

TM1

ADVENTURE MODULE

Old School Adventures™ Module TM1

THE OGRESS OF ANUBIS

Adventure Module for Character Levels 4-6



For Use With Oe/1e/BX Editions
and Compatible Retro-clones

by Richard J. LeBlanc, Jr.



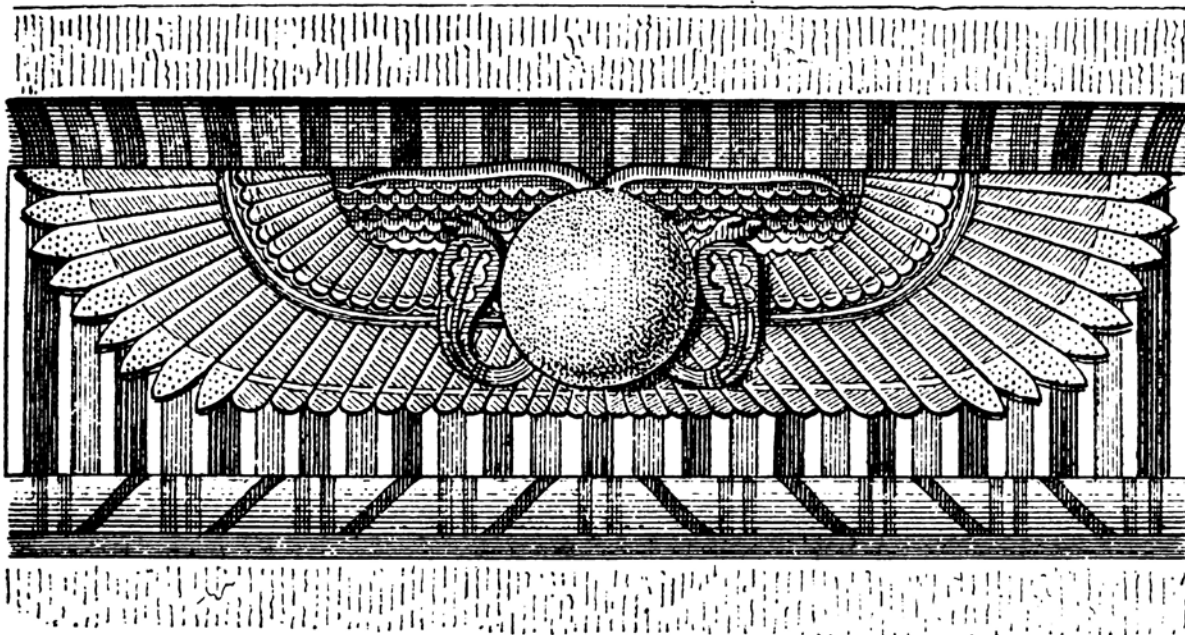
NEW BIG DRAGON
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Adventure for Characters Levels 4-6



by **Richard J. LeBlanc, Jr.**
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“Azeneth” illustration by Dugald Stuart Walker.

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Overview/Background

General Overview

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

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

Adapting this Module for Different Old-school Rules Editions

This module is designed for use with almost any early edition of the original role-playing game (Oe, BX, 1e) or comparable retro-clone (e.g., S&W, LL), but may require some tweaking to match your rules edition as outlined below.

Monsters: For most of the monsters used in this module, all the information necessary to use those monsters during game play has been included in the **New Monster: Animal Mummy** and **Additional Monsters Stats** sections (p.10,11). Movement ratings noted for these creatures must be multiplied by 10 for BX and BX-comparable editions. All monster hit point indications in this module have been calculated using d8 as the base hit dice for monsters. If you are using a rules edition that uses d6 for hit points (e.g., white box only), it is suggested that all hit point indications be reduced to 75% of the numbers indicated, or that experience point rewards for the players be increased accordingly.

NPC Hit Points: Hit Points for NPCs in this module have been calculated using variable hit dice (e.g., clerics=d6, fighters=d8, magic-users=d4, etc.) If you are using a rules edition that uses only d6 to calculate the hit points of classed characters (e.g., White Box rules), some adjustments may be necessary to adjust the strength of the NPCs in this module.

NPC Armor Class Listings: Given the variations that occur in Armor Class ratings for classed characters from edition to edition (owing to differences in both AC base and DEX bonus), all NPC stats for this module have been provided with three AC indications. The first AC rating noted (with no parentheses or brackets) should be used for Oe and Oe-comparable rules editions (e.g. S&W); the second AC rating noted (inside parentheses) should be used for BX and BX-comparable rules editions (e.g., LL); The third AC rating noted (inside brackets) should be used for 1e and 1e-comparable rules editions (e.g., OSRIC).

NPC Spell Listings: In some instances, spells known by an NPC have been detailed by rules edition. For “composite” spell listings, ignore spells listed inside parentheses if using Oe or BX editions; these spells are available to the NPC only when using a 1e rules edition. (This is due to spell unavailability outside of 1e, and/or rules which define the number of spells known per class level.)

Parenthetical Alignment Notations: For rules editions using a “simple” alignment system (i.e., lawful, neutral, chaotic only), use the alignment indication outside the parentheses. For rules editions using a “dual-axis” alignment system (e.g., lawful good, lawful neutral, etc.), use the alignment indication inside the parentheses.

Background

Hearing of the reknown of the PCs, a man named **Ako** and his brother **Azibo** seek out the PCs to enlist their aid in ridding the world of a growing evil.

The following may be read directly to the players, or may be re-interpretted by the DM to fit an ongoing campaign:

For years, the high priest Kemosiri ran the Temple of Ptah in the lower plains region. He was a sober and serious man. Many considered his devotion to the gods his greatest asset. He was as understanding as a priest could be, but no more than was absolutely necessary. He sacrificed only those that gave themselves willingly, and only when tradition and ceremony dictated it. The wealth accumulated by the temple was modest, as was Kemosiri’s lifestyle. His daughter Azeneth, however, is another story.

Azeneth believed the life of the high priest (or priestess) should be as comfortable as that of the kings and the gods. She spoke her contempt for her father’s “weakness” loudly and publicly, almost from the time she learned to talk. As she neared her teens, she made it known her plan was to supplant her father and become high priestess of the temple, sometimes claiming it was her place as the incarnation of the vulture goddess Nekhbet.

Many say Azeneth has the power to command serpents, and it was she who sent the asp that killed Kemosiri. Regardless, she siezed her position as high priestess of the temple and set about her accumulation of power and wealth.

Recently, children from the villages around the temple have begun to disappear. Rumors abound that Azeneth is sacrificing them and cannibalizing them because she believes this will make her wealthier, more powerful, and more divine. The people of the villages have begun to refer to Azeneth as the “ogress of Anubis,”—believing it was Anubis himself that made this woman mad, and commanded her to consume the children she sacrifices. The temple used to be open to all. Now only the high priestess, the cherihebs (her low priests), and the growing number of temple guards are allowed in and out. Surely something is amiss.

Ako’s children Femi and Tumaini have recently disappeared, as has Azibo’s daughter Mandisa. The men fear it may be too late to save any of them. They both know that Azeneth is too powerful for either of them to face without help. They beg of you to help end this reign of fear and terror, and try to return their children alive—if it is in the will of the gods.

They have nothing to offer you as a reward, but know that Azeneth has treasure; surely, the gods will not hold it against you for taking Azeneth’s wealth. They also believe her father’s tomb is below the temple and that it contains considerable wealth. However, they both believe that Kemosiri was a righteous man, and robbing his tomb may bring a curse upon you.

Ako and Azibo will join you, should you choose to accept their request. If you decline, and the only chance they have to save their children is to go it alone, they will do that—even if it means their own death.

Temple Region Wilderness Area

Villages Near the Temple

Ako and Azibo are both from the village of Gimmeza, but are very familiar with the area around the temple, including its villages. The men can provide an overview of those villages to the PCs, as well as help the PCs locate whatever limited resources these village may offer. Ako and Azibo will, however, will remain intent on (and adamant about) getting the PCs to the temple as quickly as possible, in hopes their children may still be alive.

Biqeira: population: 529; authority: 2nd-level cleric; economy: trade center; notes: school for scribes and clerics, economy is supported directly by the temple, political affiliation directly with the temple and its leadership, several dealers here will sometimes have magic items for sale but are wary of outsiders.

Burdein: population: 355; authority: 1st-level fighter; economy: agriculture; notes: possesses a sizable well, sells preserved meat.

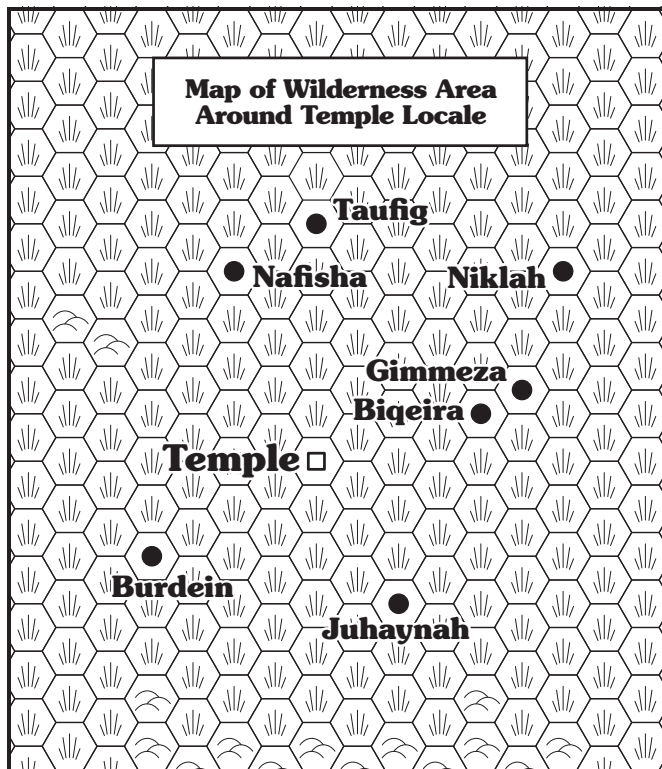
Gimmeza: population: 162; authority: 1st-level fighter; economy: agriculture; notes: Ako and Azibo live here, the town will help the PCs as much as they are able (which is not much).

Juhaynah: population: 78; authority: 1st-level cleric; economy: crafting; notes: scribe supplies (papyrus, ink, reed brushes).

Nafisha: population: 66; authority: 1st-level fighter; economy: agriculture; notes: this village has had the most children taken (nearly 30 so far), and those parents who still had their children have all moved away, previous population was nearly 150.

Niklah: population: 39; authority: 0-level fighter (normal man); economy; known as a stopover point for traveling thieves.

Taufig: population: 177; authority: 1st-level fighter; economy: agriculture; notes: camels for sale.



Wandering Monsters

The following wandering monster tables may be used for the area surrounding the temple. Adjustments may be made at the DM's discretion. Statistics for the monsters listed below may be found on p.9.

Wandering Monsters: Temple Region/Day

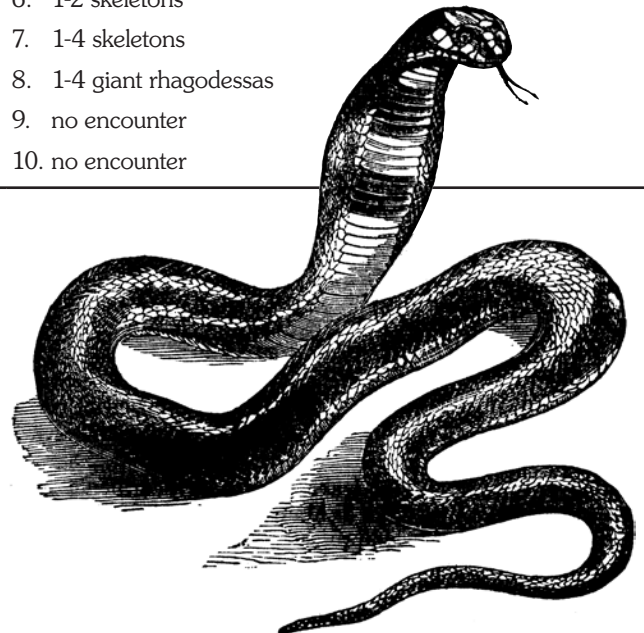
Check every 3 turns; roll 1d12

1. no encounter
2. 1-3 death adders
3. 1 asp (haemorrhoids)
4. 4-7 bugbears + 1 bugbear leader
5. 1-6 cult members
6. 1-4 jackals
7. 1 mummy
8. 1-4 skeletons
9. 1-3 female villagers (as normal men)
10. 1-4 male villagers (as normal men)
11. no encounter
12. no encounter

Wandering Monsters: Temple Region/Night

Check every 3 turns; roll 1d10

1. no encounter
2. 1-3 death adders
3. 1 asp (haemorrhoids)
4. 1-4 jackals
5. 1 mummy
6. 1-2 skeletons
7. 1-4 skeletons
8. 1-4 giant rhagodessas
9. no encounter
10. no encounter

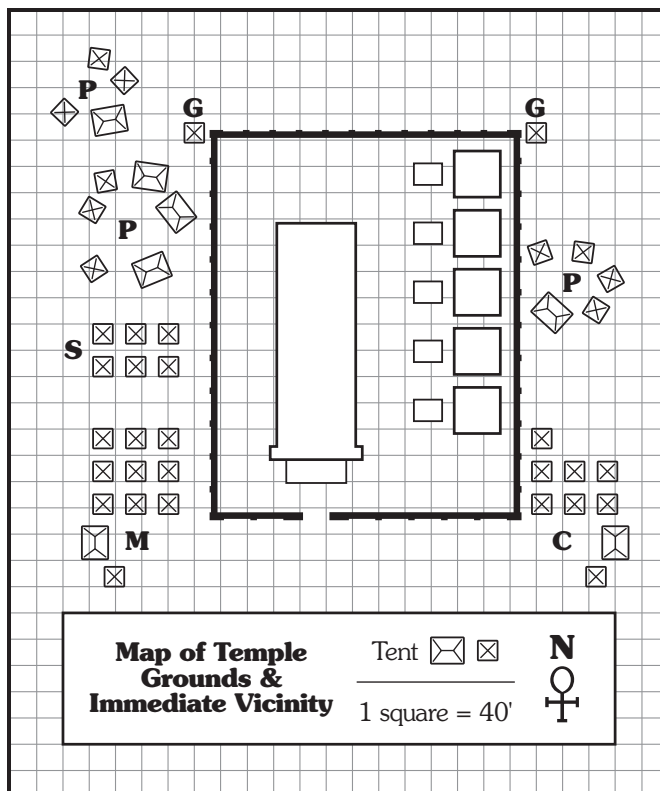


Temple Compound & Immediate Vicinity

Area Around the Temple Compound

The temple was built at this location because legend says it was here that Ptah stopped the world from opening up before it could release a deadly plague of rats set upon the world by Anubis. Given the temple's relatively remote location, there have been no permanent structures erected other than the temple compound. Instead, pilgrims, guards, clerics, and other support staff are housed in tents. The following key identifies the various tent areas in the immediate vicinity of the temple compound.

- C. Clerical Staff.** There is a 25% chance any small tent is occupied by **1-4 acolytes** (as 1st level clerics), a 25% chance it is occupied by a **cheriheb** ("low priest"; as 4th level cleric), a 25% chance it is unoccupied (occupants are absent, belongings present), and a 25% chance it is empty (no occupant, no belongings). The large tent will always be occupied by **3-4 cherihebs**.
- G. Guard Post.** A guard post tent will always be occupied by **2 high guards** (inside tent), with an additional **2 high guards** standing watch (directly outside the tent).
- M. Military Encampment.** There is a 50% chance any small tent is occupied by **1-4 low guards**, a 25% chance it is unoccupied (low guard occupants are absent but belongings remain), and a 25% chance it is empty (no occupant, no belongings). The large tent will always contain **1-4 high guards** and **3-4 cherihebs** (acting as a military leaders)
- P. Pilgrim Camp.** Small tents always contain **1-6 cult members** with daggers (50% chance) or stone-headed maces (50% chance). Large tents always contain **3-12 cult members** with daggers (50% chance) or stone-headed maces (50% chance).



- S. Support Staff.** These tents contain a miscellany of support staff for the temple (artisans, cooks, menders, etc.) Each tent will always contain **7-12 staff members** (as normal men).

Wandering Monsters

The following wandering monster tables may be used for the area surrounding the temple. Adjustments may be made at the DM's discretion. Statistics for the monsters listed below may be found on p.10.

Wandering Monsters: Temple Vicinity/Day

Check every turn; roll 1d8

1. no encounter
2. 1 asp (haemorrhoids)
4. 1-6 cult members with daggers
5. 1-4 cult members with maces
6. 1-6 low guards
7. 1-4 high guards
8. 1-4 cult members (support staff)

Wandering Monsters: Temple Vicinity/Night

Check every 3 turns; roll 1d6

1. no encounter
2. 1 asp (haemorrhoids)
3. 1-4 cult members with daggers
4. 1-4 cult members with maces
5. 1-4 low guards
6. 1-2 high guards

Cult-related Encounter Reactions

The following table may be used to judge reactions for the various cult-related encounters that occur outside the temple. (Roll 2d6; charisma adjustments may be made at DM's discretion.)

Roll Low/High Guard Reaction

- 2 immediate attack
- 3-5 hostile; ready weapons, call cheriheb for advisement
- 6-8 suspicious; call cherihebs for advisement
- 9-11 wary; will notify cherihebs
- 12 indifferent; depart but no particular notice is made

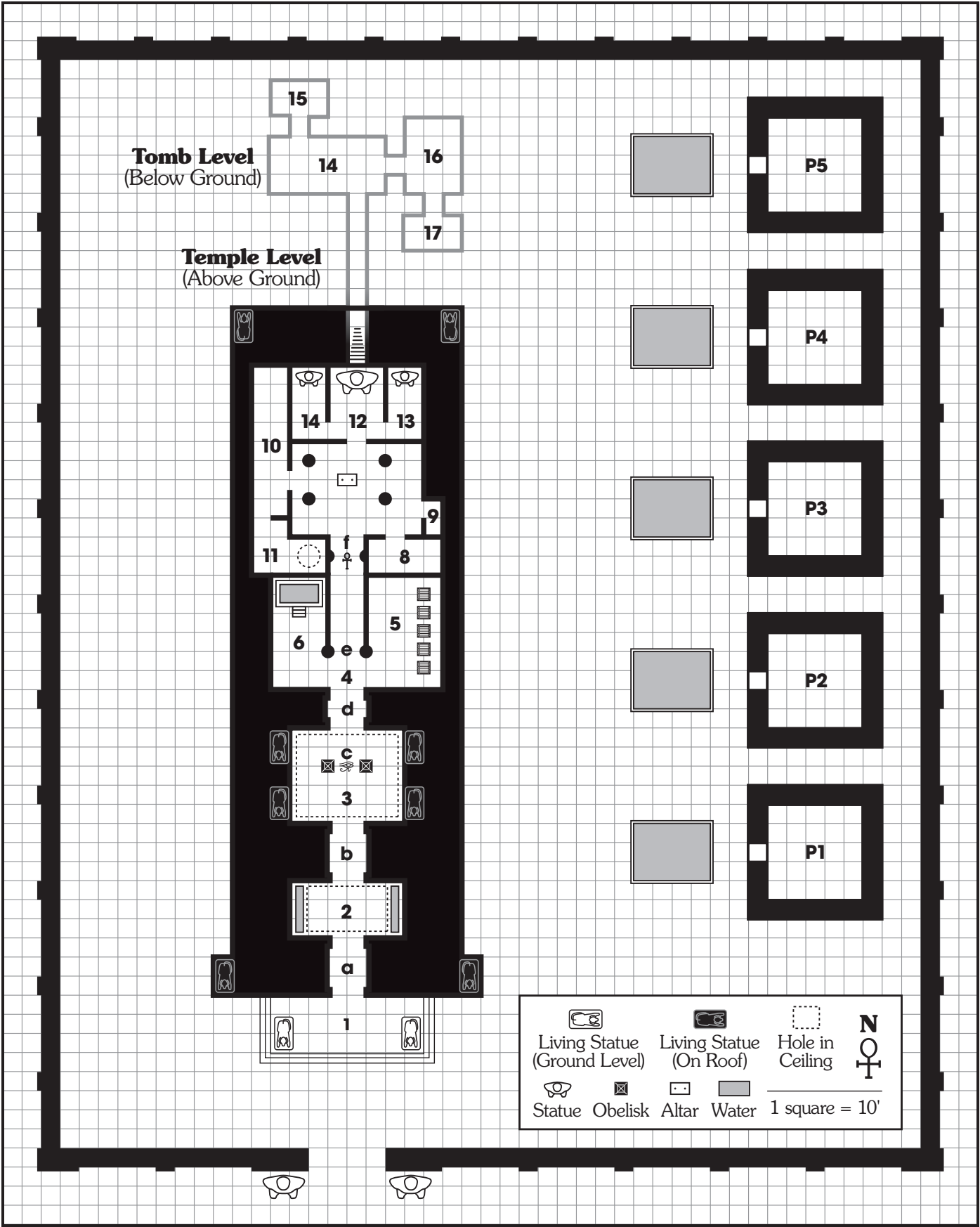
Roll Cheriheb Reaction

- 2 immediate attack; call guards for assistance
- 3-5 hostile; possible attack, cheriheb for advisement
- 6-8 suspicious; call guards for assistance and other cherihebs for discussion/advisement
- 9-11 wary; will notify guards to be watchful
- 12 indifferent; depart but no particular notice is made

Roll Cult Member/Support Staff/Pilgrim Reaction

- 2 suspicious; call guards for assistance
- 5-8 wary; will notify cherihebs
- 9-12 indifferent; depart but no particular notice is made

Detailed Map of Temple



Encounter Key to Temple Compound

Outer Wall

The outer gate around the temple compound is a stone wall approximately 10' thick, and 40' high. At any given time of day (particularly at sunrise, noon, and sunset), cult members will be kneeling facing the wall, directing their prayers toward the temple inside the wall. At the back corners of the wall are two guard stations (see p.4 for details).

Just outside the entrance gate, there are two large statues of Ptah. Standing just inside the entrance, facing each other in rows of 3, are **6 low guards** (that fight and save as 1st-level fighters; hp:8,7,7,6,5,5). Their orders from the priests in command of the guards are to allow only guards, cherihebs, and the high priestess in or out; no others may pass.

From the vantage point of the entrance gate, the temple facade is easily seen. (See **1. Temple Entrance** below for details.)

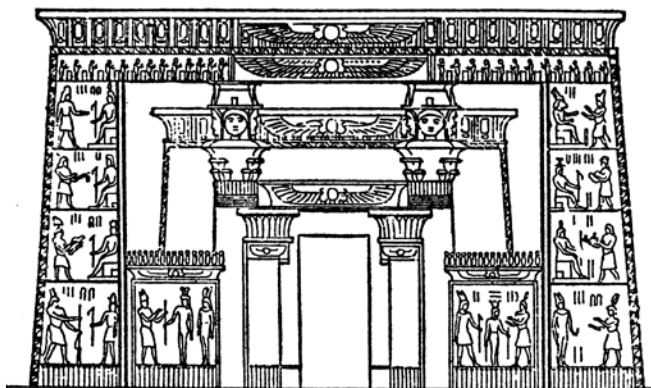
Temple Level

Overview

The 20'-deep facade section of the temple stands approximately 80' tall, while the remainder of the temple stands about 60' tall. The facade is ornately carved with tableaux of worshippers offering gifts to a full pantheon of deities, while a variety of hieroglyphic and tableau reliefs decorate the entirety of the exterior surface of the temple. These surface carvings and seams in the stones make climbing the exterior surface possible, but the smooth nature of the stone negates any bonuses on attempts to do so.

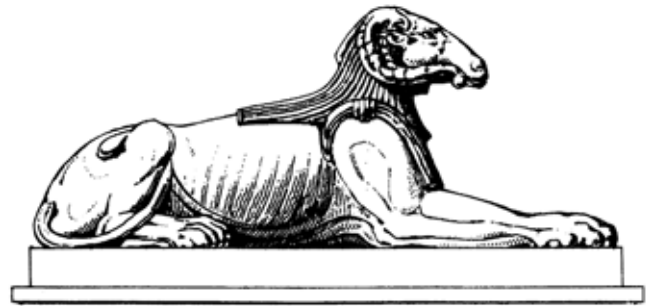
The roof of the temple features two openings over areas **2** and **3**. Placed strategically on the roof are **8 living statues of stone** (appear as criosphinxes; hp:20 each). They will come to life and immediately attack any rooftop intruders.

The openings in the top of the temple over areas **2** and **3** provide ample natural lighting during the day from the temple entrance all the way into areas **4**, **5**, and **6**. For night time illumination, and in the darker areas of the temple, magical torches are set throughout the entire structure, held in mounts set on the walls. In darkness, these torches illuminate automatically and burn for a duration of 12 turns. There is, therefore, no need for additional light in the Temple Level (above ground), unless for some reason the torches become extinguished during night-time hours. The torches are easily removed from their mounts, should the PCs wish to take one.



1. Temple Entrance

Standing directly outside the entrance are **2 high guards** (fight and save as 5th-level fighters; hp:27,24), one on each side of the doorway. They each wear banded armor, and stand armed with a **long spear +1**, a **short sword +1**, and a **dagger +1**. At the fore-corners of the landing at the top of the steps leading up to the temple are **2 living statues of stone** (hp: 20 each) that appear as criosphinxes; if the guards are attacked or otherwise disabled, the statues will come to life and assist in battle, guard the entrance, or hunt down intruders (depending on the situation at hand). If a noisy battle ensues at the entrance, there is a 5-in-6 chance the guards from area **2** will rush out of the temple, spears at the ready (cannot be surprised), and attack any intruders.



a. First Gateway

A painting on the west wall here depicts the jackal-headed Anubis handing a large stone block to a mason. The painting on the east wall depicts the mason carving a stone altar. All who pass through this space will feel a chill in the air, as if the paintings radiate the stone cold of death.

2. Room with Reflecting Pools.

Just outside the second gateway (**b**) are **2 high guards** (fight and save as 5th-level fighters; hp:21,16), one on each side of the opening. They each wear banded armor and stand armed with a **long spear +1**, a **short sword +1**, and a **dagger +1**.

The sound of chanting can be heard coming from a distance ahead in the hallway (from the north).

Along the eastern and western walls of the room are 2'-deep reflecting pools. On the wall over each pool (west and east walls) is carved some sort of inscription in a strange language (a form of script; not hieroglyphics). The waters of the pools are eerily still, and seem to beckon all the PCs to stare into them. There is a 1-in-6 chance that any character looking into a pool, even for a moment, will see streams of blood winding through the otherwise crystal-clear water (illusion, no saving throw); after seeing the blood, that character will be able to read the inscription over the pool in which they saw the blood (without the need of the spell *read/comprehend languages* or any similar ability).

Inscribed over the pool to the west is the following hymn:

*The sky pours water, the stars darken,
The Bows rush about, the bones of the Earth-gods tremble,
They are still, the Pleiades
When they see Wenis' appearing, animated,
As a god who lives on his fathers and feeds on his mothers.*

Inscribed over the pool to the east is the following hymn:

*Unas is the bull of heaven
Who rages in his heart,
Who lives on the being of every god,
Who eats their entrails
When they come, their bodies full of magic
From the Isle of Flame.*

b. Second Gateway

A painting on the west wall here depicts a woman squatting in childbirth; the cow-headed goddess Hathor stands to the left of her, and Anubis stands to the right. The painting on the east wall shows Hathor handing the newborn over to Anubis. The paintings both seem to “breathe,” and the air here swirls with the coppery scent of blood, the earthy smell of birth, and the moldy stench of death.

3. Room of Holes

Hieroglyphic reliefs consume the walls here, most of which prominently feature snakes; this really seems like an inordinate number of snakes, even for these type of hieroglyphs. Carved into some of the hieroglyphic shapes there are deep “holes” which seem to disappear into the depths of the wall (there are about a dozen scattered throughout the room). For each turn spent in the room, **1d4 asps** (hp:10 each) will slide out of some of these holes (from the winding passages inside the walls) and enter the room and proceed toward the north of the temple. Any asp in the room will attack any non-asp creature that comes within 5' of it.

c. Third Gateway

Two featureless obelisks are set in the middle of the room here. A hieroglyph carved on the floor between them depicts the Eye of Horus. Any cleric (standard clerics only, does not include sub- or prestige classes) that passes between the obelisks (over the eye) will have a “flashing vision” appear in their mind of a young female child (about 5 or 6 years old) strapped to an altar, having her neck slit, and her blood drained into a bowl below the altar. There is a 3-in-6 chance for other magic using types (any character with spellcasting abilities that is not a standard cleric) to have the same vision. There is a 1-in-6 chance for all others to have the vision. The chance of the (identical) vision appearing is the same each time the character walks between the obelisks (even if they’ve already had the vision before).

d. Fourth Gateway

A painting on the west wall here depicts the god Anubis creating a wound on a priest’s arm just by touching the priest’s flesh. The painting on the wall to the east depicts the god Ptah healing a priest simply by touching the priest’s flesh. Anyone who presses flesh against the painting of Ptah will heal 1d6 hit points (but may not exceed their normal maximum hit points); each character may only do this once per day. Anyone who presses flesh to the painting of Anubis will lose 1d6 hit points on a failed saving throw vs. spells; there is no limit on the number of points that may be lost due to touching the painting of Anubis.

4. Hallway

Once the PCs enter this space, the children in the cages (in area **5**) will begin begging loudly for help from the PCs. If the loud begging persists for more than 12 rounds (2 minutes), the chant-

ing will stop (though Azeneth will continue the ritual) and the cherihebs from area **7** will enter to find out what is happening.

5. Cages

There are 5 small cages here (each about a 4' cube). 4 of the cages hold a child: **Mandisa** (5 y.o. female; hp:3), **Kebi** (4 y.o. female, hp:2), **Tumaini** (6 y.o. male, hp:4), and **Jafari** (3 y.o. male; hp:2); all of the children fight and save as normal men. (See the **NPCs** section on p.11 for more details on the children.)

If Azibo is with the party, Mandisa will run to his arms, Azibo will pick her up, and he will immediately try to flee with her through the front of the temple (against better judgement or the advice of others). If guards are still present there, and if they are able, they will attempt to take Mandisa into custody and will have no qualms about killing Azibo in the process.

If Ako is with the party, Tumaini will run to his father and plead for Ako to save Femi. The child will explain that the priests just gave Femi a ritual cleansing bath and she will be dead soon if they do not rush to save her. If Ako is not with the party, Tumaini will make the same request of the PCs. Femi is, in fact, strapped to the altar in area **7**, moments away from being sacrificed.

Optional Time Condition: Once the PCs reach this area, they will only have 2 turns to reach area **7** and save Femi; at the beginning of the third turn, if able, Azeneth will slit Femi’s throat, and the girl will bleed out (die) in 9-12 (2d4+4) rounds.

6. Bath

At the north end of this area is a large stone bath (about 3' deep); the water smells sweet with a hint of basil. The children to be sacrificed are given ritual baths here in order to cleanse them before they are brought to the altar for sacrifice.

If Tumaini or Femi get the chance (through the course of events) they will tell the PCs that Femi was dying from a mummy’s touch, but she was bathed in the waters here and it took away the disease.

Bathing in this reservoir for 1 turn will cure any rotting disease (human or animal mummy) from which the bather is suffering. Submerging any mummy type (human or animal) in the bath will kill it in a number of rounds equal to the creature’s hit dice. If the bath kills a total of more than 20 hit dice worth of mummies (cumulative), the bath will cease to be effective against curing rotting disease.

Drinking approximately 8 ounces of the water will cure poison. However, any damage already sustained from the poison must be healed as normal. Even if the bath becomes ineffective against rotting disease, it will still be effective for curing poison.

e. Fifth Gateway

A painting on the west wall here depicts a group of children facing right (north), kneeling in adoration and prayer. The painting on the east wall depicts a similar group of children facing left (north), kneeling in adoration and prayer.

If the cherihebs are still in area **7**, their chanting will be heard loudly and clearly from the hallway ahead (north). Anyone who was able to read either of the hymns on the walls in area **2** will recognize some of the words of the chant.



f. Sixth Gateway

If the cherihebs from area **7** have not already rushed to area **4**, they will stop chanting and rush the PCs at this point. All non-temple personnel who pass through this gateway into area **7** must make a saving throw vs. spells or make all “to hit” rolls at -1 for the following 4 melee rounds (first passing only).

A painting on the west wall here depicts Anubis consuming a child, surrounded by the bones of other children. The painting on the east wall depicts Anubis standing on a mound of his vanquished (dead) adult foes.

7. Sacrificial Altar

Between the two columns in the middle of the room is a stone altar, its top stained pink with the blood of previous victims, and a live victim—**Femi** (5 y.o. female; hp:3)—strapped to the top. There is a hole in the table of the altar near her neck. Below the hole on the ground is a large, pressed gold bowl (1000 gp), ready to catch her blood when it drains.

Writhing around the base of the altar are **7 asps** (hp: 17,15,14, 12,12,10,9). The altar seems to act as a “point of gravity” for them (as if they are drawn to it); unable to climb the altar, they simply slither around at its base.

There are **5 cherihebs** here (fight and save as 4th-level clerics; hp:21,18,16); each is armed with a stone-headed mace, wears a **ring of protection +1**, and has the following spells prepared: fear, cure light wounds, (*protection from good*)*, hold person, (*spiritual hammer*)*. (See the **NPCs** section on p.11 for further details on the cherihebs.)

Behind the altar, draped in a cloak of vulture feathers is **Azeneth** (hp:34; see the **NPCs** section on p.11 for information on Azeneth, including stats); she wields a **dagger +3**, wears a **ring of protection +4** and a **ring of invisibility**, and has a **wand of negation** (5 charges). She has the following spells prepared (by edition):

Oe: *protection from good* (x2), *hold person* (x2), *curse* (x2), *cure serious wounds*, *protection from good* (10' radius), *neutralize poison*.

BX: *cure light wounds* (x2), *fear*, *hold person* (x2), *resist fire*, *curse*, *striking*, *cure serious wounds*, *neutralize poison*, *quest*.

1e: *command*, *cure light wounds*, *fear*, *hold person* (x2), *resist fire*, *animate dead* (x2), *dispel magic*, *cure serious wounds*, *neutralize poison*.

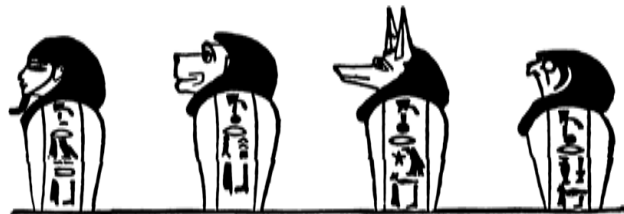
Azeneth will immediately command the snakes to attack any intruders. (See Azeneth’s listing in the **NPCs** section on p.11 for details about her ability to command snakes.)

If overwhelmed in battle, Azeneth will attempt to turn invisible (with the use of her ring), retreat north, and enter the secret door in area **11** that leads down to the tomb area.

8. Quarters of the High Priest/Priestess

This room acts the quarters for the high priest or priestess of the temple. Its current state is a testament to luxury, featuring the following: a gold-plated and painted wood bed carved with the likeness of the cow-faced goddess Nuit, the mother goddess,

(4,000 gp); an ebony-wood, lion-footed throne chair with gold leaf accents (400 gp), a matching ebony-wood chest (500 gp) and trinket box (50 gp); a black-marble table, the base of which features two Horus hawks tail-to-tail facing outward, gold-leafed and inlaid with bands of colored quartz (1,000 gp); and (on the table) a set of 4 canopic jars carved from alabaster (300 gp each; three of them are filled with oils and the other with wine).



9. Vestry/Storage Area

This area is used to store vestments, candles, torches, and the other day-to-day needs of the temple. There is a pile of used vestments in the far northeast corner; if the pile is disturbed, the **3 asps** (hp:14,13,10) nesting underneath will attack.

10. Dining Hall

A long table extends through this area. At the north end of the table, an ornate wood “throne” sits at its head. Running along each side of the table (west and east) are five chairs.

11. Kitchen

This area is used to prepare food. A chimney shaft extends from over the stove through the top of the temple. This area is well-appointed with a preparation area, a large coal stove, and a plethora of aromatic herbs and exotic seasonings of all sorts. Given the spices and herbs here, this area should smell better than it does; instead, there is a strange smell of burned flesh that seems to drip from the walls; the walls here are slightly sticky to the touch.

12. Sanctuary of Anubis

The statue here of the jackal-headed god Anubis appears much newer than its surroundings and seems a bit out of place, given the paintings around the statue actually depict Ptah in the act of creating the world. A secret door (between Anubis’s legs) accesses the stairwell to the north that descends into the tomb area.

13. Sanctuary of Sekhmet

The statue here depicts the lioness-headed goddess Sekhmet. On the walls around the statue, there are paintings of worshippers ignoring Sekhmet, accompanied by images of Sekhmet acting out her vengeance on them, either by burning them alive, or sickening her lions on them.

14. Sanctuary of Nekhbet

The statue here depicts Azeneth herself. The paintings on the surrounding walls are of the goddess Nekhbet, depicted as a white vulture, engaged in acts of purification (e.g., shining white light on her followers, flying over them as they bathe, etc.) Based on the evidence in this sanctuary, Azeneth sees herself as the incarnation of Nekhbet.

* for Oe- and BX-equivalent rule systems, ignore spells listed in parentheses.



Tomb Level

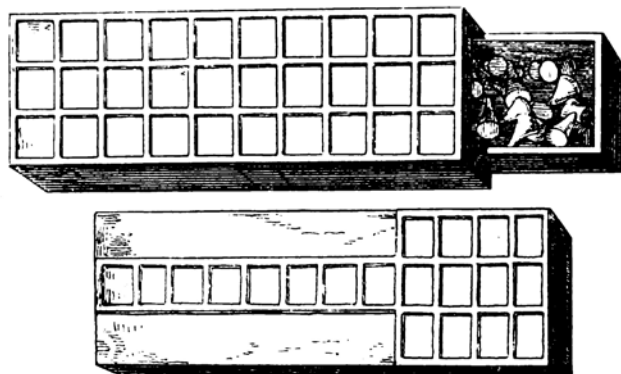
If Azeneth made it out of the altar area (7) and into the tombs, she will be waiting for the PCs in area 16. The tomb level is unlit. Once the PCs enter the stairwell past the statue in area 11, they will need some sort of light source. Any of the torches from the temple level are easily taken from the wall and will burn for an additional 2d6 turns once taken.

14. Antechamber

This room is piled high with reed baskets, pottery jars, and furniture of all sorts. The room is so cluttered, movement is slowed to half normal. There are approximately 2 dozen reed baskets; if one of them is opened, there is a 2-in-3 (1-4 on 1d6) chance it will contain a **child skeleton** (hp:1-4 pts. each) that will automatically attack with its bare hands (doing 1 pt. of damage on a successful "to hit" roll).

15. Side Chamber (Annex)

This room is filled with items of all varieties, including oils, foods (now rotten), wines (mostly spoiled), dishes, stools, games, and baskets. Searching this area for 2 turns will reveal a secret compartment in a small table. The compartment contains 1 **asp** (hp:5) that strikes with surprise when the compartment is opened. Inside the compartment is a Senet board game; its box is beautifully inlaid with gold, lapis lazuli, and bone ivory, and the playing pieces are made of solid gold (4,000 gp). Otherwise, everything in the room is relatively worthless.



16. Tomb Chamber

The centerpiece of this room is a large stone sarcophagus. If Azeneth made her way down from the upper temple area, she will be waiting in this room, the sarcophagus will be open, and the **mummy** (hp: 40) it contained will be standing and ready to attack. This is Azeneth's father Kemosiri. As soon as the PCs enter the room, Azeneth will open a chest set against the back wall, 7 **asps** (hp:20,17,16,13,10,8,5) will slide out, Azeneth will utter a strange command word, and the asps will attack the PCs.

17. Storeroom (Treasury Room)

Stored in this room is the majority of Kemosiri's treasure, including: 15 alabaster jars finely carved and painted with black markings (150 gp each) that contain Kemosiri's organs, 34 statues of various animals and deities carved from wood and gilded in gold (250 gp each), and a large gold chest (3,000 gp) that contains 10,000 gp.

Pyramid Treasuries

Outside the temple, along the east wall of the compound, are five small pyramids, each of which features a reflecting pool outside its entrance. These pyramids are used to store the treasure that Azeneth has accumulated. The doors are sealed with large stones; the only way to gain access to a pyramid is to force its door open with a -1 penalty on the roll.

P1. Pyramid of Khepri (Beetles)

Above the entrance to this pyramid is a relief sculpture of a scarab beetle with wings holding a solar disk in its forelegs. Inside this pyramid are 25 **beetle mummies** (hp:10 each). On the far wall is a small painted wooden altar bearing a small wooden chest, locked and trapped; the trap injects a toxin that paralyzes the victim for 2d4 turns (on a failed saving throw vs. poison). The chest contains 8,000 sp.

P2. Pyramid of Babi (Baboons)

Above the entrance to this pyramid is a relief sculpture of a baboon in a squat position. Inside this pyramid are 6 **baboon mummies** (hp:15,13,10,9,8,7). On the far wall is a small painted wooden altar bearing a small wooden chest, locked and trapped; the trap releases a toxin that fills the room and causes all inside that fail their saving throw (vs. breath weapon) to be consumed with lust; affected creatures will be unable to do anything but attempt to have sex with any nearby creature (even animals, regardless of sex) for 1d4 turns, unless cured (as poison). The chest contains a **potion of water breathing** and a **potion of flying**.

P3. Pyramid of Apep (Serpents)

Above the entrance to this pyramid is a relief sculpture of a pair of snakes flanking a winged orb. Inside are 15 **serpent (asp) mummies** (hp: 12 each). On the far wall is a small painted wooden altar bearing a small wooden chest, locked and trapped; the trap disperses a poisonous cloud that fills the room and causes death (on a failed saving throw vs. poison) in 1d4 days. The chest contains a gold serpent bracelet (40 gp), a gold serpent armband with emerald eyes (800 gp), and a **pendant of the serpent** (magic item: wearer makes all saves vs. poison at +1; 5,000 gp).

P4. Pyramid of Sebek (Crocodiles)

Above the entrance to this pyramid is a relief sculpture of a crocodile with its mouth agape. Inside are 4 **crocodile mummies** (hp:27,26,25,20). On the far wall is a small painted wooden altar bearing a small wooden chest, locked and trapped; the trap disperses a poisonous cloud that will fill the inside of the pyramid and cause death (on a failed saving throw vs. poison) in 1d4 days. The chest contains 8,000 gp.

P5. Pyramid of Anubis (Jackals)

Above the entrance to this pyramid is a relief sculpture of a jackal's head turned in profile. Inside the pyramid are 4 **jackal mummies** (hp: 13,12,8,4). If the chance presents itself for any of them to escape, they will go straight for the door and run away as quickly as possible (departing the compound). On the far wall is a small painted wooden altar bearing a small wooden chest, locked but not trapped; the chest is empty. Inside the belly of each jackal mummy is one of the following jewels: topaz (1,000 gp; inside 13 hp jackal mummy), amethyst (750 gp; inside 12 hp jackal mummy), moonstone (75 gp; inside 8 hp jackal mummy), and tiger eye agate (10 gp; inside 4 hp jackal mummy).

New Monster: Animal Mummy

Oe/1e Stats	baboon	beetle	cat	crocodile	jackal	mongoose	serpent
FREQUENCY:	rare	rare	uncommon	rare	rare	very rare	rare
NO. APPEARING:	1-6	3-30	2-12	1-4	1-4	2-8	3-18
ARMOR CLASS:	1+4	4	5	3	6	5	4
MOVE:	6"	3"	9"	3"	6"	9"	9"
HIT DICE:	2	1+4	1	6	1+4	1	1-3
% IN LAIR:	70%	50%	90%	95%	50%	80%	85%
TREASURE TYPE:	D	D	D	D	D	D	D
NO. OF ATTACKS:	1	3	3	1	1	1	1
DAMAGE/ATTACK:	1-6	1 pt.	1-2/1-2/1-3	2-12	1-4	1-3	1-2
SPECIAL ATTACKS:	see below	disease	see below	disease	disease	disease	see below
SPECIAL DEFENSES:	see below	see below	see below	see below	see below	see below	see below
MAGIC RESISTANCE:	see below	see below	see below	see below	see below	see below	see below
INTELLIGENCE:	low	non-	animal	animal	animal	animal	animal
ALIGNMENT:	chaotic neutral	neutral	neutral	neutral	neutral	neutral	neutral
SIZE:	S (4'+ tall)	S (2-3" long)	S	L (8'-15' long)	S	S	S (30" long)
PSIONIC ABILITY:	nil	nil	nil	nil	nil	nil	nil
Attack/Defense Modes:	nil	nil	nil	nil	nil	nil	nil
BX Stats	baboon	beetle	cat	crocodile	jackal	mongoose	serpent
ARMOR CLASS:	2	4	5	3	6	5	4
HIT DICE:	1+4	1-4 pts.	1	6	1+4	1	1-3
MOVE:	60'	30'	90'	30'	60'	90'	90'
ATTACKS:	1 bite	1 bite	1 bite	1 bite	1 bite	1 bite	1 bite
DAMAGE:	1-6	1 pt.	1-2/1-2/1-3	2-12	1-4	1-3	1-2 + disease
	+ disease	+ disease	+ disease	+ disease	+ disease	+ disease	+ poison
NO. APPEARING:	1-6	3-30	2-12	1-4	1-4	2-8	3-18
SAVE AS:	fighter: 2	fighter: 1	fighter: 1	fighter: 6	fighter: 1	fighter: 1	fighter: 1
MORALE:	12	8	12	12	8	12	12
TREASURE TYPE:	D	D	D	D	D	D	D
ALIGNMENT:	chaotic	neutral	neutral	neutral	neutral	neutral	neutral

Animal mummies are undead creatures sometimes found in tombs inhabited by (human) mummies or in deserted ruins. Some animal mummies are created to provide companionship to the deceased in the afterlife, while others are mummified in honor of deities or a notable figures.

Similar to a mummy's touch, the bite of an animal mummy will infect a victim with rotting disease on a successful "to hit" roll (no saving throw). This rotting disease prevents magical healing and makes all wounds take 5 times longer than normal to heal. The fear caused by the sight of a normal mummy is possessed only by baboon mummies (see below).

Animal mummies are affected only by magical weapons (i.e., +1 or better; not affected by silver weapons) but take only half damage from them. Furthermore, animal mummies are immune to the effects of sleep, charm, hold, and cold.

Baboon: Baboon mummies are relatively weak compared to other animal mummies as they were often sickly or weak in their physical life before being mummified. The sight of a baboon mummy causes victims to be *paralyzed* with fear for 1-4 melee rounds (on a failed save vs. paralysis). Baboon mummies are often found in the tombs of clerics and priests.

Beetle: Given its "jewel-like" appearance, it is not uncommon for a beetle mummy to be mistaken as scarab-styled jewel. There is a 5-in-6 chance (1-5 on 1d6) that even those familiar with beetle mummies will mistake them as such, allowing the beetle mummies to surprise under the assumption. They are most often found in tombs belonging to worshippers of both Apsai and Khepri, but are also found in other tomb types as well.

Cat: There is a 25% chance that a cat mummy has had its eyes replaced with rock crystals (50 gp value each). They are usually found in tombs belonging to worshippers of Bast, but may be found in other tomb types as well. Additionally, cat mummies are sometimes found *en masse* in tombs of their own.

Crocodile: Unlike normal crocodiles, crocodile mummies are not susceptible to the effects of cold weather; their movement, therefore, is not affected as such. Crocodile mummies, however, are incapable of swimming. They are usually found in tombs belonging to worshippers of Sebek, but may also be found in tombs belonging to military leaders.

Jackal: Unlike the majority of other animal mummies, jackal mummies are rather cowardly—being almost as likely to flee than fight faced with an opponent. They are usually found in tombs belonging to worshippers of Anubis and Set.

Mongoose: Mongoose mummies are often found in tombs belonging to worshippers of Horus, and will never be found in any tomb belonging to a worshipper of a serpent god.

Serpent: Serpent mummy's bites possess the power of both rotting disease and deadly poison. All saves against a serpent mummy's rotting disease are made at +1, while saves against its poisonous bite are made at -1. On a failed saving throw vs. poison, afflicted characters/creatures will die in 1d4 turns. On a successful saving throw, the poison will kill in 1d4 days unless cured. Serpent mummies are often most found in tombs belonging to worshippers of Apep. The most common type of serpent mummies are asps, which have 3 HD.

Additional Monster Stats

Adder, death: HD:2; AC:5; #AT:1 bite; D:1 pt. + posion (complete paralysis in 1d6 turns, death in 1d6 hours); M:9; ST:F/1.

Asp (haemorrhoids): HD: 3+3; AC:5; #AT:1 bite; D:1d3 + posion (collapses veins, causes victim to sweat blood through skin, and causes death in 1d4 rnds); M:9; ST:F/2.

Bugbear: HD:3; AC:5; #AT:1; D:1d8+1 or by weapon; M:12; ST:F/3; surprises on 1-3; +1 damage with all HTH weapons; equipment: axe.

Bugbear leader: HD:24 pts.; AC:3; #AT:1; D:1d8+1 or by weapon; M:12; ST:F/4; surprises on 1-3; +1 damage with all HTH weapons; equipment: axe, shield.

Cherihieb ("lector-priest"; 4th level cleric): HD:4d6; AC:9(9)[10]; #AT:1; D:1d8 or by weapon; M:12; ST:C/1; spells: *fear*, *cure light wounds*, (*protection from good*)*, *hold person*, (*spiritual hammer*)*; equipment: stone-headed mace.

Cult member (as normal man): HD:1; 9(9)[10]; #AT:1; D:1d8 or by weapon; M:12; ST:C/1; equipment: by encounter.

Guard, high (as 5th level fighter): HD:5d8; AC:4(3)[4]; #A:1; 1d8 or by weapon; M:12; ST:F/5; MI: **long spear +1**, **short sword +1**, **dagger +1**; equipment: banded armor.

Guard, low (as 1st level fighter): HD:5d8; AC:8(8)[9]; #A:1; 1d6 or by weapon; M:12; ST:F/1; equipment: dagger, shield, sword.

Jackal: HD:1-4 pts.; AC:7; #AT:1 bit; D:1d2; M:12; ST:NM; 5-in-6 chance jackal will flee rather than fight.

Living statue, stone (criosphinx): HD:4; AC:3; #AT:2 (paws); D:1d8/1d8; M:9; ST:F/4; immune to sleep and mind-reading.

Mummy: HD:6; AC:3; #AT:1 touch; D:1d2+disease; M:9; ST:F/6; hit causes rot/disease; affected only by magical weapons (which do only 1/2 damage); immune to sleep/charm/hold.

Rhagodessa, giant: HD:4+2; AC:5; #A:1 leg/1 bite; D:special/2d8; M:15; ST:F/2; successful hit w/ leg attack = defender "stuck" to leg and bite hits automatically vs. same defender next round.

Skeleton: HD:1; AC:9; #AT:1; D:1 pt.; M:12; ST:F/1; immune to sleep, charm, hold, cold, mind-reading; equipment: dagger.

Skeleton, child: HD:1-4 pts.; AC:9; #AT:1; D:1 pt.; M:9; ST:NM; immune to sleep, charm, hold, cold, mind-reading.

* for Oe- and BX-equivalent rule systems, ignore spells listed in parentheses.

NPCs

Azeneth

Stats: Female; 8th-level cleric; S:11; I:15; W:17; D:12; C:14; CH:17; HP:34; AC:5(5)[6]; #AT:1; D: by weapon or spell; M:12; AL:C(LE); ST:C/7; MI: **ring of protection +4**, **dagger +3**;

Spells (by Edition/Level): Oe: 1st:2, 2nd:2, 3rd:2, 4th:2, 5th:2; BX: 1st:3, 2nd:3, 3rd:2, 4th:2, 5th:1, 1e: 1st:3, 2nd:3, 3rd:3, 4th:2.

Special Ability: Azeneth has a special (non-spell) ability to speak with snakes, give them commands, and have them obey unconditionally. Furthermore, any snake within a radius of 100' radius of Azeneth is immune to any sort of charm effect (even the spell *snake charm*) other than her commands. Azeneth must be able to speak aloud and be heard for the snakes to obey.

Children & Parents

The following NPCs fight and save as normal men. Even on a successful "to hit" roll, the children only do 1 point of damage 50% of the time (otherwise, they do no damage).

Name	Sex	Age	hp	Notes
Ako	M	24	7	has dagger +1
Azibo	M	27	6	has a sword, a dagger, and a potion of healing
Femi	F	5	3	Ako's daughter, Tumaini's sister
Jafari	M	3	2	street orphan
Kebi	F	4	2	Mandisa's cousin
Mandisa	F	5	3	Kebi's cousin
Tumaini	M	6	4	Ako's son, Femi's brother



Pre-generated Characters

No.	Name (Meaning)	Sex	Race	Class:Level	STR	INT	WIS	DEX	CON	CHA	AL	HP	AC
1	Akhom ("eagle")	M	Human	Fighter:4	15	12	7	10	12	12	L(N)	26	4(4)[5]
2	Jahi ("dignified")	M	Human	Fighter:5	13	9	15	12	9	15	L(G)	25	2(2)[2]
3	Thabit ("strong")	M	Human	Fighter:6	17	6	5	16	15	6	C(N)	31	2(1)[1]
4	Jumoke ("loved by all")	M	Human	Cleric:4	6	12	14	8	11	18	L(G)	18	7(7)[7]
5	Zalika ("well born")	F	Human	Cleric:5	12	10	16	15	10	10	L(N)	15	6(6)[7]
6	Nizam ("disciplined")	M	Human	Cleric:6	10	12	15	10	14	12	L(G)	21	5(5)[6]
7	Amisi ("flower")	F	Human	MU:4	9	15	12	13	9	15	L(CG)	10	7(7)[9]
8	Kontar ("only son")	M	Human	MU:5	11	16	7	14	13	9	N(G)	11	5(5)[6]
9	Shani ("red")	F	Human	MU:6	14	17	9	15	7	9	N(E)	12	4(4)[4]
10	Mensah ("born third")	M	Human	Thief:4	12	9	11	17	12	10	N(N)	11	4(5)[5]
11	Nuri ("gypsy")	F	Human	Thief:5	10	15	16	15	9	8	N(NG)	14	5(5)[6]
12	Kamenwati ("dark rebel")	M	Human	Thief:6	10	13	14	17	14	11	C(N)	20	5(4)[4]

ARMOR/WEAPONS, EQUIPMENT, SPECIAL ITEMS, AND SPELLS

1 AKHOM — Male Human Fighter:4

Armor/weapons: **metal scale armor +1**, **battle axe +1**

2 JAHİ — Male Human Fighter:5

Armor/weapons: **banded armor**, **shield +1**,
long sword +1

Other items: **scroll of protection from undead**

3 THABIT — Male Human Fighter:6

Armor/weapons: **banded armor +1**, **halberd +1**

4 JUMOKE — Male Human Cleric:4

Armor/weapons: **leather armor +1**, **shield**, **mace**
Spells: *detect evil*, *light*, (*protection from evil*),
snake charm, (*cure light wounds*)*

Other items: **scroll of protection from undead**

5 ZALIKA — Female Human Cleric:5

Armor/weapons: **leather armor**, **hand axe +1**, **dagger +1**
Spells: (*command*), *detect magic*, *remove fear*, *find traps*,
silence—15' radius, (*snake charm*), (*cure disease*)*

Other items: **scroll: neutralize poison**

6 NIZAM — Male Human Cleric:7

Armor/weapons: **leather armor +1**, **mace +1**
Spells: *protection from evil*, *remove fear*, (*sanctuary*),
bless, *hold person*, (*slow poison*), (*locate object*)*,
cure serious wounds, *neutralize poison*

Other items: **ring of protection +1**, **potion of healing**

7 AMISI — Female Human Magic-User:4

Armor/weapons: **dagger +1**, **ring of protection +1**
Spells: *detect magic*, *read/comprehend languages*,
(*charm person*)*, *continual light*, *levitate*

Other items: **scroll: neutralize poison**

8 KONTAR — Male Human Magic-User:5

Armor/weapons: **dagger +1**, **bracers of defense AC:6**
Spells: (*feather fall*)*, *read/comprehend languages*, *sleep*,
(*floating disc*), *continual light*, *web*, *infravision*

Other items: **potion of gaseous form**

9 SHANI — Female Human Magic-User:6

Armor/weapons: **dagger +2**, **bracers of defense AC:5**
Spells: (*dancing lights*), (*feather fall*)*, *read/comprehend languages*, *sleep*, *continual light*, *detect invisibility*,
dispel magic, *fireball*

Other items: **scroll: neutralize poison**,
scroll of protection from undead

10 MENSAH — Male Human Thief:4

Armor/weapons: **leather armor**, **ring of protection +1**,
long sword +1

Other items: **thieves' tools**, **scroll: neutralize poison**

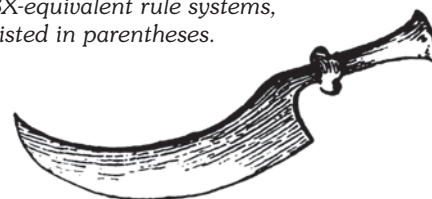
11 NURI — Female Human Thief:5

Armor/weapons: **leather armor +1**,
ring of protection +1, **short sword +1**, **short bow**
Other items: **thieves' tools**, **potion: neutralize poison**

12 KAMENWATI — Male Human Thief:6

Armor/weapons: **bracers of defense AC:6**, **dagger +2**
Other items: **thieves' tools**, **scroll: neutralize poison**

* for Oe- and BX-equivalent rule systems,
ignore spells listed in parentheses.



Adventure Seeds

More Missing Children

Even with the “ogress” eliminated, children from the villages in the area continue to go missing. The following rumours are circulating among the various villages:

Biqueira: A pack of rabid hyenas living to the east of the temple (west of Biqueira) is dragging them away in the middle of the night.

Burdein: A criosphinx in the woods to the west is to blame. He is holding them for ransom a number of thousands of gold pieces equal to the age (in years) of the child.

Gimmeza: A gynosphinx living in a temple to the east is simply bored. She has captured the children as an “experiment.” She wishes to see how the villagers respond. Should anyone come for the children, she will release each one for the cost of a riddle answered. If a riddle is answered wrongly, the child will die.

Juhaynah: A convocation of hieracosphinxes living in the foothills to the south has been capturing the children to eat them. If this is true, there is not much hope many (if any) that the children are still alive.

Nafisha: A psychopathic killer in Niklah is to blame.

Niklah: A psychopathic killer in Nafisha is to blame.

Taufig: An androsphinx living in the plains to the north is to blame. It is retribution for the farmers of the village extending their field into what the sphinx believes to be his territory. He is holding the children ransom and will release each child he’s kidnapped in exchange for a magic item.

Approaching Bugbear Tribe

Hearing about the possible wealth contained within the temple, a nomadic tribe of bugbears is heading from the south toward temple, looting and pillaging along the way.

Forgotten Tomb of Ata-Kneph

A mining crew working in the foothills to the south stumbled across the long forgotten tomb of Ata-Kneph, unintentionally disturbing it. Ata-Kneph was a cruel man and strong wizard who promised to return from death and enslave the living. Undead have begun emerging from the tomb, and it appears Ata-Kneph’s vow is coming to fruition.

Battle of the Elementals

During a battle between the wizards Odion and Behti, Odion summoned a djinni and Behti summoned an efreet. Each of the elementals struck down the opposing wizard, killing them. The djinni and efreet then became locked in a battle that has lasted for nearly two weeks... with no signs of ending anytime soon. They have left a wake of destruction behind them, and continue to wreak havoc throughout the area.

Lapis Medallion Treasure Map

The characters discover a lapis, pie-shaped medallion covered with strange markings. Once translated (through *read/comprehend languages*), it is revealed the medallion one of four parts of a sort of “treasure map,” providing directions to a King’s tomb.

Ogre of Anubis

Azeneth’s younger brother Nekh-rumah was away when the PCs went to the temple to deal with Azeneth. Nekh-rumah, like his sister, was rumored to be cannibalizing the children. Other whispers purport the siblings were also romantically involved. Nekh-rumah will send bounty hunters in search of the persons that killed his sister and deliver them so he can dispense his justice. The only option the PCs may have is re-visiting the temple in order to deal Nekh-rumah. Nekh-rumah is a few years younger than Azeneth, and not naturally as strong as a magic-user. However, he supposedly possess an artifact known as the **Amulet of Thoth** which is said to maximize a magic user’s powers, as well as provide them the ability to negate all magic used against them.

River of Blood

The Olufemi river has been flowing with red, as if the blood of hundreds has been spilled. Some say it’s an ancient prophecy coming to pass. Others say it’s a sign from an angry god. Still others believe something unnatural is happening upriver. Whatever the cause, it must be evil, and the world will most likely be a better place with that kind of evil eliminated.

Oseye’s Dream

The PCs cross paths with a man named Oseye. He claims to have the power to see the future, though most of the locals think he is nothing more than a crackpot. He tells the PCs they will come across a golden frog and a curse will fall upon them. Shortly after, the PCs will come across a small, unadorned wooden box in the road. If the box is opened, a small gold frog idol will be found inside, and all the PCs who fail a saving throw (vs. spells) will immediately feel slightly “unhinged.” If they pass the box (and leave it unopened), it will continue to appear before them in the road until they do open it. If they take the box but leave it closed, the character carrying it must make a saving throw vs. spells every 3 turns until that character fails the saving throw and opens the box (revealing the frog). If the PCs return to seek out Oseye, he will point them to a location frequented by bandits. There is no curse; this is a trick (low-level illusion) used by Oseye to send wealthy adventurers into the hands of awaiting bandits. The bandits’ den is located near their ambush point.

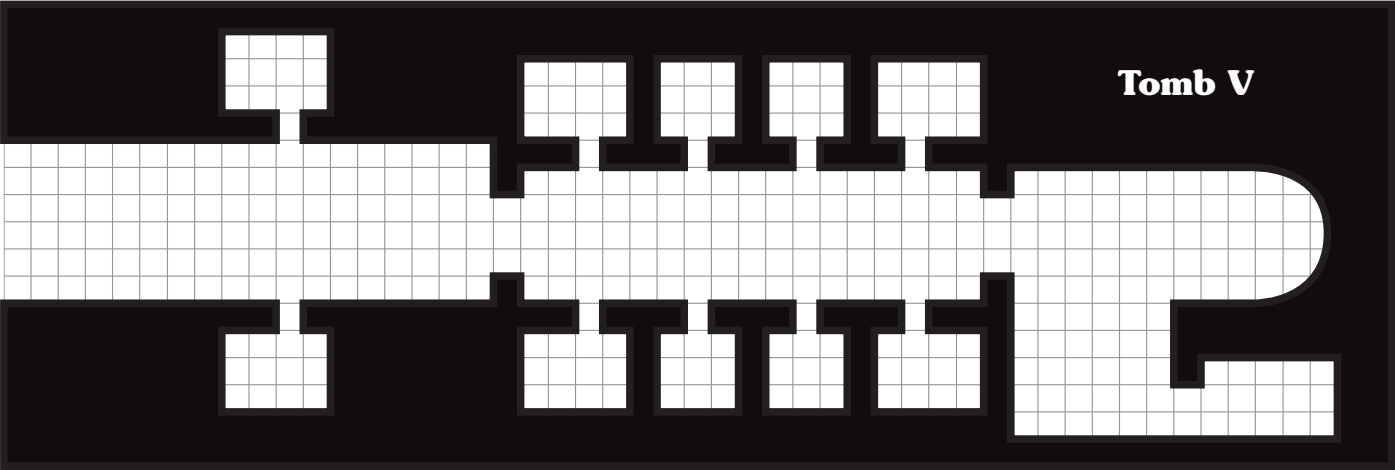
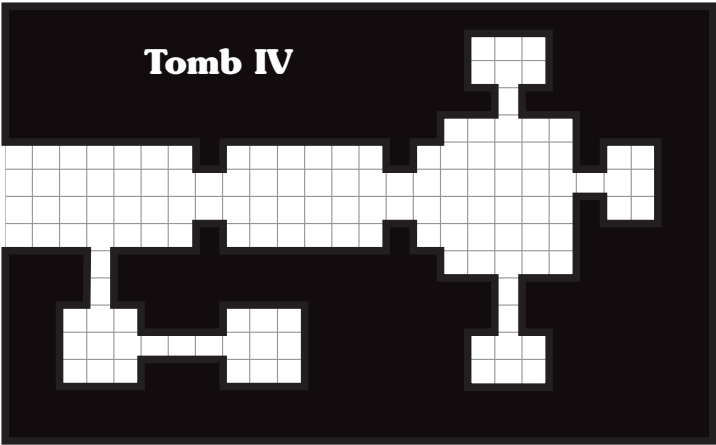
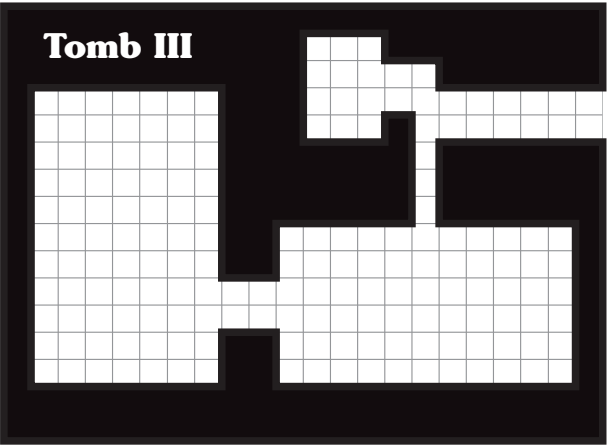
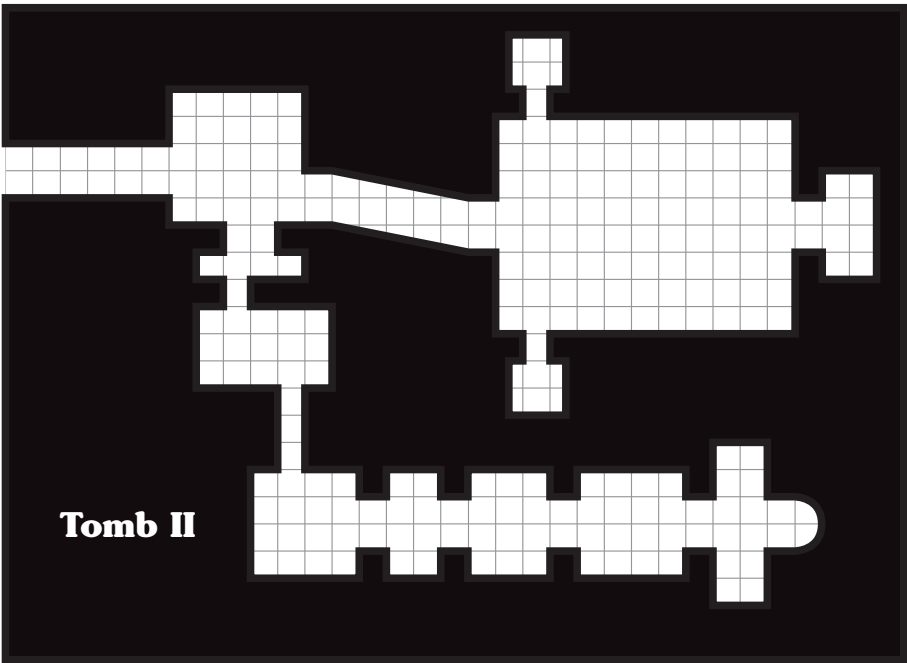
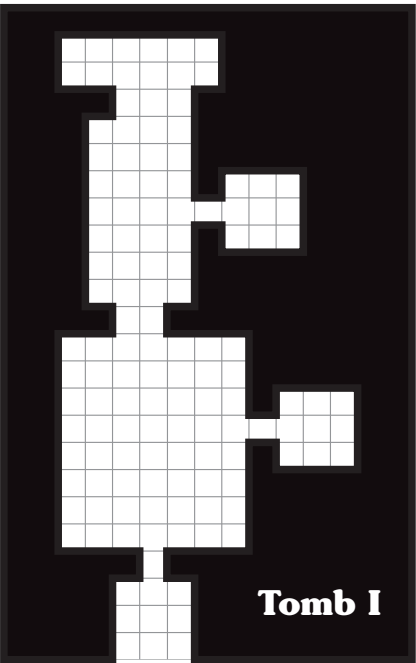
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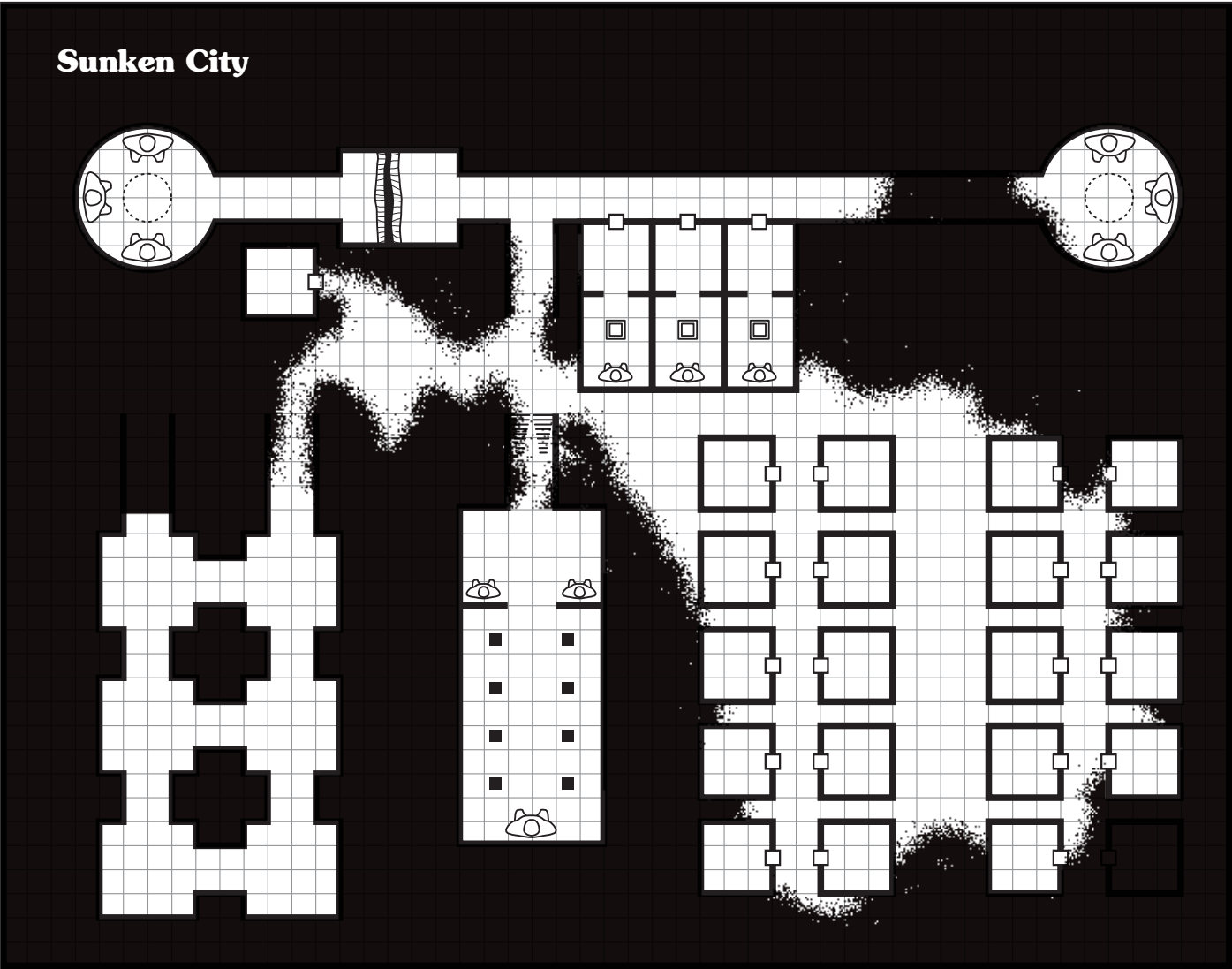
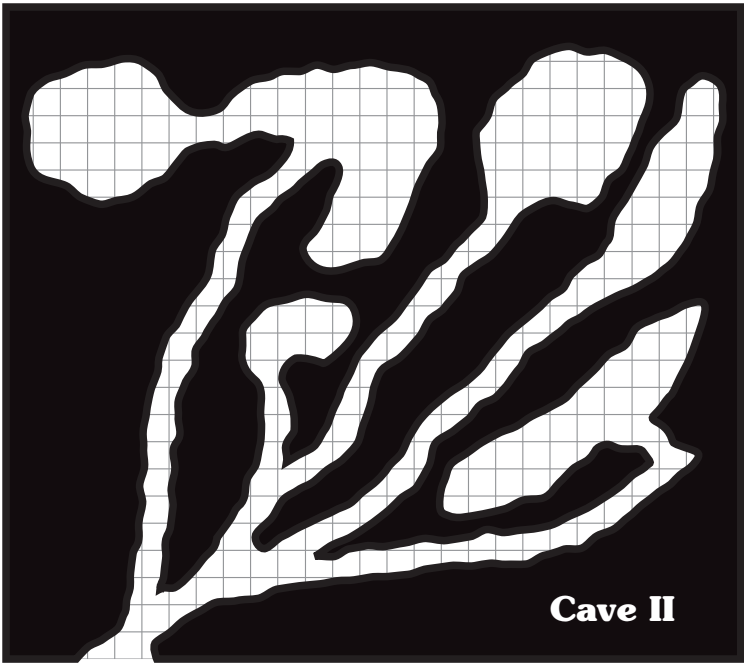
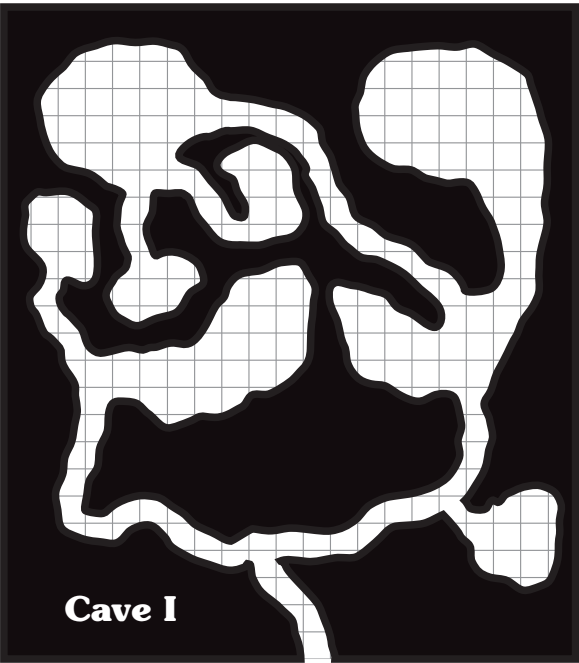
A scribe enlists the aid of the PCs to escort him safely to the coastal city of Hieracon to the north; he says he has recently gained employment with the large temple there. In truth, he is in possession of an artifact that will be used in a ritual to enlist the powers of a being from another dimension in an attempt to enslave the peoples of the city, and eventually the world. Along the route to Hieracon, the party will be joined by a trader headed to Hieracon. He recognizes the scribe as a member of a strange cult from that city and will quietly let the PCs on to what he knows.

Plague of Ostrakine

A local outbreak of disease begins to claim hundreds of lives in the city of Ostrakine, but the disease seems to only infecting the poorest members of the city. Secretly, this is actually the work of the city’s largest trade guild, attempting to “better” the city.

Additional Unkeyed Maps





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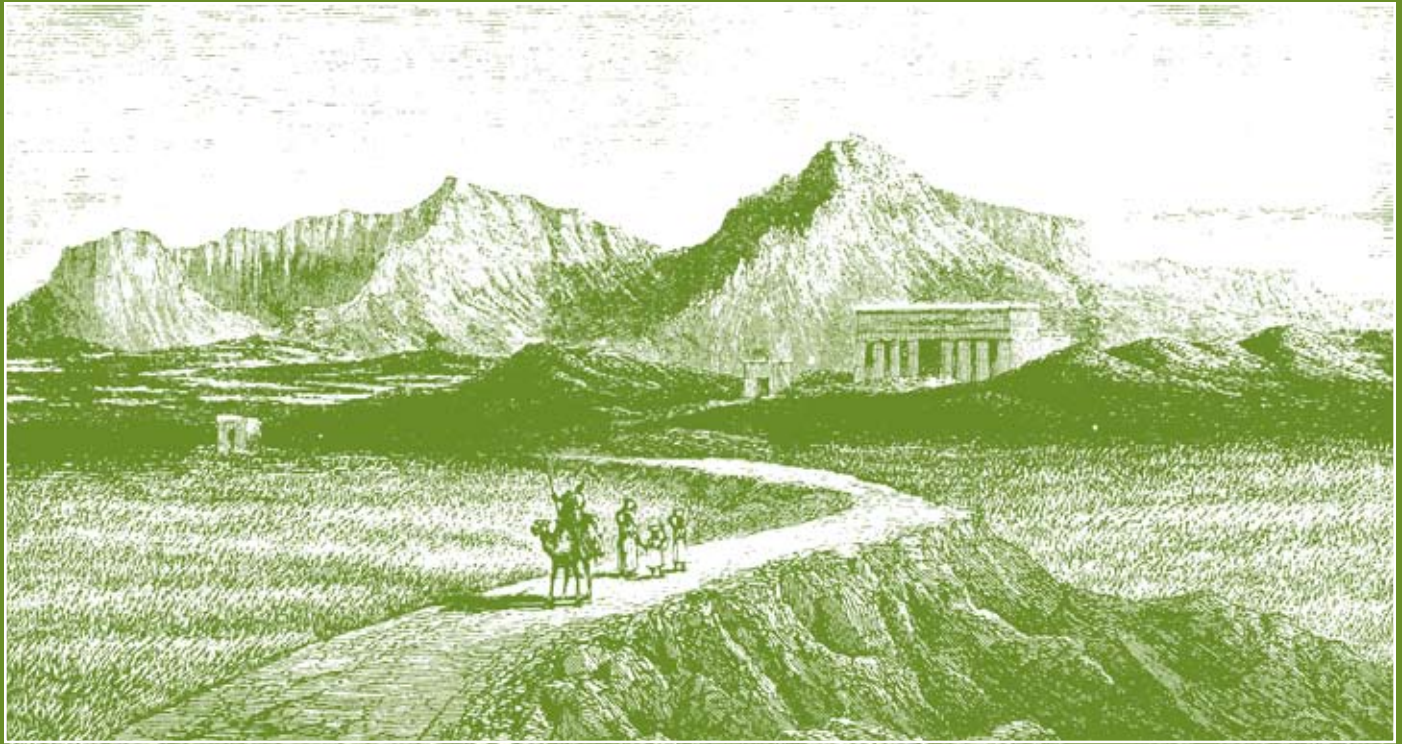
Old-School Adventures™

Module TM1: The Ogress of Anubis,
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A large block of hieroglyphs arranged in seven vertical columns, reading from right to left. The hieroglyphs include various symbols such as birds, lotus flowers, and geometric shapes.





For years, the high priest Kemosiri ran the Temple of Ptah in the lower plains region. Many considered his devotion to the gods his greatest asset. He was as understanding as a priest could be, but no more than was absolutely necessary. He sacrificed only those that gave themselves willingly, and only when tradition and ceremony dictated it. The wealth accumulated by the temple was modest, as was Kemosiri's lifestyle. His daughter Azeneth, however, is another story.

Azeneth believed the life of the high priest (or priestess) should be as comfortable as that of the kings and the gods. She spoke her contempt for her father's "weakness" loudly and publicly, almost from the time she learned to talk. As she neared her teens, she made it known her plan was to supplant her father and become high priestess of the temple, sometimes claiming it was her place as the incarnation of the goddess Nekhbet.

Many say Azeneth has the power to command serpents, and it was she who sent the asp that killed Kemosiri. Regardless, she seized her position as high priestess of the temple and set about her accumulation of power and wealth.

Recently, children from the villages around the temple have begun to disappear. Rumors abound that Azeneth is sacrificing them and cannibalizing them because she believes this will make her wealthier, more powerful, and more divine. The people of the villages have begun to refer to Azeneth as the "ogress of Anubis"—believing it was Anubis himself that made this woman mad, and commanded her to consume the children she sacrifices.

Someone must end this reign of fear and terror, and try to return the children alive—if it is in the will of the gods.



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