

LKOK34



An Academic Excursion

A One-Round D&D Living Kingdoms of Kalamar[®]
Adventure

by Eric Christian Berg

The party is hired by a noted Ahznomahnii sage to accompany him to a sacred Deji burial ground in the middle of Udo Bog so that he may examine an ancient tomb for clues to the whereabouts of a lost pyramid. A Living Kingdoms of Kalamar adventure for ATLS 1, 3, 5, 7, and 9.

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This is an RPGA[®] Network scenario for the Dungeons & Dragons[®] game. A four-hour time block has been allocated for each round of this scenario. The following guidelines are here to help you with both the preparation and voting segment of the game. Read this page carefully so that you know and can communicate to your players the special aspects of playing an RPGA scenario.

Calculating Average Table Level (ATL)

Living Kingdoms of Kalamar uses ATL rather than Average Party Level (APL) in an effort to offer challenging adventures without massacring smaller or imbalanced tables. What this means is that, to calculate the ATL for a table, the levels of all the player-characters are added together. That number is divided by six regardless of how many player-characters there actually are. This number constitutes the party's ATL (rounded to the closest integer). If that number is not offered in the adventure, the players may choose if they play up (a higher ATL) or down (a lower ATL). It is against the spirit of the campaign to deny a player an open spot at a table in an effort to maximize the treasure for the other players at the table. Twelve players should play in 2 tables of 6 not 3 tables of 4.

Once you calculate the ATL write it down here as you will need it later for setting the DC of certain skill checks.

ATL _____

ADVENTURE NOTES

This module is an official supplement to the Living Kingdoms of Kalamar campaign. It is designed for 4 to 6 characters ranging from 1st to 3rd level. It is advised that PCs go through this adventure with a full party, as the challenges presented may overwhelm a small party of adventurers.

You, the Judge (the authority figure of the table and the administrator of the adventure), need a copy of the Dungeons & Dragons[®] 3rd Edition revised Player's Handbook and Dungeon Master's Guide (v.3.5) for this event. The adventure takes place in the Kingdoms of Kalamar setting in the Principality of Pekal. Therefore, the Judge should also have the Kingdoms of Kalamar[®] Core Sourcebook and the Kingdoms of Kalamar Player's Guide.

Specific statistics for key Non-Player Characters (NPCs) and other materials are included in the appendix at the back of this adventure as well as throughout the adventure text itself. Certificates that may be photocopied are also included. The Judge should read this adventure entirely no less than once before playing in order to ensure a precise flow of events, as there are many aspects relating to the flavor and culture that are important to the Living[™] Kingdoms of Kalamar campaign and to this adventure.

CALENDAR AND CLIMATE

The adventure begins one week before the autumnal equinox (Veshday, Siege-Hold 7th). The night of the harvest moon (Veshday, Siege-Hold 14th) is when the tomb that Izvan is seeking becomes visible. This places the adventure at the cusp between summer and autumn. The weather throughout the trip is unseasonably cool, making the already damp journey even more miserable. Particularly sadistic DMs may even inflict a cold or two on the PCs with the lowest Fortitude saves just to drive the point home.

MODULE NOTES

The short journey which is the centerpiece of this adventure is not a pleasant one. It is imperative, in order for the full effect to be felt, that the DM take pains to describe the sucking wetness of the bog with its insects, stinking pools of pitch, water snakes, and chill fogs. Encampments are going to be wet and miserable unless the PCs had the foresight to bring a raft or make a successful Survival (DC 15) roll to find semi-dry ground. Remember that even the shallow parts of the bog through which they are traveling are a foot deep with water and/or mud.

As for the length of the journey, the Dejy inform them that the burial ground is two to three days into the bog. However, this assumes young, strong men (the only sort they ever send) who know the terrain well. Izvan is an old man and, thus, he can only cover one mile per hour even in optimal conditions. In the dark or fog, he moves half that. With the site thirty miles away (traveling through the shallow parts of the bog), this means the trip takes at least the better part of four days, so the week allotted isn't quite as generous as it is presented.

Should the party opt to use rafts, they can cut the trip down to twenty miles because they can

travel in a straight line over the deeper parts of the bog and can manage ten hours a day of travel at half a mile an hour. This still makes it a four day trip, but has the perk of giving them a dry place to rest (also, if they choose to press on in the night they can trade off poling duties while the others sleep, although the movement rate is cut in half for darkness).

Note that any travel in the fog or in the dark requires hourly **Survival checks (DC 12)** to see if the PCs get lost. Details on the effects of getting lost are found on page 86 of the DMG. Also remember that getting lost probably involves stumbling into an area of deep bog which can contain up to four feet of standing water and be very hazardous to Small size creatures without the ability to swim (or hampered by excessive gear or heavy armor).

BACKGROUND

Roughly two thousand years ago in the region of what is now western Pecal and southern Ek'Kasel there was a kingdom ruled by a fierce but noble Dejy warlord of the Shanjens tribe who had two sons. The elder son was struck with illness early in life and left blind while the younger grew to be strong and fierce like his father. Nobody questioned the father's decision to choose his younger son as his heir, even the elder son offering no protest. While his brother was trained in the arts of kingcraft, the elder joined the Knights of the Black Pit, dedicating himself to the service of the Dark One, Nyko.

When it came to pass that the father died during one of his expeditions, the younger son called all of the elders and lesser nobles of his clan to his father's hall so that he might formally take the reins of kingship. However, his brother had hatched dark plans in his years as his younger sibling's servant and advisor. When the nobles gathered in the great hall, the lesser priests of Nyko locked the doors while others slipped a deadly poison into the wine. Just as the crown was set upon the younger brother's head, the lights went out and his guests began to retch and falter. As they fell, the dark incantations of the elder brother could be heard over their suffering, calling them to rise again as undead servants and fall upon the royal guards.

The young king and his closest allies suffered from the poisoning as well but were hardy and able to resist it enough to make their escape. They fled into the night pursued by their risen

kinsmen until finally they were forced to stop by the collapse of their lord. They fought over his sickened form until finally they were able to drive off their enemies for a time. Their efforts proved futile, however, as their king died on the very eve of their victory.

Those who remained vowed to see him properly laid to rest in the manner of his ancestors and so they gathered what craftsmen they could find and raised a tomb for him in an ancient burial ground now encircled by an insect-ridden bog and lay what burial goods they could acquire with him. To protect their king from desecration at the hand of his brother's minions, they had a priest of the Harvester lay spells upon the crypt so that it would only be visible during the Soul Harvest, high unholy day of the Ruler of the Dead. Finally, as a show of devotion, they had the Harvester ritually slay them and raise them as undead guardians to protect his body until the end of days.

In the many years that have passed, all but one of the guardians has been destroyed and the majority of the valuables in the tomb spoiled or looted. The tomb itself, however, holds treasures hitherto unrecognized by the ignorant and greedy who have visited it, for the very walls tell the tale of the two brothers and, in doing so, also speak of the tribal burial ground where other texts claim the dark brother built the grand pyramid where his body and treasures now lay (as well, of course, as a king's ransom of information about the culture and history of this lost period of history).

ADVENTURE SYNOPSIS

Introduction:

Ahznomahnii sage Izvan Zhamish has spent his life studying Dejy culture and history. He has struck upon references to an ancient pyramid holding the remains of one of the last priest-kings of the decadent Late Period and believes that a small tomb hidden in the center of Udo Bog holds clues to its whereabouts. He has spent several years discovering the location and means to access this crypt and has been at work many months convincing the local Dejy chieftain to allow him access to the burial grounds. In his younger days, he would have ventured alone into the marsh or taken only a Dejy guide, but the years have caught up with him and he finds himself unable to stand up to the challenges of such a dangerous (if short) journey and so he has asked his agent in

whatever city or town the PCs reside to hire them to accompany him.

Encounter 1:

The first encounter the PCs have is with the Deji tribe who currently watch over the sacred burial ground. As has been mentioned, Izvan has spent a considerable amount of time and effort convincing the chieftain to allow him access and the primary focus of this encounter is for the PCs to not jeopardize all of his hard work by insulting the Chors.

Encounter 2:

On the morning of the PC's second day in the bog, a dense fog rises and stays with them through much of the day. Just as the fog is beginning to burn off late in the afternoon, the PCs encounter a plague boar.

Encounter 3:

The night after they encounter the boar, they hear a sick lizardman stumbling through the dark mumbling prayers to the Rotlord. Should the PCs investigate, they discover that his entire village has been stricken with the Black Plague as a result of contact with the boar. They have the opportunity to assist them or abandon them to fate in order to ensure they arrive at the tomb on schedule.

Encounter 4:

Arriving at the tomb, the PCs are watched by its one remaining guardian, a bog mummy. If they are respectful and take nothing from the crypt, the creature merely watches them. If they loot or are sufficiently unnerved by the creature's presence to attack it, combat ensues.

Encounter 5:

On the return trip, an early autumn storm sweeps in from the lake and makes travel treacherous and uncomfortable with chilling rain and biting winds. Adding to the danger is the presence of will-o'-wisps that mimic the lights of the lizardman village and attempt to lure the PCs into quicksand.

Encounter 6:

Finally, once approaching the Chors encampment they meet the Deji shaman who disapproved of the chieftain's decision to allow the PCs into the burial grounds, along with two warriors. They insist on searching the PCs to make sure they took nothing from the tomb. Should they refuse or be openly displaying any

item obviously taken from the burial ground, the Deji attack.

Conclusion:

Upon his safe return to civilized lands (the thorp or, should they have fled the Deji, a nearby town), Izvan rewards the players for their efforts. He may contact them in the future to assist him on following further leads once he has gone over all he learned at the tomb.

INTRODUCTION

Summary: The PCs are approached by an Ahznomahnii by the name of Zhulurahn Yahul who claims to be the agent of sage Izvan Zhamish of the University of Zha. He offers the party five hundred kingspieces to accompany the sage on a short trip into the heart of Udo Bog in order to study a tomb located there. When the party accepts, they are told to travel to the small Deji thorp of Neshay where his master meets them.

ENCOUNTER 1 **The Art of Diplomacy**

Summary: The first encounter the PCs have is with the Deji tribe who currently watch over the sacred burial ground. As has been mentioned, Izvan has spent a considerable amount of time and effort convincing the chieftain to allow him access and the primary focus of this encounter is designed so the PCs must not jeopardize all of his hard work by insulting the Chors.

Finally you catch sight of the Deji encampment situated on a slight rise looking out over the bog. Colorfully decorated tepees are the most common structure, punctuated here and there by modest cottages which house the blacksmith, shaman, and village mill. As you approach, two Chors warriors ride out to meet you. They are short and squat with shaved heads save for a single long braid down their backs. They bear crescent-shaped battleaxes and elaborately decorated curved knives which they wear on cords around their necks. They offer a greeting in their tribal tongue and then ride alongside you as you enter the village.

Escorts (2): Male Deji War1

You are led to one of the cottages, in front of which stand three men. The first is a broad, muscular Dejay warrior of unusual height for his race. He bears a thin sword with a half-crossbar hilt in addition to a dagger similar to those borne by your escorts. The second is a shorter but wider man with a barrel chest wearing a heavy bearskin cloak and bearing an ironwood club with a stone spike at the end. His head is completely shaved, unlike the other men of the tribe, and he seems in a sour mood. The last man is clearly a foreigner, his wrinkled skin a dark brown, grey hair gathered into lengthy dreadlocks, and wearing a maroon fez, a white brocaded toga fastened with a gold brooch, and sandals. He steps out to greet you in Kalamaran, "Welcome, my friends! Welcome to Neshay! I am Izvan Zhamish and these two men are Rojen, chieftain of this village, and Shajen, its shaman." As he speaks their names, the warrior and the barrel-chested man nod in turn. Izvan continues, "We will leave first thing in the morning, but this evening you are to be treated as guests of honor. Your escorts will show you to a tent where you may prepare for dinner."

Rojen: Male Dejay Ftr5

Shajen: Male Dejay Sha5 (bear totem)

Izvan Zhamish: Male Svimohz Ari1/Exp7

A successful **Sense Motive (DC 15)** reveals that Shajen disapproves of the PCs presence; **DC 19** indicates that he also disapproves of Izvan. The party is shown to a large tepee where they are expected to rest. They are told that dinner is going to begin around sundown, which is a couple hours today. Shortly after they are settled in, Izvan arrives to speak.

He introduces himself as Izvan Zamish, sage of the University of Zha, and asks the PCs each their name, profession, and birthplace. He is genuinely interested in the answers and asks follow-up questions to sate his curiosity. After introductions, he gives them the details of the trip.

Izvan explains, "For most of my life I have studied the history and culture of the Dejay people. I began with the Simay tribe, which I had contact with as a trader of my father's merchant house in the western Vohzen Jungle. Once I chose to commit my life to academia, however, I traveled further abroad

and spent a great deal of time in the Elos Desert. I believe, though some of my peers disagree, that the Desert was once the center of a large Dejay empire in the distant past.

A few years ago, my studies began to concentrate on the Shanjens tribe, whose ancestors had ruled one of the last great Dejay kingdoms. The kingdom fell into decadence and ruin, mainly due to the greed and uninhibited behavior of the ruling members of the tribe. In time, I began to reconstruct the tale of the last great priest-king of this dynasty, and even gathered hints about his final resting place, a hidden pyramid where his mortal body lays awaiting the time when the dark god he worshipped sees fit to raise him again to inflict suffering and horror upon the world."

The old man pauses for effect with a smile that expresses his excitement and a conspiratorial glee at sharing his work with others. He continues, "I am a few clues away from discerning the location of this tomb. The penultimate piece of the puzzle lies in this bog, hidden away in the secret tomb of a deposed king of this dynasty. I have no doubt that I will find hints to the ancient burial place of the Dejay where this evil king built his pyramid. Of course, finding even this crypt required extensive research and examination of Dejay songs and myths, but I am finally sure of the location and have the key to entry. The entire tomb is hidden except on one night a year." He closes his eyes and recites,

"When the scales are balanced and the hearth is lit, the moon shines down to illuminate it. In the Harvester's name, what was hidden from view will be shown to the eyes of the faithful few."

He opens his eyes and smiles, saying, "A somewhat clumsy verse, assuredly, but revealing all we require for entrance. The balancing of the scales and lighting of the hearth refer, of course, to the fall equinox, when the constellation of the Scales is level and the sun sets in the constellation of the Hearth. This night is also the harvest moon, known to the Congregation of the Dead as the Soul Harvest, high unholy day of their lord. This night is one week away, so we

should have plenty of time to reach the crypt, which I am told is only two to three days travel from here."

At this point, Izvan answers questions from the PCs about whatever interests them. He gives them hints about good etiquette while in the Chors camp, if they think to ask. He also tells them a bit about the members of this tribe, if they are curious about the two men they met earlier. As for the crypt, he's told them most of what he knows and says that the Deji should provide a little more information at dinner regarding the dangers of the bog. This should consume much of the time they have until dinner, though if they cut it short they may have a little time to explore the thorp.

Neshay is more an encampment than a permanent settlement, though it appears as though this tribe has been here for some time. There are about fifty Deji living here, most of them purebred Chors but others have a bit of Kalamaran in them and at least one man shows signs of Krangi ancestry. Rather than being greeted with the warmth customary towards guests in the Young Kingdoms, the tribesmen seem somewhat wary and suspicious of the PCs.

Incident: The Chieftain's Niece

There is one notable exception, a reasonably attractive (Cha 13) young woman (15 years old) with blue eyes shadows the party as they explore the camp and seems to show particular interest in the male PC with the highest Charisma (if there is a tie, she fixates on the one with the highest Strength). Her name is Gira (a Kalamaran name, to match the eyes) and she is the chieftain's niece by his brother, Adako. She should approach her targeted character the entire time the PCs are in camp using all of her inexperienced feminine wiles. PCs should receive **Sense Motive (DC 17)** to realize that she seems very eager to find acceptance with the character.

Some tactics for her are to either invite a character to spend the night with her, or failing that, attempt to sleep in the characters' tent, claiming that she is scared after hearing the stories about Lizardmen during the dinner.

Should a character allow himself to become ensnared - in this event, simply sleeping in the

same teepee or hut as Gira without her father's permission, an incident occurs the next morning when Adako, accompanied by Rojen and Shajen, confronts the PCs as they make their preparations to leave and demands that the offending party member either marry his daughter, or assume responsibility for her welfare, to make up for the dishonor he has inflicted on the family. The chieftain backs him up, telling Izvan that he retracts his permission to enter the burial grounds until the matter is resolved. The only way to satisfy him is for someone agree to care for Gira, either as husband, or guardian. Otherwise, the party's only options are to admit failure and leave without collecting their payment, and with Izvan's enmity, or continue on the trip against the chieftain's wishes (which prompts a much more difficult last encounter with the Deji on the way out).

Should one of the party members agree to marry the girl, their departure is delayed until Pelsday while a ceremony is hastily arranged. Shajen performs the ceremony (unless the PC getting married insists one of his party members do so) and the tribesmen warm to the entire group afterwards. That night there is a celebration dinner consisting of a whole roast goat and ending with the newlyweds being led to a newly constructed tent. The PC is allowed to leave with his companions the next day and has until their return to figure out how to deal with his new marital status.

Gira: Female Deji Com1

Adako: Male Deji War1

Incident: Dinner

Your escorts find you and bring you to a circle of tree stumps and carved logs around a fire where the villagers are gathering for their evening meal. Some of the seats are covered by a blanket or shawl.

The PCs are not shown to their seating. When they arrive, offer them a **Sense Motive (DC 16)** to notice that several Deji appear to be watching them closely.

Etiquette at the dinner requires that everyone be shown to a seat, and that they wait to be served. If the PCs take either of the following actions, the tribe gains a negative impression of them, considering them crude and uncouth:

- Sitting down without being directed to a seat.
- Pointing at anything; people, food, etc.

If they ask where they should sit, any of the tribesmen or Izvan indicate three intricately carved logs near where Rojen is seated, covered with colorful flax mats. Two PCs can sit on each. Most of the tribesmen only speak the tribal Deji dialect, though those who bring food to them as well as the chieftain and shaman also speak the Pekalese dialect of Kalamaran, as well as Merchant's Tongue.

When everyone is seated, bowls of a thin soup containing fish heads and backbones are distributed. No spoons are provided. As people begin to sip from their bowls, a young woman (Gira, if the party has already met her) places small wooden dishes on the ground in front of each person, to be used as a receptacle for the bones. You note that you have more fish heads in your soup than the others, though not quite as many as the chieftain or the shaman. You are also given a piece of fried flatbread and a cup of spicewood tea.

There are a number of chances for faux pas during this course, as the etiquette for eating *adagy* (as the soup is called) is very specific. The bones are deposited on the wooden plate (called the *chodagy*) and after the soup is finished the empty bowl is swapped for the *chodagy* and the fat and flesh are sucked from the bones. Not doing so is going to be considered an offense. When everyone is done, their *chodagy* is taken away, rinsed out and filled with water, so that they may wash their hands.

The easiest way for PCs to understand the proper method is for them to try and watch the others eat their meals. PCs who do are allowed a **Sense Motive** or **Spot check (DC 16)** to recognize that all of them are eating in the same manner. This may also be recognized with a **Wisdom check (DC 13)**.

After washing your hands, you are brought a small blackberry dumpling and your tea cup is refilled. Only half of the tribesmen share in this dessert, the others sitting and talking as you eat. Near you, an older tribesman relates a story of the vicious lizardmen who dwell in

the depths of the bog. He tells the tale of a party of young men who went to bury a fallen kinsman in the sacred burial ground and were ambushed by these evil creatures upon arrival at that holy place. He offers excruciating details about how the men were skinned and gutted, their hides and entrails hung from the walls of the lizardmen's huts as decoration while their heads were placed on poles to try and warn the Chors off. With great delight he describes how the war party which followed killed every last one of the lizardmen and burned their village to the ground. The children listen with wide-eyed terror to the tale and the warriors of the tribe nod with grim satisfaction.

If the PCs have not committed more than two breaches of etiquette, one of the village hunters approaches the PCs offering to give them some hints about surviving directions to the PC with the highest Survival score, noting landmarks and things to avoid. This advice provides a +1 to all Survival rolls by that individual (and any other that thinks to eavesdrop) relating to finding their way through the bog. This bonus lasts until the end of the adventure.

Should the party have committed any breaches of etiquette during dinner, Izvan whispers to them just as the meal is breaking up that they should leave a small gift for the host. Should they do so (and it needn't be anything of great value), they have regained the confidence of the chieftain. Otherwise, he starts to have second thoughts about the PCs and begins to consider finding an excuse to retract his permission.

Incident: Enterprising Merchant

A small man approaches you, "Good evening. I am Hemil, a hunter who takes items from our village to trade with those who live outside the swamp. We do not get visitors often, and I would be honored to give you first choice of my goods." He bows low, an obvious sign of respect, and waits for your response.

If the characters agree, he leads them to his tent, surrounded by various hides curing on large pole frames.

Hemil has the following items:

<u>Item</u>	<u>Qty.</u>	<u>Cost per item</u>
Alligator Jerky	10	1 gp
Alligator Belt	10	2 gp
Alligator Boots		
Ankle	2	2 gp
Mid-calf	4	3 gp
Mid-thigh	3	5 gp
Alligator Cloak	7	8 gp
Swamp Salve	60	1 gp

The Swamp Salve is certified, the other items are not.

One pack of *Alligator Jerky* is the equivalent of week of iron rations.

The *Alligator clothing* ranges in shades from near black to a bright green. It is all waterproof, but otherwise unremarkable.

Swamp Salve is sold in small jars that can contain up to 10 uses. When applied, it heals 1d3 points of damage, and provides a +1 bonus to saves against disease for 8 hours. Multiple applications may heal more damage, but the saving throw bonus remains at +1 for the duration.

If the characters spend more (in total) than 10 gp, Hemil becomes very excited, thanking them for their generosity. In this event, he willingly parts with information.

Rojen – the chieftain is very wise, and wishes the best for the tribe. He is a smart leader, who keeps his tribe safe.

Shajen – he is a good man who has a difficult time. He makes potions to aid the tribe, but since his animal friend (a bear) died, he has been angry and difficult. Many in the tribe hope he finds another friend soon, as he is beginning to anger some of the people, and may have to be dealt with by Rojen if he causes trouble.

Izvan – a strange man, who has come to become almost a part of the village. He seems to respect the people, and the sacred land, but he always seems a bit distant, as if he hides secrets or something. But Rojen trusts him, and our chieftain is wise, so we follow his lead.

Gira – a nice young girl who has become quite the little explorer in the past year. Always

badgering people to let her go hunting, or fishing, or riding to the cities outside the swamp.

Sacred Tomb Site – the site is not visited, as the spirits still surround that place. Many people died there long ago, and our legends say that they continue to battle in the afterlife. But we respect the spirits, and our ancestors, so we visit to leave offerings, but never disturb the grounds – to do so would be to call ourselves to the attention of the spirits, and disturbing them would be most dishonorable.

Incident: Birth

As the night begins to grow late, you hear a woman scream from one of the tents.

The scream was from a woman who is giving birth in that tent. If the PCs charge in, they have caused another breach of etiquette. The attending midwife escort them out to the angry glares of other tribe members. If they observe for a few moments, what is happening becomes apparent as the scream is followed by moaning and groans of pain and several women rush to stand outside the tent. Characters who pause may also notice several men lingering outside the tent, obviously concerned about what is happening, but making no effort to enter. PCs need to make a **Sense Motive** or **Spot check (DC 13)** to notice the men. After about 15 seconds, the women are admitted inside by the midwife.

Should the PCs be present a few minutes later (either after having been forcibly ejected or just waiting to see what happens) they hear the crying of a newborn baby. The midwife emerges and nod to one of the men lingering in the vicinity of the tent. He first looks to the party, though, and approaches any member who is obviously a cleric, paladin, shaman, or druid and asks if they would bless his child. This is an opportunity for the party to mitigate any faux pas they've committed during their time in camp. The father is so grateful for the blessing that he names his child (whose gender is conveniently left up to the DM) after the party member.

Conclusion

If the party has managed to avoid alienating the tribe, or has made up for their misdeeds, they are allowed to leave on the next day (Diaday, Siege-Hold 8th). If they have done anything to

endear themselves to the tribe, they are given extra provisions and any other modest items (the items' total combined market value may not exceed 40 gp) within reason that they might need for the trip.

Izvan meets you in the morning wearing a white gyrnesh and a red silk turban with a silver star pin. He carries an elaborately carved walking stick and has a sickle-shaped dagger slung from his belt. A small bag is slung over his shoulder and you can see that even this small weight is heavy for the old man. He seems in excellent spirits, however, smiling and looking approvingly over the lot of you.

If they have caused some sort of incident and have not made up for it, the chieftain chooses this time to voice misgivings about whether or not to let such ill-mannered and disrespectful folk enter their sacred grounds. The party must placate him and convince him of their good intentions. Izvan can't help, he is already trusted. It is the PCs whose worth is in question, and they must speak for themselves. Any sincere gesture of respect or apology should allow a **Diplomacy check (DC 15)** to change his mind. Any fast-talking requires a Bluff roll versus a Sense Motive roll by Shajen.

As noted before, if the characters do not secure the permission of the chieftain, they can still venture into the bog to complete their task, but they run the risk of offending the entire tribe, in addition to Shajen and his cronies. They can simply walk out of the village, and circle back to find the tomb; because the tribe is based around simple social practices, they take the characters at their word, and none of the them follow the PCs into the swamp to ensure they do not visit the sacred grounds.

Once things are settled one way or the other, the party heads off into the bog. The first day of travel should be relatively uneventful. Take pains to describe the unpleasantness of the trip and stress how difficult it is for Izvan (whose pride won't allow him to accept much assistance), as well as how slowly they progress. Make the first night in the swamp particularly memorable with stinging insects, harmless water snakes in bedrolls, and foul smells from the pools of pitch that are the prime resource of the bog.

Judges may, for characters that have no means to drive the insects away (i.e. a fire, a tent, etc), roll 1d4 subdual damage to simulate the numerous insect bites sustained during the night. This should only be done at ATLs 5 and higher.

Lower ATLs can receive descriptions about how they are covered in various bites, and receive a -1 to all Charisma checks when meeting new people until the end of the adventure.

ENCOUNTER 2 **The Beast in the Mist**

This encounter is OPTIONAL. The judge may, at his/her discretion, offer the group Survival checks at DC 12+ATL to avoid this encounter. Usually, the basis for this decision depends on the amount of time the players spent role-playing in the village during Encounter1 .

Summary: On the morning of their second day in the bog, a dense fog rises from the swamp making travel difficult. In the late afternoon, as it begins to thin, a plague boar appears out of the grey mist and attacks the party.

On the morning of your second day in the bog, you are greeted with a rising mist. By the time you eat and break camp, the fog obscures your vision and clings to your already damp skin. Throughout the morning, the fog remains thick.

The party is slowed to half a mile per hour for the entire day (one quarter mile if they are on a raft) and has to make **Survival checks (DC 12)** to avoid getting lost and stumbling into the deep bog. By mid-afternoon, just as the fog is starting to clear, the PCs hear something moving around outside of their limited field of vision. They may **Spot (DC 20)** a dark shape briefly in the fog, but the primary sign of the beast is the splashing, snorting, and grunting it makes as it moves about, as well as audible sniffing as it catches their scent just before attacking. Anyone who makes a **Listen check (DC 14)** knows what direction it is attacking from, and may act in the surprise round.

You are trying to pinpoint the direction that the sounds are coming from when a dark shape suddenly appears in the fog and

charges. In the last instant as it becomes fully visible you see a large black boar!

Fortunately for the party, the boar can't attempt a real charge because of the difficult terrain and lack of visibility. Unfortunately for all, the fog is so thick, it grants concealment (20% miss chance) to all combatants. The surly beast is in a bad temper due to his painful encounter with a lizardman shaman a couple days ago, so he's spoiling for a fight and won't likely retreat unless grievously injured.

ATL 1 (CR 2)

Weakened Plague Boar

ATL 3 (CR 3)

Plague Boar

ATL 5 (CR 7)

Advanced Plague Boar

ATL 7 (CR 10)

Elder Plague Boar

ATL 9 (CR 12)

Advanced Elder Plague Boar

ENCOUNTER 3

The Plague

Summary: On their second night in the bog, after the encounter with the plague boar, a sick lizardman stumbles into their camp muttering prayers to the Rotlord. If they don't kill him, he asks the party for help, explaining that his village is dying of the boar-spread plague.

By the time you make camp, the fog has finally cleared though the putrid smell of the boar still hangs heavily in the air.

Once the PCs have settled in for the night, have whoever has the first watch make a **Listen check (DC 10)** to near movement out in the bog. There is splashing and occasional muttering. If they make their roll by more than 5, they know it is a language, though they cannot hear enough to make out specific words. If they make it by more than 10, and they understand Draconic, they recognize the words as a prayer to the Rotlord, beseeching him to spare the speaker's village and take him in their place. Should they investigate, they find a fevered, delirious lizardman stumbling through the bog with black

swollen lymph nodes. He doesn't immediately see the PCs, but when he does, he throws himself at their feet and continues his babbled prayers in increased earnestness.

Dying lizardman: Male lizardman Sha4

A successful **Heal check (DC 10)** easily identifies the disease the lizardman suffers from as Black Plague (KPG pg 131). Should any of the party speak to him, he stops praying and try to communicate. He speaks Draconic, very broken Kalamaran, and only a few words of Deiy (Chors) but should be able to indicate that he wants the party to follow him. He needs support to make it, but can lead the party to his village which lies about a mile to the west. Should the party opt to wait until morning, either a **Heal check (DC 15)** or at least 4 hit points of magical healing are necessary or the lizardman's condition degrades, causing him to lose consciousness. Should he become unconscious, a **Track check (DC 20)** is required to find the village by following his tracks.

You spot the village some ways off, a collection of grass huts on raised platforms, but it appears deserted. The only sound is the lapping of water against the poles which suspend the dwellings above the water, and the occasional thump as one of the rafts or canoes tethered there bumps against them. It is only as you get closer that you notice signs of habitation. A faint wisp of smoke coming from this hut, the hunched form of a lizardman in front of that hut, the faint sickly crying of a child muffled from one of the dwellings. Also, the rancid smell of burned flesh is apparent when the wind changes direction and a glance towards its origin shows blackened skeletons on a charred raised platform, still sticky with unconsumed pitch.

The remains of six children and sixteen adults are on the funeral pyre. Two more dead children and eight more dead adults are still in their huts (the wailing child is in a hut with its dead parents and two siblings). Most of the remaining twenty-eight lizard men are in stage three or four of the disease, but two are only in stage two (not including the one who stumbled to the PCs camp).

The first is the hunched figure they spotted on entering the village. He is a fisherman whose

entire family is dead. While not as advanced in his illness as the others, he is uncommunicative, though he does not resist attempts to tend to him or lead him somewhere else. The second is the village herbalist, an ancient lizardman female who is, nonetheless, incapable of much movement. She is, however, still possessed of her wits and it is to her that the lizardman leads them (if conscious).

Catatonic lizardman: Male lizardman War1
Herbalist: Female lizardman Exp7

At the center of the village is a hut decorated with the intact skull of a black dragon and supported by the great beast's ribs and thighbones. It contains the village chieftain and his daughter. The chieftain is in stage three and can be roused by the PCs. The daughter is on the verge of death. If awakened, the chieftain tries to grab his spear but is too weak and almost falls from the bed. Should the party assist him, he asks them in broken Kalamaran to help his daughter before passing out again.

Chieftain: Male lizardman Rgr8
Chieftain's daughter: Female lizardman Com1

It is assumed that the PCs eventually find the herbalist. If they don't seem to be making progress, have her come to the door of her hut and call out to them in passable (if oddly accented) Kalamaran and motion them inside. Adjust the box-text below as necessary if she has to rouse the characters.

The inside of this hut is hung with a variety of dried herbs and small clay pots and bottles are stacked on shelves which line the walls. A mortar and pestle sit on a low table in front of a worn rug on which sits a withered, grey lizardman female wrapped in a faded blanket. Her skin is covered in black sores, and she has the same swollen glands as the other afflicted villagers. She gestures for you to approach, speaking Kalamaran in a labored whisper, "Please sit. You come to help?"

Should the PCs indicate that they have or even just sit where indicated, she continues.

"Our medicine man is dead. The boar mortally injured him. When he was brought back to the village, he died. Then the sickness came. I know the cure, but I am too

weak to gather the herbs." She pauses and looks at each of you expectantly.

If the party offers to assist, she describes the various plants she needs collected from the swamp in order to make the cure. A **Profession (herbalist) check (DC 12)** recognizes the ingredients of citriggerm, an herbal remedy known to be effective against the plague. Each PC is tasked with finding a different plant. In order to succeed, they must make a **Spot, Search, Profession (herbalist), or Survival check (DC 15)**, with each roll taking an hour. Any PC with ranks in **Knowledge (nature)** or similar skills not mentioned above get a +2 bonus on the roll. Once a character finds his or her assigned plant, he/she may assist other characters to find theirs.

Once all of the ingredients have been gathered, the old woman concocts the remedy. She asks their help in administering it, though this takes up the rest of the day, as well as the next day, threatening their timetable. If any of the PCs have the Heal skill, she asks the one with the most skill (i.e. most ranks) to tend to the chieftain's daughter. A successful **Heal check (DC 16)** is necessary to assure that she makes it through the night. PCs may take 10 on this check, but it requires them to spend all night caring for her, so they do not get to rest as normal. They may not take 20, as failure results in her death. Those PCs not tending to her are invited to stay the night in the herbalist's hut.

The wizened medicine woman contemplates you in silence as you settle in for the night and then says, "You are not like the others. When I was a young hatchling, we heard of a village to the south which some of our kin had founded on old stone ruins. One day, the humans came and tried to force them from their homes, but our kin were able to drive them off. One week later, they returned in greater numbers. Every man, woman, and hatchling was killed and their village burned. They took the skins and heads of the dead and decorated their halls with them." She pauses for a moment then adds, "You are not like them. You are like people." She settles back into her blanket and falls quickly into a fitful sleep.

The next day, if the PCs continue to minister to the sick, several of the lizardmen begin to recover. Most notably, the chieftain (who stays

with his daughter) and the dead shaman's apprentice (the lizardman that stumbled into their camp) are recovered enough to move about some. Another **Heal check (DC 14)** this night ensures the chieftain's daughter recovery by the next morning. Again, the PC may take 10 only by staying up all night long by her side; if they do this, the Heal check is automatically successful. If the **Heal check** is failed, another must be attempted at **DC 16**.

On the morning of the third day in the village, you wake to the smell of smoke and burned flesh as the formerly catatonic lizardman piles bodies onto a new funeral pyre, feeding it pitch whenever the flames begin to die. He goes about his task with the same blankness with which he stared into the still waters of the bog when you found him. The shaman's apprentice approaches you, wrapped in a robe made of eagle feathers against the chill of the damp morning, and says in strained Kalamaran, "We thank you for all you have done for us, but we cannot ask you to stay any longer."

If a party member was able to successfully tend to the chieftain's daughter, the shaman presents that person with a fetish (KPG, pg 48) of an eagle carved from soapstone, with a small feather tied to it with sinew. It is a minor magical item which bestows a +1 bonus to Heal checks. The fetish only functions for the person for whom it was created.

The village is very short on supplies, but offers what little they have if the PCs are in need of food or water. As a reward for helping them, the old medicine woman gives each of the characters two doses of citrigrerm. The chief, regardless of the fate of his daughter, appreciates the characters' charity in helping his tribe, and gives each of them a bone shard from the black dragon ribs. This bone shard can be used as a dagger. Otherwise, Lizardmen from the tribe escort the characters back to their camp, and bid them a safe journey.

ENCOUNTER 4 **The Soul Harvest**

Summary: The PCs arrive at the sacred burial ground to await the harvest moon's revealing of the tomb they seek. They have until sunrise to assist Izvan in collecting what he needs from the

crypt under the watchful eye of the last of the tomb's guardians.

Finally, you spy in the distance the stone markers that indicate the entrance to the burial grounds. Once they may have borne images of some sort, but many centuries have worn them smooth. The ground is drier than elsewhere in the bog and contains dozens of mounds, some with stone markers, others marked with tarnished bronze weapons or the remains of painted wooden shields. The tattered remains of banners hang from wooden and bone poles scattered throughout the burial grounds.

There is a vague sense of discomfort here for anyone with a Wisdom higher than 13, a feeling that the PCs are trespassing and are being watched. Depending on how long the journey took and how much time they spent on detours, the party may have several days to wait before the last night of summer. Characters who stay here for more than a day should be treated to very odd encounters, but nothing that derail the adventures. Suggestions might be strange "ghostly images" right outside their vision, sounds of war cries and battle hymns in strange languages, hundreds of footsteps, all marching along in rhythm as if soldiers were bearing down upon them. Be creative and have fun.

If the players arrive early, they may choose to **Search** the area. If they succeed on a **DC 17**, they find the remains of a large brown bear, dead from disease. Further searching (same DC) or Track checks reveal a small bear cub nearby, obviously suffering from the same disease, but still alive. If the characters wish to save the bear cub, one person must carry it (30 lbs) as it is too sick to move.

Handle Animal checks are not necessary, as the creature is on the verge of death. Characters must either use some of the Lizardman salve to cure the disease, or heal it for 4 hp each day, until it is cured (likely by Shajen in the Deji village).

Once the day arrives, continue below.

As the sun sets, the stars begin to emerge in the darkening sky. You see the Scales are balanced and, as the moon rises, it is large and full. The stars that make up the Hearth are barely visible as the sun sinks beneath

the horizon among them, leaving the night lit only by the orange glow of the harvest moon. As the horizon's purple hues darken to black, you see the ghostly form of a large stone structure begin to fade into being in the middle of the graveyard. Ancient columns and steps slowly take form and become solid, the windowless stone walls crumbling with age and the depredations of the moist swamp air. When it is finally whole, it is hard to imagine that it ever wasn't there. Twin bronze doors carved with ancient writing and symbols lie before you. Izvan steps forward and says the word "Kygyryr" and the bronze doors swing open.

The writing is Ancient Deji. A **Decipher Script check (DC 20)** or fluency in the dead tongue is required to translate it. It reads: "Here lies King Bajesh of Shanjens who was betrayed by his brother and died in exile before he could be restored to his throne. May the Harvester watch over his soul until his day of reckoning might come." A **Knowledge (nobility and royalty) check (DC 20)** allows the PC to recognize the symbols as being similar to those used on the battle standards of certain Elos Desert tribes. If asked, Izvan can provide either bit of information, though he is somewhat curt as the questions distract him from his work. He is prepared to forge ahead and enter first, unless the PCs insist they lead, in which case he follows meekly for the first few feet, increasingly growing impatient with any delays.

The interior of the crypt is a simple affair, a single room with plaster-covered walls intricately painted with more of the ancient writing and once-colorful illustrations. The marsh environment has taken its toll, however, as much of the plaster is cracked, warped, and disintegrating. The center of the room features a simple stone sarcophagus bearing no decoration. There are signs that the room once contained other treasures, scraps of mostly decayed cloth, small bits of metal, and shards of pottery can be found on a cursory search, but it appears they have long since been removed.

Izvan immediately begins studying the walls, ordering the nearest PC bearing the light source to stay close to him so both of his hands are free to take notes in his journal.

As he works, Izvan explains that the writings and illustrations are instructions allowing the soul of the king to arrive at the afterlife. "Not all of the journey described is spiritual," he says, "According to myth, the entrance to the underworld existed in a physical location, an ancient ancestral burial ground lost to the world since this king's treacherous brother concealed it with the assistance of the Dark One. These directions should allow me to find it, once I translate them and work out the landmarks."

A **Search check (DC 20)** reveals that the sarcophagus lies on concealed tracks that allow it to be pushed to one side by two people of at least Strength 12 (or one of Strength 16+). Doing so reveals stairs leading down to another chamber. The sarcophagus itself is empty except for a few scraps of decayed linen and a few small shards of bone. Izvan insists on taking an hour to copy items into his journal before venturing down the stairs.

Characters may take 20 on their search, but that is likely to take quite a bit of time, and they do not have that long until the sun sets again and the tomb disappears! In reality, the characters probably would have enough time, but the judge is encouraged to keep them moving as much as possible.

As you descend the narrow steps to the chamber below the false sarcophagus, you hear the faint dripping of water and are hit by the distinct and earthy smell of long-term decay. As your lights illuminate the room, you see a much more ornate sarcophagus in a small room filled with what were once valuable artifacts. Now, all that remains of those items are rotted wood and decayed cloth floating in the stagnant water that fills the chamber two feet deep. The walls here were also once elaborately decorated, but the plaster is all but ruined, water trickling down it as it leaks in from the soft bog outside. The only decoration remaining intact is carved into the sarcophagus itself.

A **Spot check (DC 14)** allows the PC to notice a figure lurking in the shadows at the back of the room. Closer examination reveals the bog mummy watching them.

Your light reveals the gaunt figure of what was once a man. Its dark brown skin is

stretched taut over its bones and shines in the dim light. It wears the rotted remains of a once luxurious robe and a gold circlet upon his head, which bears a deep gash where some instrument clove open its skull. It has its arms folded across its chest and its eyes follow you, head tilting slightly as if it is making up its mind about you.

Any PC who sees the mummy must succeed at a **Will save (See Appendix I)** or be paralyzed with fear for 1d4 rounds. If the PCs attack the mummy, it fights them until they flee or it is destroyed. Should they leave it alone, it observes them. The mummy does not attack unless they try to open the sarcophagus or take something from the chamber (other than water or useless debris).

ATL 1 (CR 1)
Lesser Bog Mummy

ATL 3 (CR 4)
Bog Mummy

ATL 5 (CR 7)
Advanced Bog Mummy

ATL 7 (CR 9)
Greater Bog Mummy

ATL 9 (CR 12)
Ancient Bog Mummy

Characters using *detect magic* notice the sarcophagus glows with moderate transmutation. The sarcophagus has been enchanted to resist much of the natural aging that has ruined the walls and ceiling of the place.

Opening the sarcophagus reveals 300 gp worth of gems and jewelry. Izvan disapproves of grave-robbing, and tries as hard as possible to talk the characters out of it.

Izvan is distraught about the damage to the walls of this chamber but sets himself immediately to try and copy the writing from the sarcophagus. Unfortunately, the level of the water obscures his view of much of it. He asks the characters to try and find some way to bail out some of the water so he can see more of the carving. There is nothing in this room or the one above that can hold water, so the party needs to come up with a clever solution on their own. If they can't come up with anything, Izvan does the

best he can with what he finds, though he grumbles the whole time. In the end, he manages to get what he needs from the visible portions.

If any of the characters state that they are going to open the sarcophagus, Izvan gets agitated and tells them in clear language that he is not a common grave robber, and they can do that on their own time. If characters ignore him and open it anyway, the Bog Mummy attacks, and Izvan runs out of the tomb.

Once the characters have exhausted the play opportunities in the crypt, continue below:

You notice as you look around the room that you can clearly see the swamp around you for a second, then the wall becomes solid again. It appears that dawn is fast approaching, and the tomb is preparing to return to the other place from whence it came.

Izvan does not notice the impending change, concentrating on writing in his book. Characters must simply rouse him, and he readily begins picking up his books, backpack, etc. Judges may decide to make this situation seem more dire by having Izvan “trip over a rock” on his way out, forcing the characters to spend time trying to get him out before the tomb disappears.

One trick that may work well is place a 10-sided die on the table, starting on number 5. Proceed as if in rounds, but without rolling initiative. Once the characters all take an action, move the die to the “4” side. Continue to count down as time passes, all the while explaining how more and more of the tomb is disappearing, and the image of another land is coming into view. This other land is up to the judge's wildest imagination – but whatever it may be, it should be dark, evil, and dangerous

If the mummy wasn't destroyed, it closes the bronze doors behind the characters when they leave.

When they exit the tomb, continue below.

As soon as the first light of dawn colors the horizon, the tomb fades back out of existence until all that remains are the burial mounds and the haze of morning.

ENCOUNTER 5

Summer's Last Storm

This encounter is **OPTIONAL**. The judge may, at his/her discretion, offer the group **Survival checks** at DC 12+ATL to avoid this encounter. Usually, the basis for this decision depends on the time remaining to complete the adventure.

Summary: On the way back the PCs are overtaken by a sudden thunderstorm and will-o'-wisp attempt to lead them off into quicksand.

On the second day of the trip back, a successful **Survival check (DC 15)** allows the PCs to sense that a storm is brewing. If the party decides to press on, they are hit by a thunderstorm around noon. The storm lasts six hours.

If they choose to stop, they lose the rest of the day's travel. If they press on, they need to make **Survival (DC 12)** rolls each hour to avoid getting lost. For dramatic effect, roll some dice, and then have lightning strike one of the few meager trees near the party.

As the light of day begins to fail, they notice lights in the distance, in the general direction of the lizardman village. The lights appear to be only an hour or so away, so they would not be journeying much past sunset. If any characters ask, a **Survival check (DC 18)** tells them that it is very possible the village is that close. **DC 27** reveals that the village is nowhere near that close, and the lights must be some other kind of creature. If characters ask, they may attempt a **Knowledge (monsters) check (DC 20)** to know about will-o-wisps.

Should the characters follow the lights, the will-o'-wisps lead them toward a patch of quicksand. A **Knowledge (nature)** or **Survival check (DC 18)**, due to lack of visibility) allows a PC to avoid stumbling into it. Rules for quicksand are on pg 88 of the DMG, and are also found in **Appendix II**. If the party does not head toward the lights, or if they encounters the quicksand, the will-o'-wisps extinguish themselves and depart. They do not engage in combat.

Will-o'-Wisps (3): CR 6; 40 hp.

ENCOUNTER 6

The Reckoning

Summary: As the PCs approach the Chors thorp, they are accosted by the shaman and two of his supporters who insist on searching them for any item they may have taken from the burial ground.

If the PCs went to the burial ground with the chieftain's permission, read the following:

After many days in this dank, stinking bog you finally catch sight of dry land and tents of the Chors village. As you approach, though, three figures appear ahead of you. One is the bearskin clad shaman, Shajen, and the other two are warriors from the village bearing two-handed axes. The trio appears to be in wicked spirits as they set themselves to block your passage.

Untiered Encounter

Shajen: Male Dejy Sha5 (bear totem)

Escorts (6): Male Dejy War1

NOTE: This encounter is supposed to be difficult for all parties, and the judge should NOT simply attack with little or no justification.

Shajen demands that the PCs submit to searches by his escorts to ensure that they have taken nothing from the Dejy graveyard. If they are openly carrying any item from the burial site or the party submits to the search and something is found, he demands the item be given to him and that the PCs accompany him back to the village so that the chieftain may deal with them. If they refuse or try to flee, he and his escorts attack.

Giving Shajen the bear cub

If the characters found the sick bear cub near the tomb, they may give it to Shajen for healing. If they do so, he immediately shifts to friendly, so overwhelmed at seeing the sick animal, and all Diplomacy checks involving him are made at +5. Additionally, he does not call attention to the Lizardman fetish. Essentially, if the PCs give him the bear cub, he does not cause any trouble for them, so long as they have not stolen items from the tomb.

If they accompany him to the village, they can get a Diplomacy or Bluff roll to talk their way out of the situation, but only if they return all the

items taken and can come up with a feasible explanation of why they defiled the tomb. If they are unable to convince him, Izvan makes a gift of their payment in order to have the PCs and himself freed. The chieftain accepts the money, have his warriors escort them for an hour from the village, and warn them never to return on pain of death.

As an added complication, Shajen mistakes the fetish the lizardman shaman may have given a party member for an item from the tomb. The characters cannot convince him otherwise, though a **Sense Motive check (DC 13)** on the warriors reveals that they are not comfortable with Shajen's actions as the item is obviously of recent construction. **Sense Motive check (DC 7)** indicates that Shajen seems to be enjoying his moment of power over the characters – i.e. he thinks about the personal glory he may gain in bringing “tomb robbers” to justice before his tribe.

If the PCs accompany him into the village, they simply have to role-play well to convince Rojen that it was not stolen, but a gift from the Lizardmen. There is no DC for this attempt, as the chieftain is not nearly as blind to the obvious as Shajen. The shaman is angered and embarrassed if they succeed, but does not argue. The chieftain apologizes and invites the party to be his guests again. He promises that future guests in his tribe will not suffer the same treatment by overzealous members of his tribe.

If Shajen is convinced that the party took nothing, he is irritated, but admits they are honest men and accompanies them back to the village.

As long as the characters return to the village as guests of the tribe, Shajen cures them of any mummy rot or black plague which afflicts them. Possibly at Rojen's order, depending on circumstances.

If the PCs went to the burial ground without the permission of the chieftain, read the following:

After many days in this dank, stinking bog you finally catch sight of dry land and tents of the Chors village. As you approach, though, you see a large party coming out to meet you, led by the chieftain and the shaman. The party consists of a dozen men

armed with bows, spears, and two-handed battleaxes.

The Deji attack if they attempt to flee or refuse to submit to a search. Should anything be found from the burial site, the warriors attempt to subdue the party in order to take them back to the village for execution. A **Bluff** or **Diplomacy check (DC 20)** allow the characters to talk their way out of the situation if they can conjure up a good explanation. Unfortunately, success in this instance means that Izvan is responsible for their behavior, and must make amends. He is forced to use the money he had saved to pay the characters to mollify the chieftain. The characters are then escorted from the village and ordered never to return, on pain of death. Izvan parts ways with them immediately after they leave the village.

Rojen: Male Deji Ftr5

Shajen: Male Deji Sha5 (bear totem)

Warriors (15): Male Deji War1

CONCLUSION

Once he is back in civilization (either the Deji village or another nearby settlement) and assuming he still has the money for the party, Izvan thanks the characters for their efforts on his behalf and express a desire to work with them again in the future. He gives them their payment, and wishes them luck on their future endeavors.

Awards

TREASURE

This is where treasure is listed. Items that have been stripped off bodies are listed at prices for which they may be sold. Treasure is broken down by Encounter to aid the judge in determining if characters are awarded specific items. The amount may be more or less than what is listed in the PHB as the economy may fluctuate.

Gira's Dowry:

Should one of the PCs marry Gira, they are presented with a dowry of animals, furs, and (mundane) fetishes totaling 60 gp. In addition, the tepee in which they spent their first night is theirs (6 sp) including the sleeping mats within (2 gp). Also, during the wedding feast, various tribe members present gifts to the newlyweds. All items are practical: a fishing net (4gp); an iron kettle, pan, and pot; pottery pitcher, mugs, and bowls; and a bolt of linen (10 yards, worth 5gp). Lastly, the chieftain presents the new husband with a hunting dog (a pointer; see Goods and Gear) and the bride with a small steel mirror (10 gp) once owned by his mother. Note that all of these goods are waiting for him at the village (with his wife) for his return, and any attempt to pack them up and take them is not dealt with kindly by the new father-in-law or his brother.

Swords and other items from the tomb site:

If the characters take items from the battlefield, they can gather 62 swords, 48 shields, and 52 suits of leather armor. All these appear to be well-made items, until they are taken from the Bog. When the characters attempt to sell the items, they find them rusted, broken, and useless. No merchant they encounter is willing to pay anything for them. If the characters open the sarcophagus, they may find 300 gp worth of gems and jewelry.

Izvan's Payment:

If the characters successfully complete the assignment, Izvan removes a small wooden box from his haversack and hands it to the party. It is a third full with platinum pieces of various nationalities (worth a total of 500 gp). Predominant among them are Pekalese kingspieces, Ahznomahnii zovas, Kalamaran solidi, and Prompeldian scores.

OTHER AWARDS

Izvan's Gratitude

Izvan the Sage was very impressed with your work, and indicates that he may call upon you again sometime in the future.

Swamp Salve

This odd cream may be used to heal wounds and protect the person from the onset of disease. It may heal 1d3 hp of damage, and provides a +1 bonus to saving throws against disease for 8 hours. Multiple applications may heal more damage, but the saving throw bonus does not stack, and remains at +1 for the duration.

Baby Name

The father of a new baby in the Dejoy village of Neshay has named his child after the character. The character is now looked upon by the family as a guardian of the baby. Other opportunities for interaction with the child may become available through adventure play.

Lizardman fetish

This is a small eagle carved from soapstone, with a small feather tied to it with sinew. It is a minor magical item (detects as minor conjuration) that provides a +1 bonus to Heal checks. It only functions for the character who receives it.

Experience Points and Day Units

EXPERIENCE	CHARACTER LEVEL	
	1-4	5-9
Encounter 1: Leaving for the tomb with the chieftain's approval	75 xp	150 xp
Encounter 2: Defeating the plague boar	30 xp	60 xp
Encounter 3: Helping the tribe recover from the disease	30 xp	60 xp
Encounter 4: Finding and trying to help the bear cub	20 xp	40 xp
Not fighting the mummy	50 xp	100 xp
<i>Fighting and defeating the mummy</i>	<i>25 sp</i>	<i>50 xp</i>
Encounter 5: Avoiding/defeating the quicksand	25 xp	50 xp
Encounter 6: Giving the bear cub to Shajen	20 xp	40 xp
Ending the adventure without angering the Dejay tribe	50 xp	100 xp
Discretionary Experience for Role Playing	100 xp	100 xp
Total	400 xp	800 xp

Note: If the characters leave for the tomb after offending the Dejay tribe (and not receiving the 75 xp from Encounter 1), they cannot gain the experience in Encounter 6 for "Ending the adventure without angering the Dejay tribe."

Appendix I: NPCs and Monsters

Izvan Zhamish, male human (Svimohz), Aristocrat 1/Expert 7: CR 8; Medium humanoid; HD 1d8+7d6-8 (21 hp); Init -2 (Dex); Spd 20 ft.; AC 10 (-2 Dex, +2 Ring of Protection); BAB/Grp +3/0; Spa/Rch 5ft./5ft.; Atk kurj +0 melee (1d4-3); Full Atk kurj +0 melee (1d4-3); SA -; SQ -; AL N; SV Fort +1, Ref 0, Will +10; Str 5, Dex 7, Con 9, Int 18, Wis 16, Cha 16.

Skills and Feats: Appraisal +8, Bluff +10, Decipher Script +15, Diplomacy +14, Disable Device +7, Gather Information +14, Heal +7, Knowledge (Geography) +15, Knowledge (History) +16, Knowledge (Royalty and Nobility) +5, Listen +7, Perform (Wind Instruments) +4, Ride +2, Search +8, Sense Motive +4, Spot +8, Survival +16; Bazaar Veteran, Eidetic Memory, Scholar, Self-Sufficient.

Known Languages: Svimohzish, Deji (all Elos dialects, Simay, Chors, and Ancient), Kalamaran, Merchant's Tongue.

Possessions: Kurj (see Appendix I), walking stick, *ring of protection* +2, *Heward's handy haversack*, and a great many personal items, books, and pieces of equipment stuffed into his bag, including the PCs payment. It should be noted that the haversack is keyed specifically for him. Anyone else searching it finds it empty.

Notes:

Izvan is the younger son of one of the merchant families of Zha-Nehzmish. He spent his early adult years acting as his family's agent in the eastern Vohven Jungle, trading with the Deji there for rare herbs and woods. He became fascinated with their culture and decided to dedicate his life to learning. Returning to the University of Zha, he immersed himself in the study of history and culture until he felt himself competent to take his learning into the field. He began to travel, first through the Vohven and then on the continent. It was in the Elos where he began to hear stories and legends of the ancient Deji kingdoms that once ruled the region before the coming of the other races of men. He began to focus his studies on these stories, eventually putting together the pieces of the puzzle he is attempting to complete now.

The sage has always been an active man and, though the years are sapping him of his strength and health, he refuses to shut himself up in the University just yet. His pride and stubbornness makes it very difficult to help him. Otherwise, however, he is very good company. He has a youthful vitality with belies his age and a good sense of humor. He is skilled with the *mezmar*, a double-reeded flute used by the Elos tribes, and is an avid chess player (there is a fine set among the gear in his haversack). While not an accomplished storyteller, he has had a colorful enough life that he can spin anecdotes with the best of men and never tires of telling of his travels. His manners, speech, and tastes are colored by his journeys as well, making him somewhat colorful and eccentric no matter where the PCs hail from. He does have one vice that is quite Svimohzish, however, he carries with him a supply of coffee and cocoa which he takes part of every morning. It is also worth noting that he is a follower of the Traveller (the star on his turban is Amehz's symbol) and prays every morning and evening.

Anecdotes:

Izvan removes a large map from his bag and unrolls it on a dry spot of ground. It is covered with notes, stories, and parables. He says, reverently, "This is a copy of The Endless Journey, the holy text of Amehz. It was given to me by one of the Journeymen when I came across him in the desert during his final hours. As he died, we watched the stars in the sky and shared stories of our travels and the people we'd met. He told me that he had been on the road for his entire life, seven decades, and never in that time did he cease to find some new story or some wondrous sight at every stop. He said every night under the stars renewed his faith in the Voyager, every sunrise and sunset assured him he was on the right path."

Izvan taps the sickle-shaped dagger on his belt and says, "This is called a kurj. It is the knife worn by members of the Murs tribe in the great salt desert. It belonged to one of their warriors who felt that I could not be trusted and so challenged me to single combat. It was only by luck and the favor of the gods, of course, that I prevailed though I assure you I was badly wounded. The leader

of that tribe gave the knife to me, still covered in my own blood, and told me that all that the warrior owned was now mine. Of course, I knew something of this but I was a bit taken aback to learn that he had a wife and son. As it happened, I ended up spending several years with these people and they became a family to me."

Rojen, male human (Chors Dejy), Fighter 5: CR 5; Medium humanoid; HD 5d10 (27 hp); Init +2 (Dex); Spd 30 ft.; AC 16 (+2 Dex, +4 masterwork bezainted leather), touch 12, flat-footed 14; BAB +5/+8; Spa/Rch 5ft./5ft.; Atk masterwork korsha +10 melee (1d8+5) or masterwork thakyllo +9 melee (1d4+3); Full Atk masterwork korsha +10 melee (1d8+5) or masterwork thakyllo +9 melee (1d4+3); SA -; SQ -; AL LN; SV Fort +5, Ref +4, Will +5; Str 16, Dex 14, Con 10, Int 8, Wis 13, Cha 12.

Skills and Feats: Climb +7, Ride +4, Swim +7, Intimidate +3; Athletic, Combat Reflexes, Iron Will, Quick Draw, Weapon Focus (Korsha), Weapon Specialization (Korsha).

Known Languages: Dejy (Chors), Kalamaran, Merchant's Tongue.

Possessions: Masterwork bezainted leather armor, masterwork korsha (see Appendix I), masterwork thakyllo (see Appendix I), shamanic fetish (+1 divine bonus to saves, +1 resistance bonus towards fire) and a *potion of cure moderate wounds*

Notes:

Rojen is not the most intelligent man in his tribe and he is a superb swordsman, which might give the wrong impression about what sort of individual he is. The reason he has risen to leadership of his tribe is not just because he was nephew of the previous chieftain but because his wisdom, patience, and willingness to listen have earned him considerable respect among even the elder members of the tribe. Always a quiet man, he is aware of his shortcomings and is willing to accept the counsel of others. He has struggled with a lack of talent for languages in order to learn at least the basic tongues necessary to be a diplomat in order to better serve his tribe.

Among the cynical members of his tribe, his reliance on the advice of others has cause some to whisper that he is merely a pawn of the shaman, Shajen. Part of his willingness to allow Izvan access to the tribal burial grounds (other than the fact that he truly trusts the sage) is that Shajen disapproves of it and he understands that it helps to make a point to both the shaman and those who speculate on his ability to lead independently. He is also aware of the risk he takes, should the party or Izvan prove to be untrustworthy. Also note that Rojen is not yet married and might show interest in a strong, intelligent female PC, should she seem receptive. His brother, Adako, married a Kalamaran woman and he bears no prejudice towards those outside of his tribe (which is part of how Izvan was able to convince him to allow him access to the tomb).

Shajen, male human (Chors Dejy), Shaman 5: CR 5; Medium humanoid; HD 5d8 (22 hp); Init +1 (Dex); Spd 30 ft.; AC 12 (+1 Dex, +1 masterwork bearskin), touch 11, flat-footed 11; BAB +2/+4; Spa/Rch 5ft./5ft.; Atk masterwork yershar +5 melee (1d8+2) or masterwork thakyllo +5 melee (1d4+2); Full Atk masterwork yershar +5 melee (1d8+2) or masterwork thakyllo +5 melee (1d4+2); SA -; SQ Wild shape, woodland stride, trackless step; AL N; SV Fort +2, Ref +3, Will +8; Str 14, Dex 12, Con 10, Int 14, Wis 16, Cha 8.

Skills and Feats: Concentration +8, Diplomacy +7, Heal +11, Knowledge (nature) +10, Listen +5, Profession (herbalist) +11, Spellcraft +10, Spot +5, Survival +11; Alertness, Brew Potion, Combat Casting.

Known Languages: Dejy (Chors), Kalamaran, Merchant's Tongue.

Spells Known (5/5/4/3): 0th – *Create Water, Detect Poison, Know Direction, Light, Mending*; 1st – *Calm Animals, Cure Light Wounds, Endure Elements, Hide from Animals, Shillelagh*; 2nd – *Animal Messenger, Barkskin, Bear's Endurance, Bull's Strength*; 3rd – *Call Lightning, Plant Growth, Remove Disease*.

Possessions: Masterwork bearskin armor, masterwork thakylo (see Appendix I), masterwork yershar (see Appendix I), shamanic fetish (+1 divine bonus to saves, +1 resistance bonus towards fire), *potion of cure moderate wounds*, *potion of bull's strength*, *potion of bear's endurance*, *potion of remove disease*.

Notes:

Shajen is a jealous man. He envies Rojen the influence he has in the tribe, he is jealous of his own power and influence, and he is protective of the role he plays in the village. His opposition to Izvan's request has gone past him thinking that the man can't be trusted and into a spiteful struggle to prove that he is right and that the chieftain should follow his counsel without question. He is not so stubborn, however, to allow harm to come to the tribe because of his irritation nor is he wicked enough to manufacture evidence to prove he was correct. He's simply a man who doesn't like to be wrong, fearful that any mistake may be construed as ineptitude.

Otherwise, the shaman is a compassionate man who tends well to the spiritual and medical needs of the tribe. He is an accomplished herbalist and brewer of potions whose elixirs and ministrations have saved many lives since he took over for his father, the previous tribal shaman. He is properly respectful of the spirits and sees to it that the proper rites and offerings are made to ensure prosperity. He is very dedicated to his work and to the people he tends to and this should be apparent to anyone who sees him in action.

Shajen currently has no animal companion. He is in mourning for his previous companion, a bear which he had raised from a cub, who recently got caught in quicksand in the bog and drowned. Much of his current disposition is a result of this accident. Any tale of a similar loss gives the PC a +5 DC on Bluff or Diplomacy rolls with him, as he'll be predisposed towards them.

Tribesman, male human (Chors Dejy), Warrior 1: CR ½; Medium humanoid; HD 1d8 (4 hp); Init +1 (Dex); Spd 30 ft.; AC 13 (+1 Dex, +2 leather armor), 11 touch, 12 flat-footed; BAB +1/+1; Spa/Rch 5ft./5ft.; Atk joshaja +1 melee (2d4), jorosh +1 melee (2d4), thakylo +1 melee (1d4), or tribal shortbow +2 ranged (1d6); Full Atk same as Atk; SA --; SQ --; AL N; SV Fort +2, Ref +1, Will +1; Str 11, Dex 13, Con 10, Int 8, Wis 12, Cha 9.

Skills and Feats: Handle Animal +3, Ride +5; Mounted Combat, Mounted Archery.

Known Languages: Dejy (Chors)

Possessions: Leather armor, tribal shortbow (see Appendix I), thakylo (see Appendix I), and either a joshaja or jorosh (see Appendix I).

Encounter 2

A three foot tall, five foot long black boar with an extremely bad temper. It just recently had a painful encounter with a lizardman shaman and is looking for someone to hurt. It tends to focus on weaker members of the party, so Izvan is a likely target as are any wizards or sorcerers in the group. If the creature retreats, it almost certainly attacks them again on the return trip, once it has healed up some of the damage it took.

ATL 1

Weakened Plague Boar: CR 2; Medium magical beast; HD 3d10+15 (23 hp) [29 rage]; Init +5 (+1 Dex, +4 Improved Initiative); Spd 40 ft; AC 13 (+1 Dex, +2 natural) [11 rage], touch 11, flat-footed 12; BAB/Grp +3/+6 [+3/+8 rage]; Spa/Rch 5ft./5ft.; Atk Gore +6 melee [+8 rage] (2d4+3 plus disease) [2d4+5 rage]; SA Disease, ferocity, rage; SQ Darkvision 60 ft., scent; AL N; SV Fort +8 [+10 rage], Ref +4, Will +0 [+2 rage]; Str 16 [20 rage], Dex 12, Con 20 [24 rage], Int 8, Wis 9, Cha 6.

Skills and Feats: Listen +1, Spot -1; Improved Initiative.

Disease (Su): The plague boar's fur is infested with fleas that carry the Black Plague (KPG pg 131). Coming in contact with the creature, either physically or by touching it with a weapon or other object causes the fleas to leap from the plague board to the new host. The opponent contracts the Black Plague (Infection Contact; DC 16; Incubation 1d6 days; Damage 1d6 Str, 1d6 Con, 1d2 Int). The victim must make three successful Fortitude saves in a row to recover from the Black Plague (details on the plague may be found in the Kalamar Player's Guide, page 131).

Ferocity (Ex): A plague boar is such a tenacious combatant that it continues to fight without penalty even while disabled or dying.

Rage (Ex): A plague boar is capable of raging as a barbarian of equivalent level.

ATL 3

Plague Boar: CR 3; Medium magical beast; HD 6d10+30 (63 hp) [75 rage]; Init +5 (+1 Dex, +4 Improved Initiative); Spd 40 ft; AC 17 (+1 Dex, +6 natural) [15 rage], touch 11, flat-footed 16; BAB/Grp +6/+11 [+6/+13 rage]; Spa/Rch 5ft./5ft.; Atk Gore +11 melee [+13 rage] (2d6+5 plus disease) [2d6+7 rage]; Full Atk Gore +11 melee [+13 rage] (2d6+5 plus disease) [2d6+7 rage], bite +6 melee [+8 rage] (1d4+2 plus disease) [1d4+3 rage]; SA Disease, ferocity, rage; SQ Darkvision 60 ft., scent; AL N; SV Fort +10 [+12 rage], Ref +6, Will +3 [+5 rage]; Str 20 [24 rage], Dex 12, Con 20 [24 rage], Int 8, Wis 9, Cha 6.

Skills and Feats: Listen +4, Spot +3; Improved Initiative, Iron Will, Power Attack.

Disease (Su): As above.

Ferocity (Ex): As above.

Rage (Ex): As above.

ATL 5

Advanced Plague Boar: CR 7; Medium magical beast; HD 9d10+45 (90 hp) [108 rage]; Init +5 (+1 Dex, +4 Improved Initiative); Spd 40 ft; AC 17 (+1 Dex, +6 natural) [15 rage], touch 11, flat-footed 16; BAB/Grp +9/+14 [+9/+16 rage]; Spa/Rch 5ft./5ft.; Atk Gore +14 melee [+16 rage] (2d6+5 plus disease) [2d6+7 rage]; Full Atk Gore +14 melee [+16 rage] (2d6+5 plus disease) [2d6+7 rage], bite +9 melee [+11 rage] (1d4+2 plus disease) [1d4+3 rage]; SA Disease, ferocity, rage; SQ Darkvision 60 ft., scent; AL N; SV Fort +11 [+13 rage], Ref +7, Will +4 [+6 rage]; Str 20 [24 rage], Dex 12, Con 20 [24 rage], Int 8, Wis 9, Cha 6.

Skills and Feats: Listen +5, Spot +5; Improved Initiative, Iron Will, Power Attack, Cleave.

Disease (Su): Same as above.

Ferocity (Ex): Same as above.

Rage (Ex): Same as above.

ATL 7

Elder Plague Boar: CR 10; Large magical beast; HD 12d10+60 (120 hp) [144 rage]; Init +5 (+1 Dex, +4 Improved Initiative); Spd 40 ft; AC 17 (+1 Dex, +6 natural) [15 rage], touch 11, flat-footed 16; BAB/Grp +12/+17 [+6/+19 rage]; Spa/Rch 5ft./5ft.; Atk Gore +17 melee [+19 rage] (2d6+5 plus disease) [2d6+7 rage]; Full Atk Gore +17 melee [+19 rage] (2d6+5 plus disease) [2d6+7 rage], bite +12 melee [+14 rage] (1d4+2 plus disease) [1d4+3 rage]; SA Disease, ferocity, rage; SQ Darkvision 60 ft., scent; AL N; SV Fort +13 [+15 rage], Ref +9, Will +5 [+7 rage]; Str 20 [24 rage], Dex 12, Con 20 [24 rage], Int 8, Wis 9, Cha 6.

Skills and Feats: Listen +6, Spot +6; Improved Initiative, Iron Will, Power Attack, Cleave, Great Cleave.

Disease (Su): Same as above.

Ferocity (Ex): Same as above.

Rage (Ex): Same as above.

ATL 9

Advanced Elder Plague Boar: CR 12; Large magical beast; HD 15d10+75 (145 hp) [175 rage]; Init +5 (+1 Dex, +4 Improved Initiative); Spd 40 ft; AC 22 (+1 Dex, +11 natural) [20 rage], touch 11, flat-footed 21; BAB/Grp +15/+20 [+6/+22 rage]; Spa/Rch 5ft./5ft.; Atk Gore +20 melee [+22 rage] (3d6+5 plus disease) [3d6+7 rage]; Full Atk Gore +20 melee [+22 rage] (3d6+5 plus disease) [3d6+7 rage], bite +15 melee [+17 rage] (1d4+2 plus disease) [1d4+3 rage]; SA Disease, ferocity, rage; SQ Darkvision 60 ft., scent; AL N; SV Fort +14 [+16 rage], Ref +10, Will +6 [+8 rage]; Str 20 [24 rage], Dex 12, Con 20 [24 rage], Int 8, Wis 9, Cha 6.

Skills and Feats: Listen +9, Spot +9; Improved Initiative, Iron Will, Power Attack, Cleave, Great Cleave, Improved Natural Attack.

Disease (Su): Same as above.

Ferocity (Ex): Same as above.

Rage (Ex): Same as above.

Encounter 4

ATL 1

Lesser Bog Mummy (Noble Mummy variant): CR 1; Medium undead; HD 2d12+3 (15 hp); Init -1 (-1 Dex); Spd 20 ft.; AC 14 (-1 Dex, +5 natural), touch 9, flat-footed 15; BAB/Grp +1/+4; Spa/Rch 5ft./5ft.; Atk Slam +4 melee (1d6+3 plus mummy rot); Full Atk 2 slams +4 melee (1d6+3 plus mummy rot); SA Despair, mummy rot; SQ Damage reduction 5/magic, darkvision 60 ft., undead traits; AL LE; SV Fort +2, Ref -1, Will +3; Str 16, Dex 8, Con -, Int 6, Wis 12, Cha 13.

Skills and Feats: Hide +2, Listen +2, Move Silently +2, Spot +3; Toughness.

Despair (Su): At the mere sight of a mummy, the viewer must succeed on a Will DC 14 save or be paralyzed with fear for 1d4 rounds. Whether or not the save is successful, that creature cannot be affected again by the same mummy's despair ability for 24 hours.

Mummy Rot (Su): Supernatural disease—slam, Fortitude DC 12, incubation period 1 minute; damage 1d6 Con and 1d6 Cha. Unlike normal diseases, mummy rot continues until the victim reaches Constitution 0 (and dies) or is cured as described below.

Mummy rot is a powerful curse, not a natural disease. A character attempting to cast any conjuration (healing) spell on a creature afflicted with mummy rot must succeed on a DC 20 caster level check, or the spell has no effect.

To eliminate mummy rot, the curse must first be broken with *break enchantment* or *remove curse* (requiring a DC 20 caster level check for either spell), after which a caster level check is no longer necessary to cast healing spells on the victim, and the mummy rot can be magically cured as any normal disease.

An afflicted creature that dies of the mummy rot of a bog mummy decomposes into peat.

ATL 3

Bog Mummy (Noble Mummy variant): CR 4; Medium undead; HD 6d12+3 (42 hp); Init +3 (-1 Dex, +4 Improved Initiative); Spd 20 ft.; AC 16 (-1 Dex, +7 natural), touch 9, flat-footed 16; BAB/Grp +3/+6; Spa/Rch 5ft./5ft.; Atk Slam +6 melee (1d6+4 plus mummy rot); Full Atk 2 slams +6 melee (1d6+4 plus mummy rot); SA Despair, mummy rot; SQ Damage reduction 5/+1, darkvision 60 ft., undead traits; AL LE; SV Fort +4, Ref +1, Will +6; Str 16, Dex 8, Con -, Int 6, Wis 12, Cha 13.

Skills and Feats: Hide +4, Listen +5, Move Silently +4, Spot +5; Great Fortitude, Improved Initiative, Toughness.

Despair (Su): Same as above.

Mummy Rot (Su): Same as above, with Fortitude DC 13 save.

ATL 5

Advanced Bog Mummy (Noble Mummy variant): CR 5; Medium undead; HD 6d12+3 (50 hp); Init +5 (+1 Dex, +4 Improved Initiative); Spd 20 ft.; AC 18 (+1 Dex, +7 natural), touch 11, flat-footed 16; BAB/Grp +3/+6; Spa/Rch 5ft./5ft.; Atk Slam +6 melee (1d6+4 plus mummy rot); Full Atk 2 slams +6 melee (1d6+4 plus mummy rot); SA Despair, mummy rot; SQ Damage reduction 5/magic, darkvision 60 ft., undead traits; AL LE; SV Fort +4, Ref +1, Will +6; Str 16, Dex 12, Con -, Int 6, Wis 12, Cha 14.

Skills and Feats: Hide +5, Listen +5, Move Silently +4, Spot +6; Great Fortitude, Improved Initiative, Toughness.

Despair (Su): Same as above, with Will DC 15 save.

Mummy Rot (Su): Same as above, with Fortitude DC 15 save.

ATL 7

Greater Bog Mummy (Noble Mummy variant): CR 9; Medium undead; HD 14d12+3 (91 hp); Init +5 (+1 Dex, +4 Improved Initiative); Spd 30 ft.; AC 20 (+1 Dex, +9 natural), touch 11, flat-footed 19; BAB/Grp +7/+12; Spa/Rch 5ft./5ft.; Atk Slam +12 melee (1d6+7 plus mummy rot); Full Atk 2 slams +12 melee (1d6+7 plus mummy rot); SA Despair, mummy rot; SQ Damage reduction 5/silver and magic, darkvision 60 ft., undead traits; AL LE; SV Fort +4, Ref +7, Will +10; Str 21, Dex 12, Con -, Int 6, Wis 12, Cha 14.

Skills and Feats: Hide +7, Listen +8, Move Silently +7, Spot +8; Great Fortitude, Improved Initiative, Toughness, Combat Expertise, Dodge.

Despair (Su): Same as above, with Will DC 15 save.

Mummy Rot (Su): Same as above, with Fortitude DC 15 save.

ATL 9

Ancient Bog Mummy (Noble Mummy variant): CR 12; Medium undead; HD 14d12+3 (91 hp); Init +7 (+3 Dex, +4 Improved Initiative); Spd 30 ft.; AC 22 (+3 Dex, +9 natural), touch 13, flat-footed 19; BAB/Grp +7/+12; Spa/Rch 5ft./5ft.; Atk Slam +12 melee (1d6+7 plus mummy rot); Full Atk 2 slams +12 melee (1d6+7 plus mummy rot); SA Despair, mummy rot; SQ Damage reduction 10/silver and magic, darkvision 60 ft., undead traits; AL LE; SV Fort +4, Ref +9, Will +10; Str 21, Dex 16, Con -, Int 6, Wis 12, Cha 14.

Skills and Feats: Hide +7, Listen +8, Move Silently +7, Spot +8; Great Fortitude, Improved Initiative, Toughness, Combat Expertise, Dodge.

Despair (Su): Same as above, with Will DC 17 save.

Mummy Rot (Su): Same as above, with Fortitude DC 18 save.

Encounter 5

All ATLS

Will-o'-Wisp: CR 6; Small aberration (air); HD 9d8 (40 hp); Init +13 (+9 Dex, +4 Improved Initiative); Spd Fly 50 ft. (perfect); AC 29 (+1 size, +9 Dex, +9 deflection), touch 29, flat-footed 20; BAB/Grp +6/-3; Spa/Rch 5ft./5ft.; Atk Shock +16 melee touch (2d8 electricity); Full Atk Shock +16 melee touch (2d8 electricity); SA --; SQ Darkvision 60 ft., immunity to magic, natural invisibility; AL CE; SV Fort +3, Ref +12, Will +9; Str 1, Dex 29, Con 10, Int 15, Wis 16, Cha 12.

Skills and Feats: Bluff +13, Diplomacy +3, Disguise +1 (+3 acting), Intimidate +3, Listen +17, Search +14, Spot +17, Survival +3 (+5 following tracks); Alertness, Blind-Fight, Dodge, Improved Initiative, Weapon Finesse.

Immunity to Magic (Ex): A will-o'-wisp is immune to most spells or spell-like abilities that allow spell resistance, except *magic missile* and *maze*.

Natural Invisibility (Ex): A startled or frightened will-o'-wisp can extinguish its glow, effectively becoming invisible as the spell.

Appendix II: Additional Rules

Bezainted Leather (light armor): Studded leather armor with circular metal disks fastened beneath the studs for added protection. Cost 50 gp; AB +4; Max Dex +4; ACP -3; SF 15%; Wt 25 lbs.

Cotanen (two-handed martial): This is a slightly curved, single-edged steel blade with a small, circular guard. The cotanen (as it is incorrectly called) is a foreign weapon that originally comes from the Elos Desert ruins, but is now being made in Cosolen and the surrounding area. The name "cotanen" is said to be a Brandobian corruption of the true pronunciation. Cost 24 gp; Dmg (S) 1d6, Dmg (M) 2d4; Crit 18-20; Wt 3lbs.; Type S&P.

Jorosh (two-handed martial): This two-handed, wooden Chors (Dejy) staff gradually becomes thicker towards its tip. This thick upper half is also shod with iron strips. There is sometimes a hook at the tip, but other times it is left bare. There is no blade or cutting edge on a jorosh. Cost 12 gp; Dmg (S) 1d6, Dmg (M) 2d4; Crit x2; Wt 6 lbs.; Type B.

Joshaja (two-handed martial): The Chors (Dejy) use this two-handed battleaxe. Though those axes vary widely in shape, they generally consist of a wooden shaft and a wide-bladed (quarter moon-shaped) iron head. Occasionally, there may be a spike fitted to the top of the shaft for thrusting and piercing attacks. Cost 6 gp; Dmg (S) 1d6, Dmg (M) 2d4; Crit x3; Wt 4 lbs.; Type S.

Korsha (one-handed martial): The Chors (Dejy) use this thin, single-edged sword whose blade is double-edged only at the tip. The hilt of the korsha is a half-crossbar, leaving the back of the hand unguarded. Cost 18 gp; Dmg (S) 1d6, Dmg (M) 1d8; Crit 18-20; Wt 2lbs; Type S&P.

Kurj (light simple): This double-edged Murs (Dejy) dagger is shaped like a sickle. Cost 3 sp; Dmg (S) 1d3, Dmg (M) 1d4; Crit 19-20; Rng 20 ft.; Wt 1 lb.; Type S.

Thakyo (light simple): This Chors (Dejy) dagger features a curved, double-edged blade. They are worn on a cord around the neck, and are always elaborately decorated and inlaid with precious metals. Cost 2 gp; Dmg (S) 1d3, Dmg (M) 1d4; Crit 19-20; Rng 10 ft.; Wt 1 lb.; Type S&P.

Tribal Shortbow (tanged martial): The Dejy tribes of the north and Wild Lands favor this self shortbow just over 3 feet tall. It is a common missile weapon among many tribes, including the Defohy, Fitonshir, Chors, Ridijo, Shan-Gyr, Chinotan, Anyth, Byth, Thondehe, Evony, Tharay, and Narhino. Like the standard shortbow, it requires two hands to use. A tribal shortbow can be used while mounted, provided that the wielder is of at least Medium size. Cost 35 gp; Dmg (S) 1d4, Dmg (M) 1d6; Crit x3; Rng 45 ft.; Wt 1 lb.; Type P.

Yershar (one-handed simple): Only a shaman of the Chors (Dejy) possesses this ironwood club. The head is often fitted with a round stone for extra bludgeoning power, or a stone spike for piercing attacks. Cost 4 gp; Dmg (S) 1d4, Dmg (M) 1d6; Crit 19-20; Rng 10 ft.; Wt 3 lbs.; Type P&B.

Rules on Quicksand:

Patches of quicksand present a deceptively solid appearance (appearing as undergrowth or open land) that may trap careless characters. A character approaching a patch of quicksand at a normal pace is entitled to a DC 8 Survival check to spot the danger before stepping in, but charging or running characters don't have a chance to detect a hidden bog before blundering in. A typical patch of quicksand is 20 feet in diameter; the momentum of a charging or running character carries him or her 1d2x5 feet into the quicksand.

Effects of Quicksand: Characters in quicksand must make a DC 10 Swim check every round to simply tread water in place, or a DC 15 Swim check to move 5 feet in whatever direction is desired. If a trapped character fails this check by 5 or more, he sinks below the surface and begins to drown whenever he can no longer hold his breath (see the Swim skill description).

Characters below the surface of a bog may swim back to the surface with a successful Swim check (DC 15, +1 per consecutive round of being under the surface).

Rescue: Pulling out a character trapped in quicksand can be difficult. A rescuer needs a branch, spear haft, rope, or similar tool that enables him to reach the victim with one end of it. Then he must make a DC 15 Strength check to successfully pull the victim, and the victim must make a DC 10 Strength check to hold onto the branch, pole, or rope. If the victim fails to hold on, he must make a DC 15 Swim check immediately to stay above the surface. If both checks succeed, the victim is pulled 5 feet closer to safety.