebony incense holder featuring a seated figure. The room is permeated by the scent of vetiver vanilla.

For each turn a character (psionic or non-psionic) meditates upon the symbol, he or she must make a psionic saving throw or fall into *suspended animation* for 6 turns.

The wooden incense holders are worth 5 gp each.

22. Sacral Chakra Meditation Room

35 straw mats are arranged in a 5x7 pattern in this 30'x60' room. The walls are painted soft orange, save for a large white symbol painted in the center of the west wall showing the symbol for the second/sacral chakra.

In each corner of the room, set on the floor, is a finely-carved ebony incense holder featuring a seated figure. The room is permeated by the smell of tangerine, colored slightly with a scent that is both musty and peppery.

Along the bottom of the west wall, where the wall meets the floor, just to the right of the corner, a patch of mold grows upward on the wall from the floor. The mold appears as a discoloration of the orange wall, spotted with pale yellow.

Any psionically-endowed character that meditates upon the symbol for a duration of 1 turn will have a vision of the seven faces of Rahb, all of which will speak telepathically in unison to the character, thanking him or her for their dedication to him.

The mold is a clue to the secret passage beyond the wall. The secret door is opened by placing one's palm in the center of the center of the symbol on the west wall and pushing in slightly. Opening the door will disturb the colony of intelligent yellow mold living in area **23**; the entire passage (floor to ceiling) is thick with the mold, and anyone attempting to enter the passage will be subject to a spore cloud attack (see **23**). Alternately, should any psionic character enter the passage, the colony will attempt to use its *id insinuation* attack on the character.

The wooden incense holders are worth 5 gp each.



23. Intelligent Mold Colony

Should any characters survive entering the room...

Every square inch of this 30'x30' room, and the passage leading into it, is thick with yellow mold. In the middle of the room is a mold-covered chest.

The chest is trapped mechanically with gas (all in 20' radius must save vs. poison or become mute for 1d4 turns). There is nothing inside the chest.

Intelligent Yellow Mold Colony: HD:—; AC:9; #AT:1 (spore cloud or *id insinuation*); D:poison (save vs. poison or die); M:0'(0'); ST:—; MR:Nil; AL:Neutral; Psionics [PL:1; PSPs:10; Attack Modes: *id insinuation*; Defense Modes: immune to all forms of psionic attack].

24. Plexus Chakra Meditation Room

35 straw mats are arranged in a 5x7 pattern in this 30'x60' room. The walls are painted golden yellow, save for a large white symbol painted in the center of the west wall showing the symbol for the third/plexus chakra.

In each corner of the room, set on the floor, is a finely-carved ebony incense holder featuring a seated figure. The room is permeated by the scent of lemon and myrrh.

For each character (psionic or non-psionic) that meditates upon the symbol for 1 turn, the room will generate an amount of heat that does 1 point of damage to all creatures in the room (no saving throw). For example, if 3 character simultaneous meditate for a duration of 1 turn, at the end of that turn all creatures in the room will take 3 hp of damage. The effect fades immediately afterward.

The wooden incense holders are worth 5 gp each. The room is otherwise empty.

25. Northern Incense Storage

The smell of a pungent cocktail of aromatic odors drifts into the hall from behind the door to this room.

This room acts as a storage space for all varieties of incense. Small clay jars filled with source materials are set methodically on the wooden shelves that line the perimeter of the room. Although this room is vented, the smell might be truly overwhelming if it weren't also so calming.

After a moment, you realize a giant gecko has found its way into the room from outside. Its body is pale blue with orange spots. Through his closed eyelids, you see a hint of the yellow eyes that lie underneath.

The gecko is sleeping. If the characters engage the gecko, it will knock down all the pots, creating a ruckus. This disturbance will not wake any of the votaries in area **27**, but there is a 1-in-6 chance it will draw the attention of a wandering monster.

Locals will know... 2d4 of the jars contain materials that are somewhat valuable (assuming they survive the gecko), with the contents of each of those jars being worth 5d10 gp.

Giant Gecko: HD:3+1; AC:5; #AT:1 bite; D:1d8; M:120'(40'); ST:F1; MR:7; AL:Neutral; able to climb walls.

26. Forgotten Prison Cell

Elves and dwarves moving through the hallway outside the secret door to this room have a 1-in-6 chance of noticing the presence of a secret door there, even if not actively searching; active searches allow them to find the secret door with a 3-in-6 chance. The room is accessed by pressing in a small block set within the center of a larger block. The secret door opens outward from the hallway (into the passage that leads to area **27**).

This room is rather nondescript, save for 13 human skeletons hanging from the walls, imprisoned by rusty iron shackles.

The skeletons are nothing more than the skeletal remains of a number of variously-sized humans.

Background Information: These were members of a religious sect that operated out of this temple in the distant past (nearly 300 years prior). They were placed here as punishment for speaking about the importance of peace and kindness (true blasphemy to the sect). Once placed in the room, no one ever returned for them and they died of starvation.

27. Northeast Votaries Chamber

Lining the north wall of this simple stone chamber is a row of floor mats, with one mat placed every 5' or so.

On each of the 3 mats farthest left (west) is a votary, sitting cross-legged, eyes closed. The amount of light accompanying the party (e.g., torches, light spell, etc.), and the door through which they entered, will determine when (or if) they see those **3 votaries** (hp:3 each).

The votaries are in *suspended animation*, unless the temple bell in area **49** has been rung, in which case they will be awake. The votaries in this area will not otherwise emerge from *suspended animation* unless they are subject to some sort of item or ability that removes psionic effects. Each votary is easily killed while in the suspended state (but only half, or less, of the normal experience points should be awarded for their deaths in this state).

Votary: HD:1; AC:9; #1:1 weapon; D:1d4 (dagger); M:120'(40'); ST:F1; MR:10; AL:Chaotic.

28. Shrine of Faceless Pagodas

This expansive white stone room extends east to west. Seven simply decorated wood pagodas are spaced evenly (thirty feet apart) along the north wall. Each pagoda features a wooden statue of a faceless human figure sitting cross-legged. The pagodas and the figures are all painted white.

Any intelligent creature (Intelligence of 3 or higher) coming within 10' of any pagoda must make a psionic saving throw or drop to his or her knees, close their eyes, and meditate for 1 turn. The effect can only be eliminated psionically (e.g., *dispel magic* has no effect), and the character cannot otherwise be awakened from the trance. For the duration, an affected character will see an endless

parade of the repeating faces of Rahb (a strong-chinned human male with a thick black moustache, wearing a spired, highly decorated crown of gold). At the end of the duration, the character must make a save vs. paralysis or fall unconscious for 1d4 turns.

29. Monkey Demon Shrine I

In the center of this room, a wooden shrine covers a statue depicting a monkey-faced demon armed with a bow and arrow.

The room is otherwise empty.

30. Monkey Demon Shrine II

The shrine in the center of this room appears identical to the shrine from the previous room, except the bow does not look to be carved as part of the statue, and looks to be of amazing workmanship.

Examination of the statue will reveal the bow is, in fact, a separate element from the statue. The bow is held in place by the monkey's fingers which are set on a hinge, allowing the monkey's palm to be "opened," allowing the bow to be removed. The statue is trapped magically. Opening the monkey's hand will cause the shrine to fire 3 magic missiles at 3 different targets in the room (chosen randomly), hitting automatically and doing 1d3+1 damage (no saving throw) to each target. *Dispel magic* will disarm the trap.

The *monkey bow* normally acts as a +1 *short bow*. However, when used against crocodiles, hyenas, leopards and snakes, the bow strikes with a +2 "to hit" bonus, and automatically does full damage (8 points) to such creatures on a successful "to hit" roll.

31. Northwest Votaries Chamber

Lining the north wall of this simple stone chamber is a row of floor mats, with one mat placed every 5' or so. Sitting on each mat cross-legged with eyes closed is a human male in white loin cloth, a dagger on his hip.

The **24 votaries** (hp:3 each) here are in *suspended animation*, unless the temple bell in area **49** has been rung, in which case they will be awake. The votaries in this area will not otherwise emerge from *suspended animation* unless they are subject to some sort of item or ability that removes psionic effects. Each votary is easily killed while in the suspended state (but only half, or less, of the normal experience points should be awarded for their deaths in this state).

Votary: HD:1; AC:9; #1:1 weapon; D:1d4 (dagger); M:120'(40'); ST:F1; MR:10; AL:Chaotic.



32. Votaries' Personal Area

Piled up in the west alcove of this room are what appear to be the various personal belongings of the men who now serve as votaries. Lining the east wall are some rugs and pillows that appear to serve as bedding.

The majority of the pile is comprised of torn clothing, worn out shoes, wooden beads, and other unimportant personal belongings. The search will, however, reveal a small iron chest. The chest is locked and the lock is trapped with a poison that (on a failed save vs. poison) causes paralysis for 1d3 turns. The chest contains a bloodstone (250 gp).

33. Shrine of the Left Blade

The walls and ceiling of this room are painted blood red. A piece of painted black trim about 2" wide circles the perimeter of the room set about 3' off the floor.

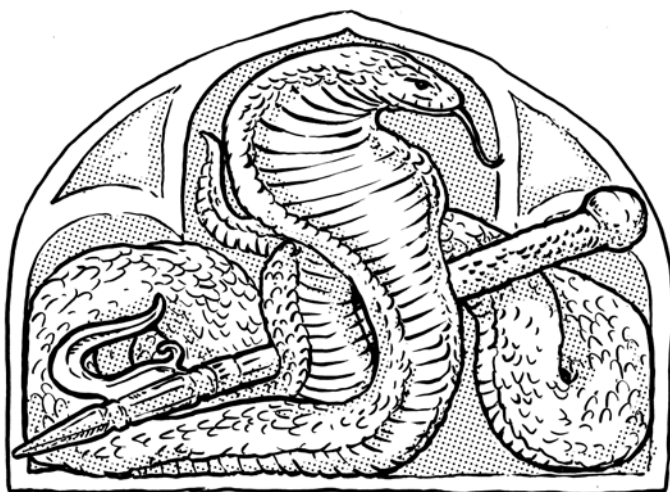
In an alcove on the west wall, a statue of black stone depicts a woman seated with one leg down and one knee up, a dagger held firmly in her raised right hand, the blade pointed outward, as if she is going to stab someone. She stares blankly forward, almost as if she is staring at the wall across from her.

The secret door on the east wall is triggered by taking the piece of trim there and rotating it clockwise about 15°. Upon rotating the trim, **clicks** will be heard both from the secret door, and from the statue. Unless the dagger trap in the statue is disarmed, opening the secret door will cause the statue to project the dagger forward, doing 1d4 points of damage to the first creature the dagger meets as it flies toward the secret door. The trap (dagger) can only be disarmed after the trim has been rotated, but before the secret door has been opened.

34. Pool of Death

This room is painted jet black. In the middle of the room, a reflecting pool is set flush into the floor.

Anyone looking into the pool must save vs. spells or be confronted with a vision of their own death. The vision is not necessarily how the person will die, but they will believe the vision to be an eventual truth. Roll 1d10 below:



1. Ripped apart by having arms and legs tied to elephants and the elephants then sent charging.
2. Drowned in a water-filled pit.
3. Exsanguinated as part of a sacrificial rite.
4. Hunted down and eaten by a ferocious beast in a undetermined layer of the Abyss.
5. Killed by a lingering disease that eats away the flesh before leaving the consciousness to consider a lightless limbo for an indeterminate amount of time.
6. Eaten by oozes in the Slime Pits layer of the Abyss, while Juiblex watches.
7. Burned to a crisp by a magic-user's fireball.
8. Suffocated in the squeezing fist of a giant of truly colossal proportions.
9. Scattered into a fine dust that drifts eternally on the Astral Plane.
10. Beheaded by a vorpal sword.

35. Faceless Statue

Against the south wall of this room stands an elaborately painted 50' tall wooden statue of a humanoid depicted with four arms; the upper arms are held up, palms out; the lower arms are held out, palms up.

At the foot of the statue are what appear to be an assortment of small offerings, including a large wooden bowl filled with mixed coins.

A king cobra slithers out from between the statue's feet.

The assortment of offerings includes the following:

- **A rolled piece of paper.** This is a *scroll: protection from evil*.
- **A bone scroll case.** The case is carved with a serpentine pattern. Inside the case is a *scroll: sticks to snakes* (cleric spell).
- **A wooden bowl filled with coins.** The bowl holds the following: 5 cp, 13 sp, 11 ep, 24 gp, and 7 pp.
- **A blue glass flask containing a milky white liquid.** This is a *poison potion*.

Spitting Cobra: HD:1*; AC:7; #1:1 bite or spit; D:1d3+poison (save vs. poison or die) or blindness (save vs. poison or be blinded); M:90'(30'); ST:F1; MR:7; AL:Neutral; spitting distance of 6'.

36. Heart Chakra Meditation Room

35 straw mats are arranged in a 5x7 pattern in this 30'x60' room. The walls are painted cool green, save for a large white symbol painted in the center of the west wall showing the symbol for the fourth/heart chakra.

In each corner of the room, set on the floor, is a finely-carved ebony incense holder featuring a seated figure. The room is permeated by the scent of eucalyptus.

In the southeast corner of the room, a votary sits on his knees, facing the west wall, his eyes closed.

The votary is wearing a *ring of protection +1* and is armed with a dagger. He is simply meditating, not sleeping. If the characters make no noise, he will remain in his meditative state. Should the characters make any noise uncharacteristic of the locale (e.g., the clanking of armor, the unsheathing of a sword, etc.), he will turn to find the source of the disturbance (and attack when he realizes there are intruders).

The wooden incense holders are worth 5 gp each.

Votary: HD:1; AC:8; #AT:1 weapon; D:1d4 (dagger); M:120'(40'); ST:F1; MR:10; AL:Chaotic; wears *ring of protection +1*.

37. Throat Chakra Meditation Room

35 straw mats are arranged in a 5x7 pattern in this 30'x60' room. The walls are painted heavenly blue, save for a large white symbol painted in the center of the west wall showing the symbol for the fifth/throat chakra.

In each corner of the room, set on the floor, is a finely-carved ebony incense holder featuring a seated figure. The room is permeated by the scent of lavender.

As you enter the room, you feel a little off-balance.

The psychoportational energy present in this room is tangible (thus the sense of unbalance). In fact, the entire room exudes a psionic aura.

For each turn a psionically-endowed character (including monks) meditates upon the symbol, he or she must make a psionic saving throw or be transported randomly to another room in the temple. Roll 1d6 on the table below:

Roll	Transported to area...
1	5: Ante-Chamber
2	15: Southern Chamber of Dragons
3	22: Sacral Chakra Meditation Room
4	26: Forgotten Prison Cell
5	39: Third Eye Shrine
6	40: Southern Incense Storage

The wooden incense holders are worth 5 gp each.

38. Third Eye Chakra Meditation Room

35 straw mats are arranged in a 5x7 pattern in this 30'x60' room. The walls are painted passionate indigo, save for a large white symbol painted in the center of the west wall showing the symbol for the sixth/third eye chakra.

In each corner of the room, set on the floor, is a finely-carved ebony incense holder featuring a seated figure. The room is permeated by a citrus fragrance.

Locals will know... the citrus smell is that of the bergamot orange, a fragrant fruit the size of an orange, with a yellow color similar to a lemon.

Psionic characters who enter this room will feel a sense of invigoration, as if the symbol on the wall wants to fill them with psionic energy. The room itself does not have a psionic aura, though the symbol on the wall does, particularly the "eye" in the top area of the symbol. The secret passage on the west wall is accessed by

taking one's fingertip and pressing the center of the eye on the symbol; it can only be triggered by a character possessing psionic ability. Characters of the mystic class searching the room have a 3-in-6 chance of discovering the trigger. Others have only a 1-in-6 chance, regardless of class or race.

Any psionically-endowed creature that meditates upon the symbol for a minimum of 1 turn will have a vision that explains how the secret door to the west is accessed (as detailed above).

The wooden incense holders are worth 5 gp each.

39. Third Eye Shrine

In the center of this room, a wooden shrine accented with brass hums with indigo energy.

Any psionic or magical creature (including magic-users, clerics, and elves) coming within 10' of the shrine must make a psionic saving throw or be sent 2 turns into the future (essentially disappearing from the room, and reappearing in the same spot 2 turns later); once they reappear, another psionic saving throw must be made or they will again be sent 2 turns into the future. Any creature touching the shrine (including those who have already made or failed on the saving throw noted above) must make a psionic saving throw or likewise be sent 2 turns into the future. Since transported characters do not "exist" in those 2 intermediate turns, they may take no actions during that time; when they reappear, they will have no recognition of the time jump, other than the orientation of things around them possibly having changed (or being told by others).

40. Southern Incense Storage

From the smell and the shelves and the dusting of colors around the room, it's obvious this room acts as a storage space for all varieties of incense. It is, however, currently empty, save for a half dozen empty clay jars.

The room is otherwise empty.

41. Southeast Votaries Chamber

Lining the south wall of this simple stone chamber is a row of floor mats, with one mat placed every 5' or so.

On each of the 5 mats farthest left (west) is a votary, sitting cross-legged, eyes closed. The amount of light accompanying the party (e.g., torches, light spell, etc.), and the door through which they entered, will determine when (or if) they see those **5 votaries** (hp:3 each).

The votaries are in *suspended animation*, unless the temple bell in area **49** has been rung, in which case they will be awake. The votaries in this area will not otherwise emerge from *suspended animation* unless they are subject to some sort of item or ability that removes psionic effects. Each votary is easily killed while in the suspended state (but only half, or less, of the normal experience points should be awarded for their deaths in this state).

Votary: HD:1; AC:9; #1:1 weapon; D:1d4 (dagger); M:120'(40'); ST:F1; MR:10; AL:Chaotic.

28. Shrine of Faceless Pagodas

This expansive white stone room extends east to west. Seven simply decorated wood pagodas are spaced evenly (thirty feet apart) along the north wall. Each pagoda features a wooden statue of a faceless human figure sitting cross-legged. The pagodas and the figures are all painted white.

Any intelligent creature (Intelligence of 3 or higher) coming within 10' of a pagoda must make a psionic saving throw or drop to his or her knees, close their eyes, and meditate for 1 turn. The effect can only be eliminated psionically (e.g., *dispel magic* will not eliminate the effect), and the character cannot otherwise be awakened from the trance. For the duration, an affected character will see an endless parade of the repeating faces of Rahb (a strong-chinned human male with a thick black moustache, wearing a spired, highly-decorated crown of gold). At the end of the duration, the character must make a save vs. paralysis or fall unconscious for 1d4 turns.

The shrines honor a variety of demons, some less visually terrifying than others. Hiding at the rear of the roof over the middle pagoda, an **abyssal locust** waits patiently, watching for an opportunity to attack by darting out of the shadows and surprising on a 1-3 (on 1d6). If it successfully lands all 4 attacks against a single creature of man size or smaller, it will grab the victim and attempt to take the quickest route area **50** where it will (if it can) carry the victim through the rip and into uppermost level of Nork in the Abyss. If the abyssal locust is carrying a victim, it is only able to fly at half its normal speed.

Abyssal Locust: HD:1+1*; AC:6; #AT:4 forelimbs; D:1d4 each + special (if all four attacks succeed, the locust can pick up any man-sized or smaller creature); M:60'(20')/fly:180'(60'); ST:F1; MR:8; AL:Chaotic.

43. Crocodile Demon Shrine I

In the center of this room, a wooden shrine covers a statue depicting a crocodilian demon with a flailing monkey clutched in its jaws.

The room is otherwise empty.

44. Southwest Votaries Chamber

Lining the south wall of this simple stone chamber is a row of floor mats, with one mat placed every 5' or so. Sitting on each mat cross-legged with eyes closed is a human male in white loin cloth, a dagger on his hip.

The **24 votaries** (hp:3 each) here are in *suspended animation*, unless the temple bell in area **49** has been rung, in which case they will be awake. The votaries in this area will not otherwise emerge from *suspended animation* unless they are subject to some sort of item or ability that removes psionic effects. Each votary is easily killed while in the suspended state (but only half, or less, of the normal experience points should be awarded for their deaths in this state).

Votary: HD:1; AC:9; #1:1 weapon; D:1d4 (dagger); M:120'(40'); ST:F1; MR:10; AL:Chaotic.

45. Votaries' Personal Area

Piled up in the west alcove of this room are what appear to be the various personal belongings of the men who now serve as votaries, set up in three piles. Lining the east wall are some rugs and pillows that appear to serve as bedding.

Disturbing the pile will release an **abyssal locust** that dug its way into the pile. If it successfully lands all 4 attacks against a single creature of man size or smaller, it will grab the victim and attempt to take the quickest route area **50** where it will (if it can) carry the victim through the rip and into uppermost level of Nork in the Abyss. If the abyssal locust is carrying a victim, it is only able to fly at half its normal speed. If the abyssal locust makes it into area **49**, Tomor will stand ready to ring the bell, and the monkey demon will be ready to attack.

Apart from the locust, the majority of the pile is comprised of torn clothing, worn out shoes, wooden beads, and other unimportant personal belongings. The search will, however, reveal an ornately-carved ivory dagger (30 gp).

Abyssal Locust: HD:1+1*; AC:6; #AT:4 forelimbs; D:1d4 each + special (if all four attacks succeed, the locust can pick up any man-sized or smaller creature); M:60'(20')/fly:180'(60'); ST:F1; MR:8; AL:Chaotic.

46. Shrine of the Right Blade

The walls and ceiling of this room are painted blood red. A piece of painted black trim about 2" wide circles the perimeter of the room about 3' off the floor.

In an alcove on the west wall, a statue of black stone depicts a woman seated with one leg down and one knee up, a dagger held firmly in her raised right hand, the blade pointed outward, as if she is going to stab someone. She stares blankly forward, almost as if she is staring at the wall across from her.

The secret door on the east wall is triggered by taking the piece of trim there and rotating it clockwise about 15°. Upon rotating the trim, **clicks** will be heard both from the secret door, and from the statue. Unless the dagger trap in the statue is disarmed, opening the secret door will cause the statue to project the dagger forward, doing 1d4 points of damage to the first creature the dagger meets as it flies toward the secret door. The trap (dagger) can only be disarmed after the trim has been rotated, but before the secret door has been opened.

47. Pool of Life

This room is painted stark white. In the middle of the room, a reflecting pool is set flush into the floor.

Anyone looking into the pool must save vs. spells or be confronted with a vision of their own mortality (emerging from the womb, conceiving of one's own mortality, and confronting the suffering that life presents). The vision takes 2d6 rounds to "play out" for each affected character, during which time the character is effectively "blinded" by the vision; the character may perform other actions during that time, but must do so without the aid of sight.

48. Faceless Statue

Against the south wall of this room stands an elaborately painted 50' tall wooden statue of a humanoid depicted with four arms; the upper arms are held up, palms out; the lower arms are held out, palms up.

At the foot of the statue is a massive gathering of small offerings, including an empty wooden bowl.

The assortment of offerings include mainly mundane things (e.g., fruit, candles, flowers, wooden beads, etc.).

49. Chamber of the Bell

This massive chamber features an arched ceiling that rises to nearly 80' at its peak. Hung from the ceiling, positioned in the middle of the room, is a massive iron temple bell encircled with a variety of inscriptions in many different languages.

Standing next to the bell is a man in a black robe. He wears a wooden mask that is carved and painted in the many-faced likeness of Rahb.

Next to the man in the black robe is what you can only guess is a monkey demon—a halfling-sized humanoid with a tail and monkey-like facial features.

A pair of votaries are positioned at the southern end of the room, and another pair at the northern end of the room.

The man in the robe is **Tomor**. As soon as he realizes there are intruders, he will order the **4 votaries** to attack and (if he can) ring the bell. Hanging from a simple leather string around Tomor's neck is a "key"—a flat iron bar about 5" long and 1" wide with "teeth" at one end. This is the key required to open the secret door on the west wall of this area. There is nothing special about the mask he is wearing; it is simply a theatrical device.

The Bell: It takes one round's action to pull back the log-like hammer; during the following round, the hammer will swing back and hit the bell, awakening the votaries in the temple from *suspended animation*. Because the hammer swings by itself on the second round, Tomor is free to take a normal combat action for that round. It need not be Tomor who rings the bell; as long as the hammer strikes the bell, the votaries will emerge from suspended animation. The hammer of the bell must hit the bell directly or the votaries will not be awakened (e.g., if even a piece of cloth is placed between the hammer and the bell when it strikes, the votaries will not emerge from the state). Anyone standing between the hammer and the bell when it would otherwise strike takes 1d10 damage (no saving throw).

Background Information: Tomor carved and painted the mask himself. He also started the rumors related to the mask (e.g., that whoever wears it becomes the servant of Rahb) to create greater fear and paranoia around the temple. Tomor chose to serve Rahb of his own volition; the mask had nothing to do with it. Tomor is, however, being assisted by a high-level mystic named Botan operating out the ruined temple known as Slek Wat (see **Old School Adventures™ Module PA2: Spawn of Xumaltet**).

The creature next to Tomor is a **monkey demon**. The monkey demon will take a visual cue from Tomor and attack intruders. Should Tomor die, the monkey demon will attempt to enter the planar rip in area **50** which will allow him to return to his home (he serves Rahb in the Abyssal island fortress of Lanku). If the planar rip is closed, the monkey demon will become *ethereal* (which he can do at will, without the need of PSPs) and move "through the walls," fleeing as fast as he can.

The translated inscriptions on the bell will be revealed as an "Oath to Rahb" repeated in a number of different languages, archaic and mundane. If the bell is rung (no matter by whom), it will awaken all of the votaries in the temple.

Tomor (3rd level mystic): HD:3**; AC:8; #AT:1 (dagger or psionics); D:1d4 or by discipline; M:120'(40'); ST:Mystic3; MR:11; AL:Chaotic; Psionics [PL:3; PSPs:15; Attack Modes: *id insinuation*, *psionic blast*; Defense Modes: *mind blank*; Psychometabolic Disciplines: S) *complete healing*, D) *absorption*, *biofeedback*, *body weaponry*, *cell adjustment*, *suspend animation*; Clairsentient Disciplines: S) *aura sight*, D) *360° vision*, *clairvoyance*]; armed with a +1 dagger.

Demon Monkey*: HD:2+2**; AC:4; #AT:1 (bow or spell); D:1d6 or by spell; M:90'(30'); ST:D2; MR:9; AL:Chaotic; +1 or better weapon required "to hit"; immune to silver weapons; +1 "to hit" with bow; -2 AC vs. creatures larger than man-sized; casts spells as a 2nd level MU [*charm person*, *protection from good*]; may become *ethereal* at will (as a magical ability); armed with a +1 short bow (7 arrows).

50. Shrine of the Demon Monkey III

In the center of this room, a wooden shrine houses a statue depicting a monkey-faced demon with a bow and arrow.

Directly in front of the statue, a "rip" in the floor crackles with orange and purple energy. An abyssal locust emerges from the rip.

If the **abyssal locust** successfully lands all 4 attacks against a single creature of man size or smaller, it will grab the victim and (if it can) enter the rip that leads to the uppermost level of Nork in the Abyss. If the abyssal locust is carrying a victim, it is only able to fly at half its normal speed.

If the players chose to use the *pearl of planar mending* on the rip in area **11**, they will have little choice regarding the rip in this area other than seeking stronger assistance to deal with it.

Locals will know... there is a old nameless bearded man in the village that is believed to be a high-level mystic, who may be capable of fixing the rip.

Abyssal Locust: HD:1+1*; AC:6; #AT:4 forelimbs; D:1d4 each + special (if all four attacks succeed, the locust can pick up any man-sized or smaller creature); M:60'(20')/fly:180'(60'); ST:F1; MR:8; AL:Chaotic.

51. Bamboo Cages

There are four strongly-built bamboo cages in this room. They are empty, but given the evil that permeates this place, there is no telling for what use they were intended.

VAULT OF THE FACELESS GIANTS

Background Information: The cages have never been used. They were constructed at the behest of Tomor by one of his votaries, who did a fine job. The workmanship is flawless... for a bamboo cage strapped together with bamboo leaves.

51. Statue of Rahb II

The sound in this room seems dampened. Against the west wall is a 50' tall wooden statue of a seven-faced demon figure with six arms, each of which holds a different weapon (all part of the statue: a mace, a bow, a sword, a dagger, a flail, and a spear). There are large iron chests in the northeast and southeast corners of the room. The chest to the northeast is open, and inside is a sleeping baby!

Locals will know... the statue depicts the demon lord Rahb.

The chest to the northeast holds Kanya's baby.

The chest to the southeast is locked and trapped with chlorine gas (all in 20' radius must save vs. breath weapon or be blinded for 2d6 turns); the southeast chest also contains a variety of items, including:

- **A blue gem.** Any psionist examining this will notice the glow inside and know it to be a power stone. This is a *power stone 360° vision*.
- **A finely carved wooden scroll case.** The case is carved with general ornamentation (10 gp value). Inside the case is a *scroll: magic missile*.
- **A small wooden chest.** The chest is unlocked. Inside the chest is 508 gp and 112 pp.
- **A yellow glass flask filled with clear fluid.** This is a *potion of diminution*.
- **A finely carved battle axe.** The battle axe seems perfectly sized and weighted for a dwarf, but features elvish lacertines of tigers. This dual dwarf/elf nature of the weapon may cause some dwarves to hesitate before choosing to own such a weapon. It is a +1 battle axe that acts as a +2 battle axe when fighting great cats.
- **An ivory-handled dagger.** This is a *makara dagger*—a +1 iron-bladed dagger with an ivory handle with a finial in the form of an enraged elephant. Once per day, it allows a user of human size or smaller to grow elephant

tusks which remain for a duration of 1 turn and do 2d4 on a successful “to hit” roll.

- **A small statuette of a tiger carved from orange zircon.** This is a *figurine of wondrous power* (specifically, a *zircon tiger*). When placed on the ground, and a command word is spoken, the statue transforms into a living version of the creature it represents (a 6HD tiger), and serves the person who spoke the command word for 2 turns (or until it is killed). After the duration has ended (or the creature has been killed), the creature will transform back into a statuette. These items usually store 3 charges of its ability; this one only has 2 charges left. When the charges are gone, the remaining non-magical statuette is worth 35 gp.
- **Inscribed Ring.** This simple gold band features a flaring vine-work motif. It is a *ring of sustenance*. Once per day, it allows a cleric to create enough food and water to feed one person for one day.
- **A gray glass flask filled with a putrid-smelling smoky green fluid.** This is a *potion of fetor*. It is similar to a *potion of gaseous form*, except that the user transforms into a *stinking cloud* (similar to the MU spell). The user is able to transform into a 10 cubic foot cloud of putrid fog. Any creature caught in the cloud must save vs. poison or be unable to act from extreme nausea for 1d4+1 rounds after leaving the cloud. In cloud form, the user may only move at a rate of 20' per round. Once the user chooses to return to normal form, the duration ends; otherwise, the maximum duration is 1d6+6 turns.

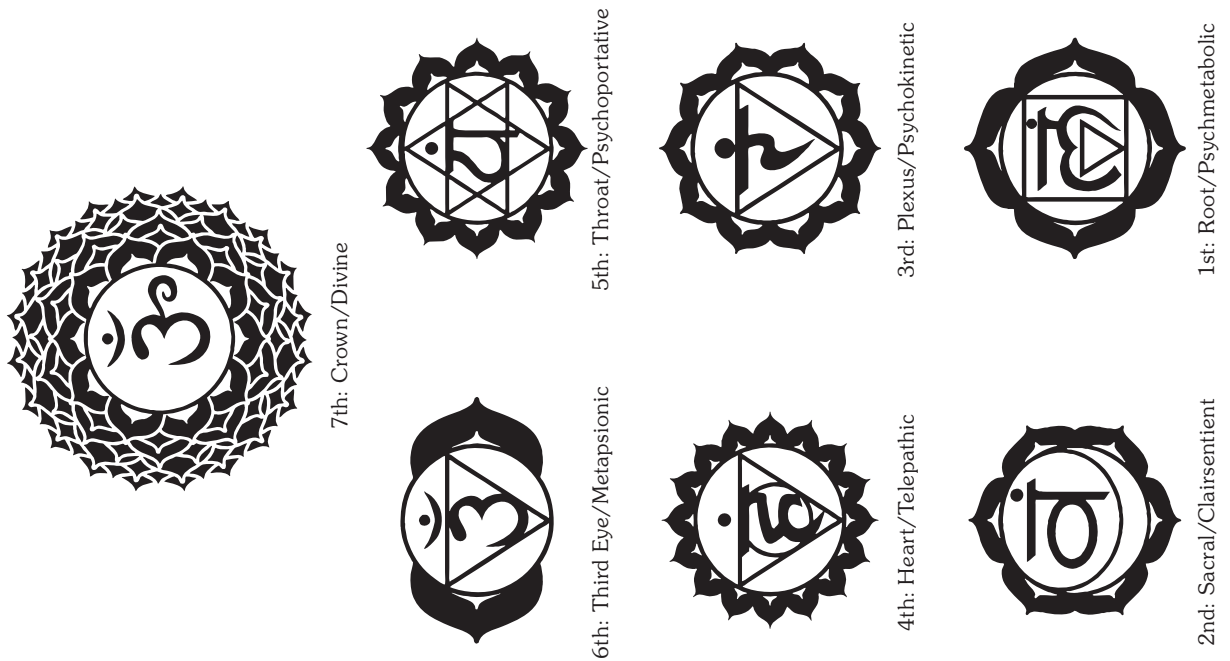
Next Steps

If the characters have not visited the bearded old man (Poeu) by the time they have finished exploring the temple, or have not returned to the village and visited the chief's son, any of the following methods may be used for inciting the party to seek out the old:

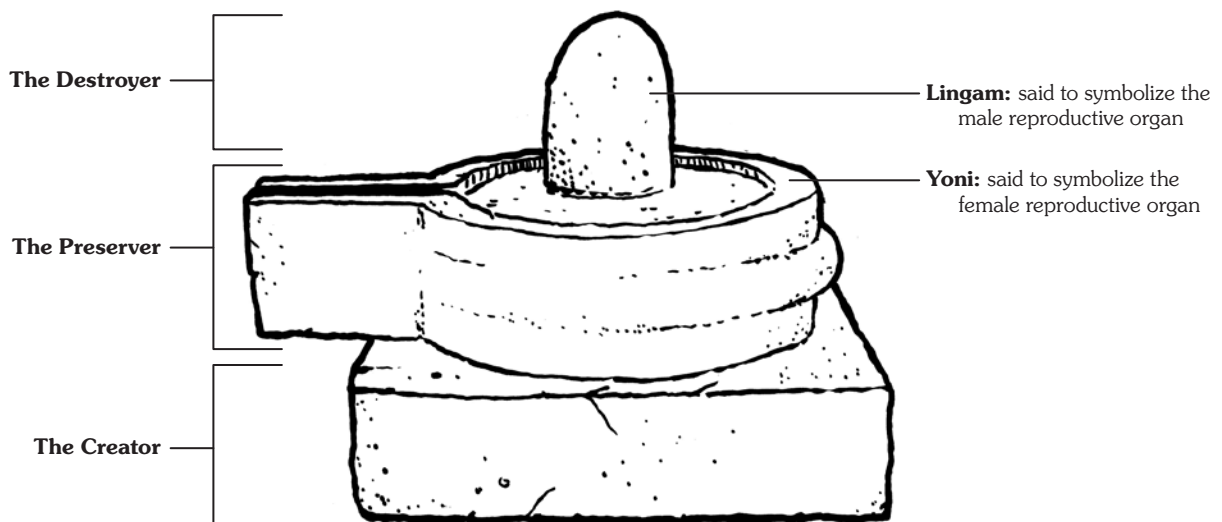
1. A local with the party can suggest the group visit the old man, who is believed to be a mystic of some sort.
2. The chief's son can send a message to the PCs via a villager bearing the message (verbal).
3. The old man can appear in a vision to one (or more) of the PCs and urge that they come visit him by heading southwest from Phoumi Sramol.



SYMBOLS FOR THE 7 CHAKRAS



LINGA SYMBOLISM*



* Only the spiritual mind that has attained the divine awareness can grasp the ultimate meaning behind the linga.

Kar Slab Shrine

Background Information

This encounter area is provided as a way of transitioning players from this adventure module into *Old School Adventures™ Module PA2: Spawn of Xumaltet*. The shrine itself may be placed anywhere (geographically) that suits the DM's needs.

In area **8** of the Underground Level of this shrine, the room extends westward and “fades off” into shadow. In reality, as the room extends westward, it accesses a passage through the Plane of Shadow with its egress located at area **16** of *The Tangle* (an underground network of caverns and passages featured in *PA2: Spawn of Xumaltet*).

Shrine Construction & Lighting

Both the Ground Level and Underground Level of the shrine are constructed of large blocks of gray volcanic stone. The doors on the lower level are made of a heavy, hard wood with iron hinges.

There are no windows or openings in the Ground Level, save for the open doorway on the east side of the structure. From just after dawn until late morning, there is enough sunlight that the Ground Level is illuminated naturally, providing a full view of visual details on that level (e.g., no torchlight is necessary when searching for traps, secret doors, etc.). From mid-morning until late afternoon, natural light provides a limited view of the interior of the Ground Level; during this time, searches for traps and secret doors without additional light incur a –1 penalty. From late afternoon until just before dawn, the Ground Level is consumed by darkness, requiring the use of artificial light.

The Underground Level of the shrine is unlit. However, torch mounts are placed along the walls at approximately 30' intervals. There is a 50% chance that any area on this level has 1-3 unused torches set in the mounts in that room.

Exterior

Like the shrines typical of this area, this step-spired shrine is constructed of large volcanic stones and features reliefs of faces of deities set around its exterior. There are no windows or obvious openings into the shrine, save for the passage entering from the east.

Ground Level

The inner chamber of this shrine features a linga set on a stepped dais in the center of the room. There is approximately 2" of water in the basin of the linga. Water drips from the ceiling onto the center of the apex of the linga. It appears that a natural reservoir in the spire of the shrine collects rain-water and releases it slowly so that the linga is always wet.

On all four walls of the chamber, set about 4' from the ground, a number of small stone faces (each approximately 12" tall and 8" wide) are set into the walls.

The faces set on the wall serve a number of functions.

- o When pushed, this face triggers the secret door (to the west) to open. If the door is already open, only a click will be heard.
- c When pushed, this face triggers the secret door (to the west) to close. If the door is already closed, only a click will be heard.
- a Each of these faces triggers a trap that shoots an arrow from the ceiling above that area. Anyone standing in that spot when the face is pushed must save vs. breath weapons or take 1d6 damage from the arrow. After the trap has been triggered, pushing the face again will result only in the sound of a click.
- d Each of these faces triggers a trap that shoots a poison dart from the ceiling above that area. Anyone standing in that spot when the face is pushed must save vs. poison or die. After the trap has been triggered, pushing the face again will result only in the sound of a click.
- x Each of these faces triggered a trap at one time, but it has since been set off. If the face is pushed, a click will be heard, but nothing will happen.

A search for secret doors, if successful, will reveal the presence of the secret door to the west, but will not reveal how to trigger it. Attempts to detect traps, if successful, will reveal only that the faces are some kind of trigger; visually, each face is just as likely to be a trigger for a trap as it is to be a trigger for the secret door. Any successful attempt to “disarm” the triggers for the secret door will cause that trigger not to work. Disarmed triggers for the secret door may be “re-armed” by making a successful roll to disarm traps (if attempting to “re-arm” the trigger).

Underground Level

1. Central Vault

Three skeletons lunge out of the darkness and attack, each one armed with two escrima fighting sticks, and wearing a crown-like bronze helm. For skeletons, they are remarkably agile, moving much quicker than you'd expect.

The creatures are **3 skeleton stick fighters** (hp:7,4,3), each armed with 2 escrima fighting sticks (as clubs that each do 1d4). The highly-decorative helms are made of bronze (10 gp each).

Skeleton stick fighters: HD:1+1*; AC:6; #A:2 sticks; D:1d4 each; M:150(50'); ST:F1; MR:12; AL:Chaotic; each skeleton's 2 attacks for the round may be made against different opponents.

2. Storage Room

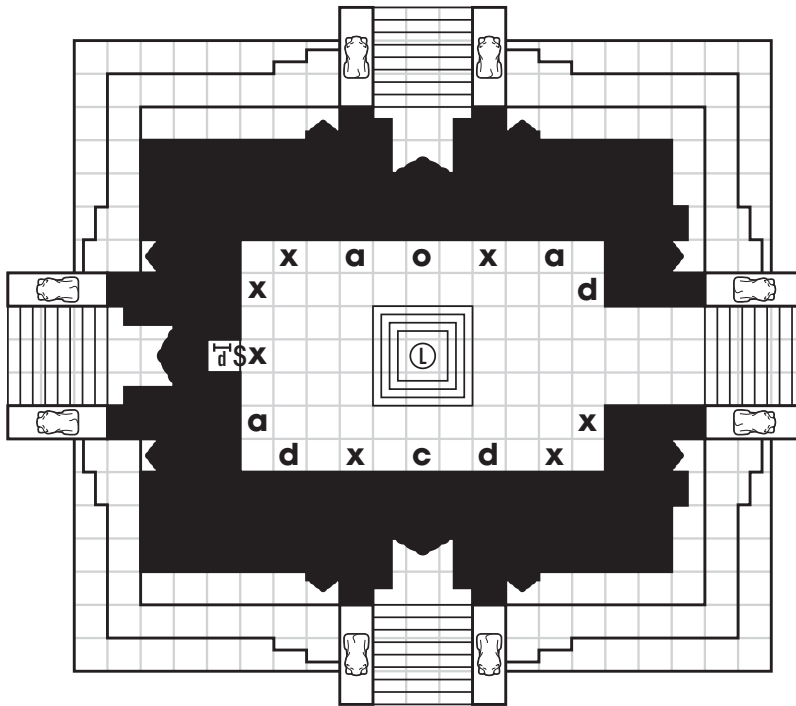
The door to this room is locked and trapped. If the trap is not detected, it will stab a razor blade into the finger of any thief attempting to pick the lock. If the trap is detected but is not disarmed, there is still a 25% chance it will strike the finger of any thief attempting to pick the lock. Any thief who is struck by the razor takes no hit point damage, but suffers a –5% penalty to all attempts to Open Locks, Remove/Disarm Traps, and Pick

KAR SLAB SHRINE

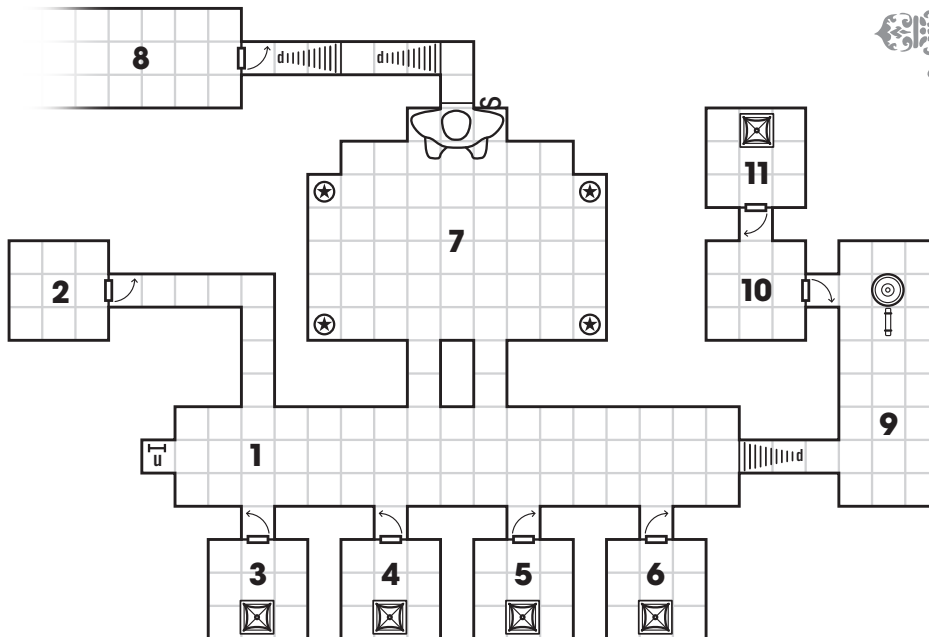
□ = 5'

LEGEND

- ⊛ Statue
- ↪ Door
- ⚡ Secret Door
- ⌵ Ladder Down
- ⌴ Ladder Up
- ⊙ Linga
- ⊠ Pagoda Shrine
- 🐾 Lion-dog Statue
- 🗿 Large Statue
- 🔔 Temple Bell
- ⌵ Stairs Down



GROUND LEVEL



UNDERGROUND LEVEL



VAULT OF THE FACELESS GIANTS

Pockets for a duration 1d4 days. The trap is innocuous on all attempts to force the door.

As you open the door, a wave of dank, musty air rushes out at you. It looks like at one time, this room stored a variety of clerical accoutrements. Now there's not much here apart from a few piles of moldy black robes, some rusty candle stands, and number of rotted crates full of crumbling torches.

Under a pile of moldy robes in the southwest corner are **3 hive mites** who dug their way into this room through a small opening in the stones under the pile. If the party spends any amount of time in the room (e.g., searching for secret doors, searching through the items in the room, etc.), the hive mites will emerge. Roll 2d6 (as normal) to determine their reaction.

A cursory search of the room will reveal a small box made of high-grade bronze (5 gp value). The box is trapped magically; the person who first opens the box must save vs. spells or suffer the effects of the clerical spell *blight* for 6 turns (-1 penalty to morale, -1 penalty on all "to hit" and damage rolls). *Dispel magic* will disable the trap. Inside the box is a *ring of deception*. The ring makes its wearer's alignment appear to be opposite of normal (e.g., to magical and psionic detection methods), though the wearer still acts in accordance with his or her normal alignment and remains unable to communicate in the alternate alignment language. This ring does not work for characters of neutral alignment.

Hive-Mite: HD:1+1*; AC:7; #A:1 bite or special (psionics); D:1d4 or special; M:30'(10'); ST:Special; MR:Special; AL:Neutral; Psionic use [5 PSPs per hive-mite; attack modes: *id insinuation*; defense modes: *tower of iron will** (always on; no PSP cost); see **PX1: Basic Psionics Handbook** for more information on hive-mite psionic attacks, saving throws and morale rolls.

3. Shrine of the White Bone Spirit

A pagoda shrine set against the south wall features a painted wooden statue of a skeletal female in a ghostly white robe and crowned with a plumed headdress. Her hands are held out, palms up, with a shining sword laid across them. The blade of the sword is immaculate, and the hilt of the sword appears to be crafted of bone—most likely human.

The floor of this room is wet with a thin layer of blood and a thin coppery smell hangs in the air.

The entirety of this room radiates evil to those using magic and psionic detection methods. The blood is a magical curse placed upon the room that keeps the blood there "ever fresh." The effect can be dismissed with *dispel magic*, but the remaining fresh blood will take the normal time to curdle (1d4+1 days), and then dry (2-3 weeks).

Locals will know... this statue is made in the likeness of the "White Bone Spirit," a shapeshifting demoness who, in her true form, is depicted as a skeleton.

The sword is known as a *white bone sword*. In addition to functioning as a -1 *cursed sword*, any time the sword's owner comes within 60' of a skeleton, the character must save vs. spells or fight with the skeletons for 2d4 rounds; the skeletons will not attack that character for the duration of the effect. The effect will end if all skeletons within the 60' range are killed or turned.

4. Vandalized Shrine

A pagoda shrine set against the south wall is badly damaged and barely standing. The statue that was once housed inside the small structure is now nothing more than splintered wood spread across the floor.

Background Information: The statue was made in the likeness of a benevolent type of spectre known as a *daj*. The statue was destroyed the evil cult that once operated out of this shrine; the spectre was not "evil enough" to suit their desires.

5. Vandalized Shrine

A pagoda shrine set against the south wall is badly damaged and barely standing. The statue that was once housed inside the small structure is now mostly splintered wood spread across the floor. However, a few pieces are left well enough intact to see that the statue featured some sort of humanoid spirit painted white.

Locals will know... this statue is made in the likeness of a benevolent spectre known as a *daj*.

Background Information: Like the statue in area **4**, this statue was destroyed the evil cult that once operated out of this shrine as it was not "evil enough" to suit their desires.

6. Shrine of the Bull Demon King

A pagoda shrine set against the south wall features a painted wooden statue of a white bull-headed humanoid with feathered wings. Held in his hands is a readied spear of massive proportion. The blade of the spear appears to be made of black flint, and the shaft of heavy iron.

The spear can be removed from the statue's hands by sliding it out. It will, however, take a combined Strength of 25 to do so. The spear is approximately the same size as a halberd, but it is too cumbersome for any creature smaller than an ogre to wield. Apart from its size, there is nothing special about the spear, though it has a value of 50 gp.

Locals will know... this statue is made in the likeness of the "Bull Demon King," a shapeshifting demon who is often depicted as white bull.

Background Information: The Bull Demon King is an alternate name for Kusarikku the Doorkeeper, the Warden of the Wells of Darkness (the 73rd layer of the Abyss, which serves as a prison to a number of demon lords).

7. Main Sanctuary

This massive chamber appears to be the main sanctuary of the undertemple.

A recessed area on the north wall features a 60' tall painted wood statue of a demon with legs that are both reptilian and avian, tentacle-like arms, and a monkey-faced head. If it had a second head, you might guess this was Demogorgon.



Painted wooden statues in the four corners of the room depict human fighters dressed only in a loin cloth, holding an escrima stick in each hand, and wearing a crown-like helm. (The weapons and helmets are part of the carved wood of the statues.)

Painted in white paint on the floor in the middle of the room is a large (15' diameter) arcane symbol of some sort.

Those able to *read/comprehend languages* (or similar) will be able to ascertain that the symbol represents the word “shadow.”

Stepping onto the symbol will cause two things to happen: 1) it will close the passages to the south (if they are open), and 2) it will open the secret door (between the statue’s legs) for 2 turns.

Close the Passages: The sound of grinding stone will be heard as the passages into the room (to the south) begin to close; the walls of the passages will take 1 round to “close in” to the point of being impassable, except in gaseous form (or similar). If the passages are already closed when the symbol is activated, they will continue to stay closed. The passages may be subsequently opened by stepping on the symbol in area **8**.

Open the Secret Door: With a “sliding” sound, a secret door will open between the legs of the large statue, providing access to area **8**. The secret door will remain open for 2 turns before closing automatically. If the symbol in this room, or the symbol in area **8**, is stepped on, the door will remain open for 2 turns from its last “activation.”

8. Shadow Passage

Painted in white paint on the floor about 10' in from the door is a 5' diameter arcane symbol, similar (but not identical) in appearance to the symbol in the other room.

The room extends westward but seems to “fade off” into shadow. It’s not just like your lights don’t seem to work; it’s as if the very substance of the Material Plane fades into shadow.

Those able to *read/comprehend languages* (or similar) will be able to ascertain that the symbol represents the word “darkness.”

Stepping onto the symbol will cause two things to happen: 1) it will open the passages to the south of area **7** (if they are closed), and 2) it will open the secret door (between the statue’s legs) for 2 turns.

Open the Passages: The sound of grinding stone will be heard as the passages into area 7 (from the south) begin to open; the walls of the passages will take 1 round to “open up.” If the passages are already open when this symbol is activated, they will continue to remain open. The passages may be subsequently closed by stepping on the symbol in area **7**.

Open the Secret Door: With a “sliding” sound, the secret door will open between the legs of the large statue, providing access to area **7**. The secret door will remain open for 2 turns before closing automatically. If the symbol in this room, or the symbol in area **7**, is stepped on, the door will remain open for 2 turns from its last “activation.”

The room extends westward “fades off” into shadow. As the room extends westward, it accesses a passage through the Plane of Shadow with its egress located in area **16** of **The Tangle** (an underground network of caverns and passages featured in **PA2: Spawn of Xumaltet**).

9. Temple Bell

A large iron temple bell is hung in the northern area of this room. It looks to be terribly rusted, so much so that ringing it may cause the bell to crack into several pieces.

The bell radiates an aura of evil (e.g., to magical or psionic means of detection). It is enchanted and provides the “life” to the undead present in the undertemple area. If rung, the bell will crumble and all undead present in the temple (including the aqlghoul) will fall lifeless to the ground.

10. Guards Chamber

Three skeletons attack, each one armed with two escrima fighting sticks and wearing a crown-like bronze helm. For skeletons, they’re remarkably agile, moving much quicker than you’d expect.

The creatures are **3 skeleton stick fighters** (hp:7,6,4), each armed with 2 escrima fighting sticks (as clubs that each do 1d4). The highly-decorative helms are made of bronze (10 gp each).

Skeleton stick fighters: HD:1+1*; AC:6; #A:2 sticks; D:1d4 each; M:150'(50'); ST:F1; MR:12; AL:Chaotic; the skeletons 2 attacks for the round may be made against different opponents.

11. Shrine of White Death (Aqlghoul Lair)

A pagoda shrine set against the north wall is painted white. A ghostly white human in a black robe sits in a meditative pose within the pagoda structure. After a moment, his eyes open—their bloodshot whites filled with hate. He leaps to his feet and attacks!

The creature in the pagoda is an **aqlghoul** (hp:16). It may be turned as a wight (3HD undead).

Background Information: The aqlghoul was once the lead priest assigned to this shrine. It was he who defiled the shrines of the benevolent spectres (areas **4** and **5**). In gratitude, the White Bone Spirit granted him life after death... as an aqlghoul!

Aqlghoul: HD:3**; AC:4; #A:2 claws/1 bite; D:1d3+special (×3); M:120'(40'); ST:F3; MR:9; AL:Chaotic; Psionics [PL:3; PSPs:15; Attack Modes: *ego whip*, *mind thrust*; Defense Modes: immune to psionic attack modes; Psychometabolic Disciplines: S) *shape alteration** (hyena only, no PSP cost); Clairsentient Disciplines: D) *360° vision** (always on), *detection of good** (always on)]; immune to *sleep*, *charm*, and *hold* effects; immune to mind-reading of a magical (but not psionic) nature.

An iron chest in the corner contains: 2,000 sp, 4,000 gp; and 7 gems (460 gp total value): turquoise (10 gp), banded agate (50 gp), chrysoprase (100 gp), chrysoprase (100 gp), malachite (50 gp), carnelian (100 gp), eye agate (50 gp).



Votaries of Rahb

Hand of Rahb

ARMOR CLASS: 9
HIT DICE: 1d8
MOVE: 120'(40')
ATTACKS: 1 weapon (dagger)
DAMAGE: 1-4 or by weapon

NO. APPEARING: 1-6
SAVE AS: Fighter:1
MORALE: 9
TREASURE TYPE: Nil
ALIGNMENT: Chaotic

Hands of Rahb are the foot soldiers of the cult—normal men dressed only in a white loin cloth and armed with a khmer dagger (a cast bronze, leaf-bladed dagger with an ornamented handle and hilt). For each 5 Hands of Rahb encountered, there will be an additional Blade of Rahb. If 10 or more Hands of Rahb are present, there will be an additional Claw of Rahb.

Blade of Rahb

ARMOR CLASS: 8 (5)
HIT DICE: 1d6
MOVE: 120'(40')
ATTACKS: 1 (bare hands)
or 2 (dao swords)
DAMAGE: 1-4 or 1-6/1-6

NO. APPEARING: 1
SAVE AS: Monk:1
MORALE: 10
TREASURE TYPE: Nil
ALIGNMENT: Chaotic

PSIONIC ABILITIES

PSIONIC LEVEL: 1 (2 PSPs)

Psychometabolic: D) *biofeedback*

Blades of Rahb are 1st level monks in service of the Cult of Rahb. They are normally dressed in a red loin cloth and armed with 2 dao (curved blade) swords. They are ambidexterous and, if using their swords in combat, may make up to 2 attacks against a single opponent during the round (doing 1d6 on each successful “to hit” roll). If the situation permits, the first move a Blade of Rahb will make before entering combat is to initiate his *biofeedback* discipline (at the standard PSP cost of 1), lowering the Blade's AC by 3 for 2 turns.

Claw of Rahb

ARMOR CLASS: 9
HIT DICE: 1d4
MOVE: 120'(40')
ATTACKS: 1
DAMAGE: 1-4 or by weapon

NO. APPEARING: 1
SAVE AS: Mystic:1
MORALE: 10
TREASURE TYPE: Nil
ALIGNMENT: Chaotic

PSIONIC ABILITIES

PSIONIC LEVEL: 1 (5 PSPs)

Attack modes: *mind thrust*

Defense modes: none

Psychometabolic: S) *animal affinity* (tiger); **D)** *biofeedback*, *cell adjustment*, *expansion*

Claws of Rahb are 1st level mystics in service of the Cult of Rahb. They are normally dressed in a tiger skin loin cloth and armed with a khmer dagger. All Claws of Rahb possess the

psychometabolic major science *animal affinity*, and all Claws have an affinity for the same animal—a tiger. If the situation permits, manifesting this ability is the first action a Claw of Rahb will take when entering combat; if further time permits (and he has the PSPs available), the Claw will then manifest his *expansion* ability. When manifesting *animal affinity*, the Claw of Rahb may choose one of the following benefits which persists for the discipline's 2 turn duration: a) an Armor Class of 6; b) a movement of 150'(50'); or c) a tiger's attacks and damage (2 claws each doing 1d6/1 bite doing 2d6). A Claw of Rahb will only attack with his dagger if the situation limits the Claw's chances of successfully manifesting his psionic abilities.

Eye of Rahb

ARMOR CLASS: 9
HIT DICE: 3d4
MOVE: 120'(40')
ATTACKS: 1
DAMAGE: 1-4 or by weapon

NO. APPEARING: 1
SAVE AS: Mystic:3
MORALE: 11
TREASURE TYPE: L
ALIGNMENT: Chaotic

PSIONIC ABILITIES

PSIONIC LEVEL: 3 (15 PSPs)

Attack modes/Defense modes: any 2/any 1

Psychometabolic: S) any 2; **D)** any 5

Clairsentient: S) any 1; **D)** any 2

Eyes of Rahb are 3rd level mystics in service of the Cult of Rahb. They are normally dressed in black hooded robe, and armed with a khmer dagger. All Eyes of Rahb possess psionics as a third level mystic, having access to the root (psychometabolic) and sacral (clairsentient) chakras.

Face of Rahb

ARMOR CLASS: 9
HIT DICE: 5d4
MOVE: 120'(40')
ATTACKS: 1
DAMAGE: 1-4 or by weapon

NO. APPEARING: 1
SAVE AS: Mystic:5
MORALE: 12
TREASURE TYPE: Lx2
ALIGNMENT: Chaotic

PSIONIC ABILITIES

PSIONIC LEVEL: 5 (25 PSPs)

Attack modes/Defense modes: any 3/any 2

Disciplines (see below): S) any 3; **D)** any 10

Faces of Rahb are 5th level mystics in service of the Cult of Rahb. They are normally dressed in red hooded robe, and armed with a khmer dagger. Each Face of Rahb has access to only one of the lower five chakras, but may select any one of those five as his or known chakra (i.e., wild attainment); the Face of Rahb then chooses all of his or her sciences and devotions from that single chakra. Larger cults of Rahb will be led by a council consisting of 5 Faces of Rahb, with each Face having access to a different chakra than the other 4 Faces on the council.

New Monsters

Abyssal Locust

ARMOR CLASS: 6
HIT DICE: 1+1*
MOVE: 60'(20')/180'(60')
ATTACKS: 4 forelimbs
DAMAGE: 1-4/1-4/1-4/1-4
NO. APPEARING: 1-4 (5-20)
SAVE AS: Fighter:1
MORALE: 8
TREASURE TYPE: Nil
ALIGNMENT: Chaotic



Those abyssal larva (see *Creature Compendium II*) that mature, but are not chosen by higher demons to be bred as a particular race of demon, naturally metamorphosize into abyssal locusts. The larval coloration becomes replaced by a variety of deeper, jewel-like tones (ranging from sulphur yellow to putrid jade green to bloody purple). Additionally, the mind of the larva degrades, causing the chaos of its mind to be calmed, thereby eliminating any sort of immunity to mind-affecting abilities.

The forelimbs of an abyssal locust are razor sharp, doing 1d4 each. Furthermore, if all 4 forelimbs attack a single target successfully, the abyssal locust may choose to pick up any victim of human size or smaller and carry the victim away at a speed of 2/3 normal for anything dwarf-sized or smaller, and 1/3 normal for any victim larger than a dwarf. This makes abyssal locusts quite desirable as aerial support to other demons.

Demon Monkey*

ARMOR CLASS: 4
HIT DICE: 2+2**
MOVE: 90'(30')
ATTACKS: 1 (bow or spell)
DAMAGE: 1d6 or by spell
NO. APPEARING: 1-6 (2-12)
SAVE AS: Dwarf:2
MORALE: 9
TREASURE TYPE: B,L
ALIGNMENT: Chaotic

These Abyssal creatures are often found in service of stronger demons. A significant population of demon monkeys can be found in the Abyssal layer of Nork, for they serve in great numbers at Lanku, the island fortress of the demon lord Rahb.

Demon monkeys are quite excellent marksmen, gaining a +1 "to hit" bonus when using a bow. Additionally, given their small size (they are about the same size as halflings), they benefit from a -2 AC bonus against creatures larger than man-sized. Furthermore, a +1 or better weapon is required "to hit" a demon monkey, and they are immune to silver weapons. Demon monkeys may become *ethereal* at will, and are able to cast spells as a 2nd level magic-user.

Ooze, Ectoplasmic*

ARMOR CLASS: 5
HIT DICE: 3+1
MOVE: 120'(40')/120'(40')
ATTACKS: 1 touch
DAMAGE: 1-8 + special
NO. APPEARING: 1-6
SAVE AS: Fighter:2
MORALE: 8
TREASURE TYPE: Nil
ALIGNMENT: Neutral

Ectoplasmic oozes appear similar in size and shape to gray oozes, except that ectoplasmic oozes are bright green, give off a glowing green light, and are able to fly. They are common where stresses, rips and tears occur in the fabric of the planes.

Ectoplasmic oozes are not aggressive, but will defend themselves earnestly if attacked. On a successful "to hit" roll, an ectoplasmic ooze does 1d8 damage, and the ooze's victim must save vs. paralysis or become entangled (similar to the magic-user spell *web*). A human of normal strength can break free of the goo in 2d4 turns, but smaller creatures will take considerably longer. Once a creature is entangled, the ooze begins draining 1 hit point per round until the victim is dead or the ooze has been killed. The ooze does not absorb these hit points; instead, the lost hit points dissipate into the fabric of the planes. An ectoplasmic ooze may not make any attacks while a victim is entangled. If the ooze is attacked while a victim is entangled, the ooze will "spit out" the victim in order to defend itself against other attackers.

A +1 or better weapon is required "to hit" an ectoplasmic ooze, and ectoplasmic oozes take only half damage from energy attacks (i.e., heat, cold, electricity and sound). They are affected normally by acid and purely arcane forces (e.g., *magic missile*).



Pre-generated Characters

No.	Name	Sex	Class	Level	STR	INT	WIS	DEX	CON	CHA	ALIGNMENT	HP	AC
1	Chenda	F	Cleric	1	15	12	10	10	12	17	Lawful	6	4
2	Duror	M	Dwarf	1	14	10	15	12	15	11	Lawful	9	4
3	Jastra	F	Elf	1	12	16	9	15	10	13	Neutral	5	5
4	Jumoke	M	Fighter	1	17	8	11	15	13	11	Chaotic	7	6
5	Olo	M	Halfling	1	13	9	11	17	13	10	Lawful	4	6
6	Nizam	M	Magic-user	1	9	18	10	13	10	11	Neutral	3	0
7	Amisi	F	Mystic	1	8	14	16	13	10	14	Lawful	3	0
8	Kontar	M	Monk	1	14	11	9	16	14	8	Neutral	6	0
9	Shani	F	Thief	1	13	9	10	16	13	15	Chaotic	4	0

1 CHENDA (Female Cleric:1)

Equipment: hide armor, shield, war hammer, holy water (2 vials)

2 DUROR (Male Dwarf:1)

Equipment: lamellar armor, battle axe, rope (50'), iron spikes (6), leather backpack, torches (3), tinder box (flint & steel)

3 JASTRA (Female Elf:1)

Equipment: chain mail, sword (normal), short bow, arrows (12), 10' pole

4 JUMOKÉ (Male Fighter:1)

Equipment: leather scale armor, two-handed sword

5 OLO (Male Halfling:1)

Equipment: leather scale, sling, sling stones (30), leather backpack

6 NIZAM (Male Magic-user:1)

Equipment: dagger
Spells: *hold portal*

7 AMISI (Female Mystic:1)

Equipment: dagger
Disciplines (PSPs:5): Psychometabolic: S) *complete healing*, D) *absorption, biofeedback, body weaponry*

8 KONTAR (Male Monk:1)

Equipment: dagger
Disciplines (PSPs:2): Psychometabolic: D) *cell adjustment*

9 SHANI (Female Thief:1)

Equipment: sword (normal), thieves' tools, oil (3 flasks), tinder box (flint & steel), mirror (hand-sized, steel), rope (50'), leather backpack

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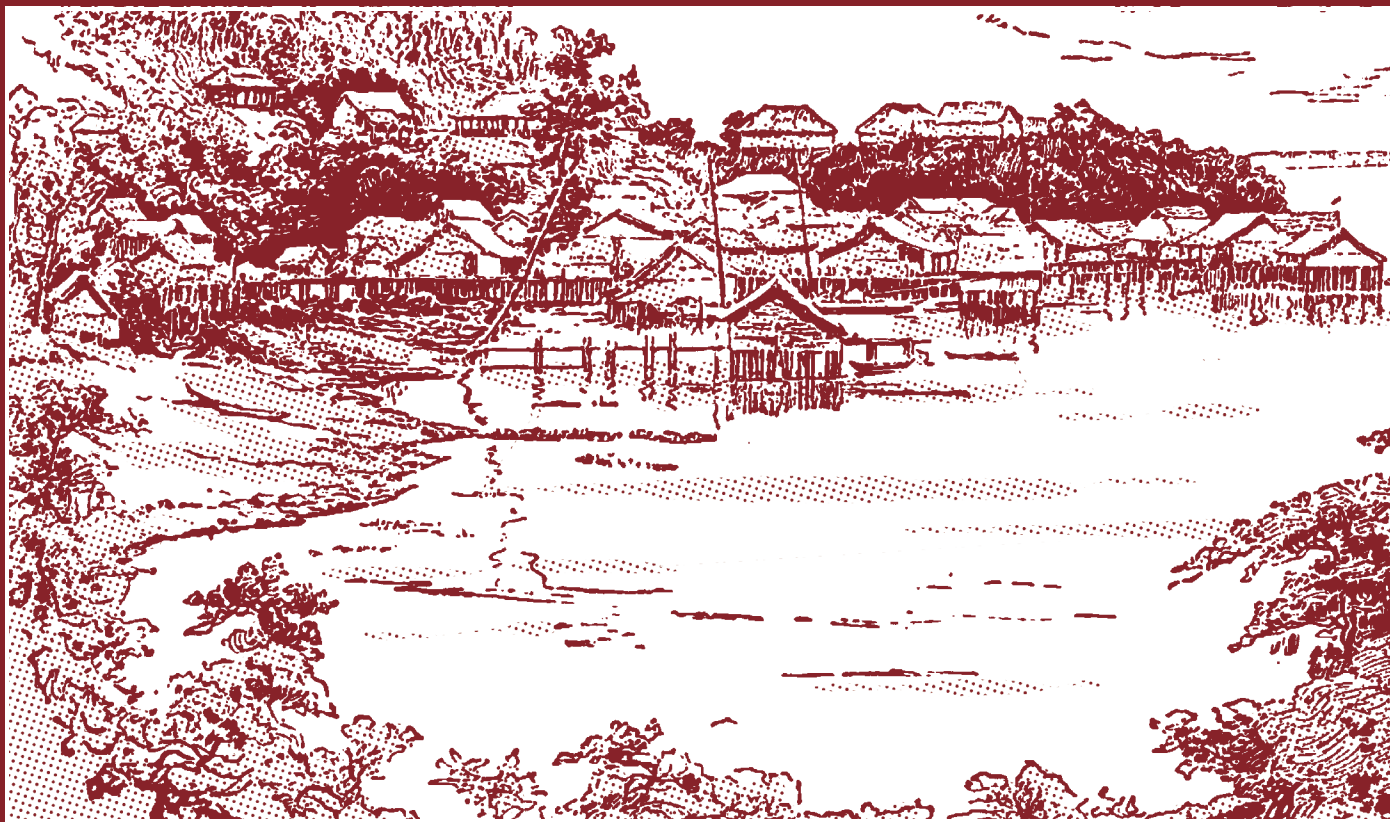
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Many generations ago, a temple set in the side of a cliff a few miles northwest of the village of Phoumi Sramol acted as the center of worship for evil adherents of the demon lord Rahb. Livestock would die, villagers would be kidnapped, plagues would befall the area. It was believed this was all done in service of bringing Rahb into the physical world from his Abyssal home—an island fortress known as Lanku.

Suddenly, however, all of the evil and suspicious activity around the temple stopped. Legend holds that it was the great adventurer Somnang whose hand stopped the evil, but no one is really sure.

Now, generations later, an occurrence in the village has the locals questioning whether or not the evil is returning.

The local woman, Kanya, claims her baby was snatched from her hands in the middle of the night by followers of Rahb, dressed in loin cloths, their faces painted to resemble the many-faced demon.

The chief denies the temple's relationship to the missing child. He suggests instead the woman "lost" the baby in the jungle and a tiger ate it; he purports she is simply unwilling to admit her absentmindedness (something for which she is well known by the locals).

If the woman is telling the truth, however, then there is much to be feared, and the story bears investigating—not just for the sake of the woman and the community, but for the sake of a world where this kind of evil can exist.



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