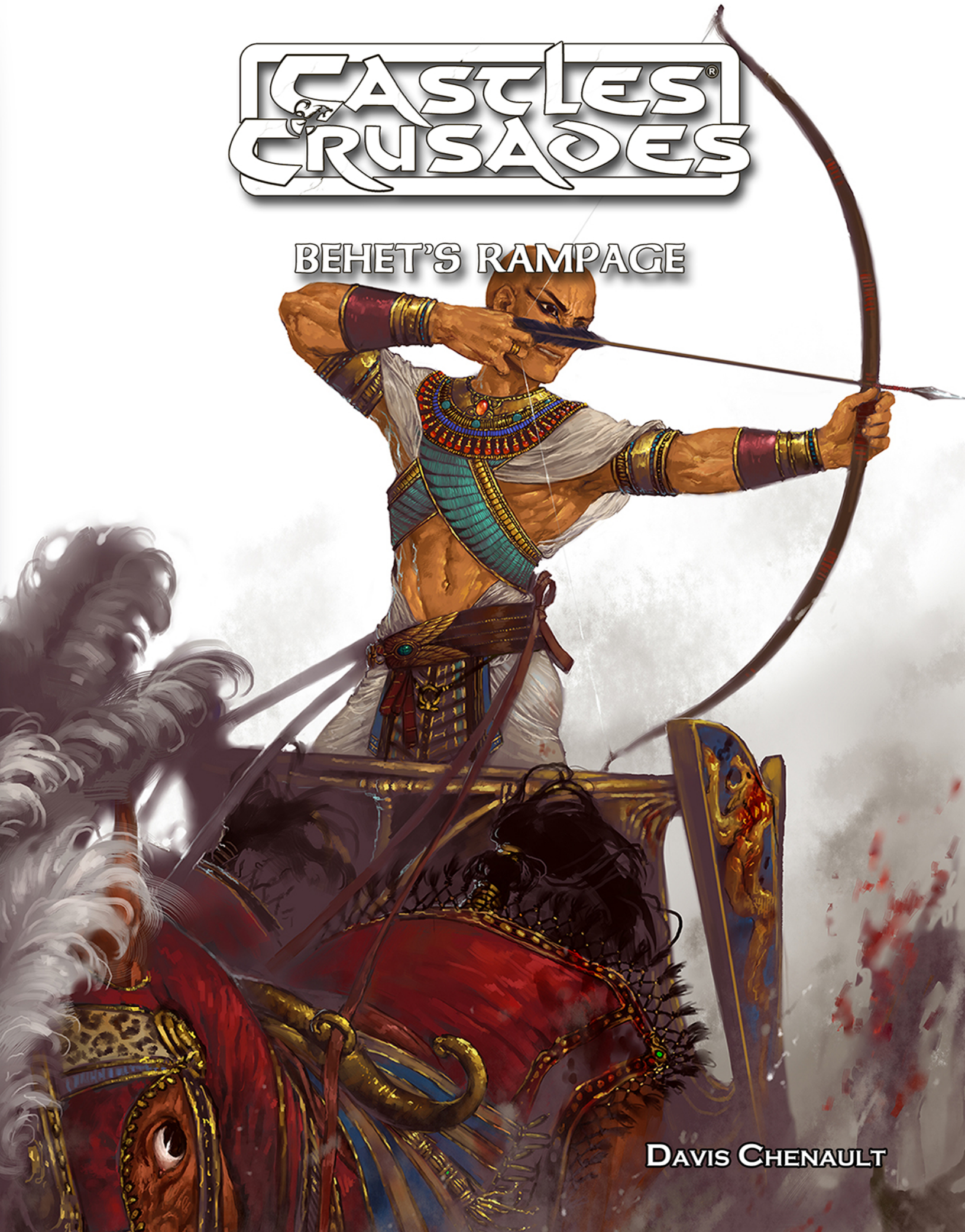


# CASTLES<sup>®</sup> CRUSADES

## BEHET'S RAMPAGE



DAVIS CHENAULT



## **BEHET'S RAMPAGE**

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Kha 'Hamet, the demi-god, loved the mortal As' Wan like no other. After she was slain, Kha 'Hamet could not finish the funerary ritual and so, left her unburied and she was denied her afterlife. Kha 'Hamet cheated Osiris of his bounty and in a rage, Osiris plagued the lands of As' Wan and all her people. Osiris unleashed a beast upon them, and all was laid waste. Though the memory of men is short, the gods do not forget, and Osiris bid the beast return every 250 years to hound As' Wan and Kha 'Hamet's children and all their descendants.

And so it has been for ages.

The beast has returned, hounding the people, hunting them, and slaying the unwary. All have fled to town of Paros, fearing Osiris' curse and waiting for aid.

This module is designed for 4-5 characters of 7<sup>th</sup>-8<sup>th</sup> level. A cleric or similar class is useful for the successful completion of the module.



## INTRODUCTION

Thousands of years ago, the demigod Kha' Hamet fell in love with the mortal woman named As' Wan. As' Wan lived on a farm by a river and raised wheat and goats. Such was her beauty that when Kha' Hamet rose from the river and rested his eyes upon As' Wan, he fell entranced and provided her with all the bounty the river had to offer, and the two bore many children. As' Wan's neighbors grew jealous, for it seemed that she had taken all that the river had to offer. Once, when Kha' Hamet was gone, the villagers went to her and killed her. They threw As' Wan's body in a shallow grave, took her goats, and burned her house to the ground.

Upon returning, Kha' Hamet found As' Wan's house destroyed, her goats gone, and her body buried in a shallow grave. In his anger, he killed all he could find who lived near the river. Kha Hamet went to Osiris and demanded he allow As' Wan back from the realms of the dead. Osiris refused Kha' Hamet's demands, offended that anyone would be so brazen, and Kha' Hamet had not started the burial ritual of As' Wan. In the

end, all Osiris wanted was the completion of the ritual—then he would allow As' Wan to leave the lands of the dead. Osiris did not inform Kha "Hamet of this because of Kha' Hamet's disrespectful approach.

Kha' Hamet left the realms of the dead and built a mausoleum for his loved one, began the embalming and burial ritual but could not finish them for fear she would never be allowed to leave Osiris' care. For his part, Osiris was angered at both his poor treatment and being denied the soul of As' Wan. To remind Kha' Hamet of this slight and of his duty, Osiris sends a beast from the land of the dead to plague the lands.

Every 250 years, a beast comes forth from the sands and ravages those who lived nearby, bringing death and destruction to all but especially those whose bloodlines could be traced back to the murderers who once lived on the river. Kha' Hamet left to reside in the stars alone with his grief. He has since been forgotten to time.

It has been 250 years since the beast last rose and ravaged the land. It hence returned and terrorized the region for three months before the arrival of the characters. Alas, in the intervening time, several dozen people were killed by the beast as they attempted, in vain, to protect hundreds of farms and dozens of small villages. Those people who remained in the area have all gone to Paros for protection, hoping the high walls and guards can keep the beast at bay. Unfortunately the beast has come over the walls a few times and slain several nobles, merchants, and others of import.

The people of the city have forgotten their past, as people are wont to do. Very few know of the curse of Osiris, and those who do believe it to be nothing more than legend. The cynical believe it to be a tall tale promulgated by the ruling elite to maintain their power. Regardless, now they all agree there is a beast ravaging the lands. The characters must discover the nature of the curse and the beast. Then they must stop it – or not.

## GOALS

There are several goals in the adventure. The first is to determine the nature of the curse. This can be accomplished by talking to several people in Paros and visiting the library at the Temple of Set. Then the characters need to gather the magic items from the crypt of Djedefra, the Makahamat. The characters then travel to the Mausoleum of As' Wan to locate the beast, and using the magic items gathered previously, they should be able to defeat the beast. Finally, after defeating the beast, the characters must finish the burial ritual of As' Wan, thus reuniting her with Kha' Hamet and ending the curse.

## LOCATIONS

**PAROS:** The largest city in the region with a population of around 2000 people plus several thousand refugees. The characters begin the adventure near here or in the city.

**NEKHET MEW:** The only tavern in Paros. Here, the characters can find out a little about the story behind the hero Djedefra and how he defeated the beast.

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**TEMPLE OF TEFNUT:** This is a temple in Paros that contains a library. An ancient text tells the story of Kha' Hamet and As' Wan. A few of the old priests can relate pieces of the story – albeit incorrectly.

**MAKAHAMAT:** This is the crypt of Djedefra, the hero who slew the beast, Behet (a creature of a species called the Khem). The magic items needed to help defeat the Behet are located here.

**MAUSOLEUM OF AS' WAN:** The ruins of the mausoleum in which As' Wan was lain and where the Behet rests between bouts of destruction and killing.

**SHARG MATRUFRA:** The residence of Sanahkt VIII. This is a fortified tower and residence near the Temple of Tefnut.

**SAHAMK:** This is a library and scriptorium. The characters can learn more about the myth of As' Wan here.

### SIGNIFICANT NPCs AND MONSTERS

**BEHET:** This is the magical beast Osiris called forth to ravage the lands every 250 years. It rests near the mausoleum of As' Wan. Behet is a Khem from the Codex Egyptium.

**MENHET THE SOOTHSAYER:** A soothsayer who speaks of the curse of the Lord of the Dead. He is almost universally believed to be insane by the people of Paros.

**Sanahkt VIII:** The ruler of Paros. He is seeking aid in ridding the region of the beast. He is also a bloodline descendent of the inhabitants who slew As' Wan.

**Yanhamu:** The scholar who can point the characters to the correct books in the library at the Temple of Set that gives clues and hints as the nature of the beast.

## THE CITY OF PAROS

The adventure takes place in a very arid land on the edge of a desert. The desert has been encroaching into this region for a millennium. Dozens of small villages are scattered throughout the area, each built around springs or near the few small streams winding through the area. Paros is located roughly 30 miles from the Makahamat, the crypt of Djedefra, and 30 miles from the Mausoleum of As' Wan.

### WANDERING MONSTERS

There are only a few wild animals that live in the area and fewer predators of significance. Once a day, while traveling outside the city, roll a d12. A '1' indicates an encounter. If an encounter occurs, roll a d6 and refer to the chart below. Encounters should almost always occur at dusk or dawn. The giant snake and giant scorpion are some of the creatures that come when Behet is active and are extremely aggressive. The other animals are easily scared off by a large party and lots of noise.

1. Giant Scorpions 1-3
2. Giant Snake 1
3. Panther 1-3

4. Hyena 9-16
5. Boar 7-12
6. Baboon Troop 11-20

### PAROS

Paros is a small city of roughly 2000 people. Most of the inhabitants are human though there are a few gnomes who live in one quarter of the city. Paros is surrounded by a 30-foot-tall brick wall that encloses most of the buildings and the spring about which the city was constructed. There are roughly 200 buildings in Paros, including a "royal" estate, several temples, and another half-dozen or so public areas.

Paros is divided into five distinct quadrants. The "Royal Quarter" contains the residence of the lord of Paros, the Temple of Tefnut, the Well of Mummahn, and a stronghold. The Stone Quarter houses the stonemasons and quarry workers. The Merchants Quarter is where all mercantile activity occurs and includes the location of the few shops here, a bazaar where farmers trade goods, and the only tavern in Paros. The Commoners Quarter houses all the peasants, workers, and others who live in Paros. The "Tiny Quarter" is home to the gnome community that lives here.

Paros is supported by dozens of nearby villages spread out around springs, small rivers, or creeks coursing through the desert. Its wealth, and the primary reason for its existence, are the limestone quarries found nearby. Most of the villagers in the surrounding communities have come to Paros in the past few months for safety. The crowding is so problematic that people are sleeping in the streets. The limestone quarry is no longer active as a result of Behet ravaging the countryside.

The lord of the city, Sanahkt VIII, is currently no longer allowing peasants inside the walls. To get inside, one must request an audience with Sanahkt VIII. The characters, if they are armed, will be granted an audience automatically. Outside Paros, there are dozens of encampments with several thousand villagers spread out amongst them. There are only a small number of soldiers in the city, making it difficult to maintain order, so only merchants, nobles, and other important people are allowed inside the city walls at this point. Food supplies will shortly begin running low. Quiet desperation is building amongst the populace.

There are soothsayers, priests, and others proclaiming the end of times, that a scourge from the gods has arrived, that it is time to pay for man's sins against the earth. On the whole, the people are terrified of the monster which has come out of the desert and started killing the locals. Should the characters ask, locals offer all manner of explanations for the creature, some claiming it is natural, but most lay its arrival at the feet of the gods. They all describe it as a killer of men: A long beast, with a scaly hide adorned with long spikes, a massive head with jaws like a crocodile bristling with hundreds of teeth, and a whip-like tail. Although the descriptions differ slightly from person to person, the overall depiction is correct. Everyone also expresses an almost religious fervor about needing to be *saved* from the beast. Some believe a sacrifice is necessary; others believe it needs killing.

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The following are descriptions of important places and people the characters may encounter.

### **MENHET THE SOOTHSAYER**

Outside the city walls, amongst the peasants, are numerous holy men speaking of the end of days, curses, vengeful gods, and decrying the sins of the people. Most are just echoing previously held beliefs while others see new scourges coming. Amongst these is one who carries a large hand-made pennant with a crocodile-like monster on it.

This is Menhet the Soothsayer. He strikes quite a figure with his long, tangled, white, hair, wizened skin, broad black eyes, and narrow-braided beard stretching to his waist. He wears only a loincloth and sleeps exposed to the elements, remaining outside of town, and has always done so. He is universally considered insane.

Menhet is the only one amongst all the soothsayers who has correctly determined the nature of the beast assailing the region. He has a special relation to the whole affair. Most of As' Wan's children disappeared over the millennia, or their lines have come to an end. Menhet is an exception. He has the blood of AS' Wan flowing through him. This special relation to the gods has given him some spiritual insight into the current situation, unlike the other holy men in Paros. It also gives him the unique position of being the only person whom the beast Behet will not attack or fight.

Menhet rambles a lot, a whole lot. His conversations are difficult to follow as he jumps from one subject to the next. A typical conversation covers a coming apocalypse, a coming plague, sins of the leaders of Paros, bemoaning incorrectly performed rituals, lack of commitment to the gods, and many tales of the gods. He eventually comes around to the story of Djedefra, who is the only person known to have slain the beast ages ago.

Menhet relates the story of Djedefra in this manner: A millennia ago, the beast Behet came forth from the ground as a curse manifest to the people of the region. The beast laid waste to all it could find; the area was nearly abandoned, all hope lost. But amongst the people arose a hero, a man born of low blood who challenged the beast—and was slain in a quick battle. Yet, so strong was his will to survive and defend his people that his soul ignited with a determination beyond that of mere mortals, and he returned from the land of the dead in a golden chariot pulled by flaming gazelles. With a bow made of bone, Djedefra gave chase to the beast, slaying it with arrows in the remote desert. For his victory, Djedefra was made the first king of Paros and lived many years before being buried beneath Paros's palace (this last part is not true).

**MENHET** (He is a chaotic neutral human 3<sup>rd</sup> level cleric whose vital statistics are HD 3d8, HP 15, AC 12, BtH +1, and Move 30 feet. His primary attributes are constitution, wisdom, and charisma. His significant attributes are wisdom 15 and charisma 13. He wields a staff in combat. He carries 2gp worth of coin on his person. He can cast the following spells: 0th level – 4; 1<sup>st</sup> level – 3; and 2<sup>nd</sup> level – 1.)

### **NEKHET MEW (TAVERN, STRONG WATER)**

The Nekhet Mew is the only tavern in Paros. It is in the Merchants Quarter. The tavern is a large affair though it appears small because of its serpentine construction. The main portion of the tavern is a big square building made of sun-dried bricks covered in a brown plaster painted green and blue to mimic an ocean and forest. Most of the building twists and turns between other structures, filling what were once alleys and streets. This latter section contains rooms for rent.

The owner is Ehekat Ahoom. He manages the place with his wife, Ib Nefah, his too numerous children, and several employees. They are a talkative lot but have little information for the characters. The clientele is mostly locals and traveling merchants. The foremen and those involved in the administration of the quarry come here occasionally. Considering recent events, it is not as crowded as one might expect. This is because supplies of strong drink have dwindled, only the more expensive beers and ales are available, and all the rooms have been taken.

**EHEKAT AHOOM** (He is a neutral human adherent level 4 whose vital statistics are HD 1d4, HP 3, AC 10, BtH -4, and Move 30 feet. He wears merchant clothing. He carries a large cleaver and 100gp in coin and jewelry on his person).

Some of those who stay here have information valuable to the characters. Two such characters are a merchant from a nearby city, Shaha Ket, and a quarry crew foreman, Asah Aha.

**SHAHA KET:** She is a plain-spoken person who does not like to bargain. Shaha has heard stories of the river creature known as the Behet since her childhood. These stories were told to her by her parents, who were both scribes and had a voluminous (though shallow) knowledge of ancient tales. She cannot recall much other than a hero who rode a flaming chariot defeated Behet and drove it into a river and that Behet was sent as a curse by a goddess of the rivers for poorly performed rituals.

**SHAHA KET** (She is a neutral human adherent level 2 whose vital statistics are HD 1d4, HP 2, AC 10, BtH -4, and Move 30 feet. She wears merchant clothing. She carries 500gp in coin and jewelry on her person).

**ASAH AHA:** Another person of interest to the characters is Asah Aha, a foreman of one of the quarry crews. He knows the lands around the region well having searched them relentlessly for stone to quarry. He is one of perhaps a half-dozen people who know the location of the crypt of Djedefra, the Makahamat, as well as the Mausoleum of As' Wan.

**ASAH AHA** (He is a neutral human adherent level 3 whose vital statistics are HD 1d6, HP 6, AC 12, BtH -2, and Move 30 feet. He wears a leather tunic and common clothing. He carries a dirk and 50gp in coin and jewelry on his person).

### **TEMPLE OF TEFNUT**

The temple is not large. A round brick building with white stucco painted with various figures and images of deities

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undertaking various tasks. The temple is topped by a dome dotted with thousands of foot tall spikes extruding from it with a single large twelve foot tall spike erupting from the center. Atop this spike is a star. There are arched entries covered in silk curtains. There are dozens upon dozens of scrawny, ill fed cats wandering around the temple. Within is a squat statue of a cat with twelve heads. Each head peers into a brass bowl into which water pours from the mouths of the cat. This is the Well of Mummahn. Water comes out of the well as long as Tefnut is satisfied with the priests' prayers. Carpets adorn the sandstone floors. People come and go constantly picking up bowls of water and replacing them or filling jugs with them. Several old decrepit men sit on the floor in prayer or repose.

The men on the floor are usually priests or similar who have devoted themselves to the worship of Tefnut. In this case, Tefnut requires nothing from her priests other than they sit and pray and relate tales of the gods. The locals feed the priests. Interestingly, should all the priests here die (there are twelve), the water from the spring will stop flowing. Period. No redoes and no digging a new well, the water goes away forever. The characters can learn much from talking to these priests, but they only know mythical tales.

The priests can relate many tales, many, many tales, and as regards the issue at hand, the priests know that the monster has a name, Behet, meaning the 'beheaded love.' As they explain, 'chet means' love' in the ancient tongue and 'behe' means to be without a head, typically meaning stupid. The priests believe Behet to be the mount of the son of a god of war who died fighting Tefnut. This belief is incorrect.

They will not bring it up, but if any of the priests are asked about the Mausoleum of As' Wan (or the ruins near town where the monster sleeps) the priests explain it is a shrine to As' Wan. They then relate the tale of As' Wan and her death (though not the killing part) and how the deity Kha' Hamet fell into despair and built the shrine.

**PRIESTS 12** *(These are neutral human adherent level 4 whose vital statistics are HD 1d4, HP 2, AC 10, BtH -4, and Move 30 feet. They wear cotton smocks. They carry nothing.)*

## SHARG MATRUFRA

This is a small keep near the Temple of Tefnut. It consists of a large fortified limestone tower with five floors and a roof with battlements. A banner depicting a human with a hyena head hangs from the flagpole. This is the sigil of the Sanahkt family. The residence consists of a courtyard and garden surrounded by rooms. There are 12 guards in the tower and half a dozen in the residence, as well as a dozen servants.

When the characters arrive outside of Paros, they will have to get permission from Sanahkt VIII to enter the city. They will be granted that audience. Sanahkt is looking for help in defeating the beast. After some conversation, he permits the characters to enter the city (unless they are dismissive and rude). He also requests the characters help him with the removal of the beast. He offers permanent residence in the city and a house for each

person as well as 500gp per person (it is not a wealthy city). He can also offer servants and husbands or wives as per the characters' desires.

His knowledge of the beast is poor compared to others. He believes it to be nothing more than some creature, or a mount of some great warrior or deity. Regardless of what it is, the beast has arrived in the country and is wreaking havoc, and none of his warriors have been able to defeat it. It is known that the beast wears silver barding. He does know that it is a Khem that comes from the lands of the dead as well. He also proffers that it may be the pet of a rival king sent to harass these lands before an invasion.

**SANAHKT VIII** *(He is a lawful neutral human 4<sup>th</sup> level fighter whose vital statistics are HD 4d10, HP 18, AC 15, BtH +4, and Move 30 feet. His primary attributes are strength, intelligence, and wisdom. His significant attribute is intelligence 13. He wields a +2 scimitar and dirk in combat. He wears a +1 chain shirt, +1 large shield, and robe of damage reduction 1. He carries a horn of blasting and 2500gp in coin and jewelry.)*

**SERGEANTS** *(These are neutral human 1<sup>st</sup> level fighters whose vital statistics are HD 1d10, HP 8, AC 14, BtH +1, and Move 30 feet. Their primary attributes are strength, dexterity, and constitution. Their significant attributes are strength 13 and constitution 13. They wield short swords and halberds in combat. They wear studded leather armor. They carry 20gp and a basic city pack.)*

**GUARDS 12** *(These are neutral human adherents 2 whose vital stats are HD 1d6, HP 4, AC 12, BtH -2, and Move 30 feet. They have no primary attributes. They have no significant attributes. They wield spears and daggers in combat. They wear padded armor and shields. They have 1-6gp on their person. Special: each can use a spear or dagger at no penalty.)*

## SAHAMK

The Sahamk appears little more than a tall and narrow tower about 100 feet tall. Several small barred windows are sparsely scattered on the tower. The roof has a small stone balcony around a pyramidal edifice atop the whole. A wooden door with a peephole offers egress. This is a library and scriptorium which has been here for nearly one thousand years. Beneath the tower is a series of natural caves and caverns which have been expanded on over the centuries to form a labyrinth of rooms and corridors. Within the rooms are literally thousands of scrolls, books, papers, and the collected histories of the monks who manage this and other libraries. Very few people know what they do and even fewer care.

There are three monks currently in residence at the tower. Two are scribes and answer the door when someone comes. They allow any single person to come into the library at a time. Visitors can read whatever they want and stay as long as they want but can not leave with anything. They are even allowed to copy whatever it is they find (with their own paper, of course). The scribes know very little about the tale of Kha' Hemet and As' Wan.

However, the third scribe, Yanhamu, can eventually lead a character to the correct scrolls on the matter. The problem

is that Yanhamu is nearly blind. He can no longer read, and finding the books requires he remembers where they are located. He copied the tale some 60 years prior and placed the scroll where there was room. There is no organization to the scrolls and books, they are simply taken out and copied, the oldest being first. They are then placed back in another area where fresh scrolls are. It can take Yanhamu from 5-8 days to locate the scrolls.

He does so by having a character pull one out and read the title. He then decides if the scroll is close and tries again. Even if he could see, this would only reduce the time by 2 days. Once found, the stories contained in the scroll accurately relate the tale of As' Wan and Kha' Hemet in its entirety. There is also a map to the mausoleum in the scrolls.

*YANHAMU (He is a lawful neutral human adherent level 4 whose vital statistics are HD 1d4, HP 1, AC 10, BtH -4, and Move 20 feet. He wears a cotton smock. He carries nothing.)*

## MAKAHAMAT

The Makahamat is the crypt in which the hero Djedefra was entombed many ages ago. The crypt is built into a cliffside in a range of rugged hills far from Paros where only the wealthiest and most famous were interred.. There are dozens of other crypts in the crevices of the cliffs as well. Most are difficult to locate. Without the help of Asah Aha, the tomb of Djedefra is difficult to locate.

The cliffs are reached after crossing 30 miles of searing sand dunes east of Paros. Truly little moves through this land where, during the heat of the day, the temperatures can reach 120 degrees or higher and not a single drop of water is to be found. There are no trails or roads to the tomb, and the map from the scriptorium is only marginally useful in specifically locating the crypt, but rather just reveals the area of the cliffs in which it is located

If Asah aha is not helping the characters locating the tomb, it could take several days or more to reach the cliffs, and once there, it might take up to a month to find the crypt, so complex are the hills. A ranger or druid would have a better chance of organizing a search.

Roll a d20+10 for the time needed. A ranger, druid, or similar class is allowed an intelligence check to reduce that time. Halve the time if a successful check is made and subtract the level of the character if unsuccessful (or the lesser of the two should some mathematically anomaly occur). Several other tombs should be found during the search.

The map from the library has the name Djedefra on it. That name is also on the lintel of the tomb.

The tomb was not completed, though it appears to have been. The lower portions were supposed to have been filled with sand. This process ended earlier than expected when the guardian spirit was accidentally summoned by one of the workers. That guardian spirit is still alive in the tomb.

## AREA 1. ENTRY

The entry to the crypt is carved into the side of a cliff. It is only partially visible, having been covered almost entirely by sand blowing in and filling the crevice. The lintel is visible and, amongst other things, the name Djedefra engraved on it. The sand must be moved out of the way for the entry to become visible. It can take a few hours to remove the sand and expose the door.

A block of stone was placed in the entry with no intention of it ever being removed. It cannot be 'opened.' This block depicts twin images of the warrior Djedefra and is engraved with the name and the symbols of Osiris as well as with many magical seals. The block of stone must be broken or magically destroyed to gain access. It is 5 feet deep, 8 feet tall and 5 feet across, fits snugly into the corridor, and weighs approximately 6 tons. The magical seals placed on the door were deactivated many centuries ago. Once the players' characters figure out how to remove or break the stone, they can enter the tomb.

A hallway, roughly 5 feet wide and 8 feet tall extends down into the darkness below. The floor is slanted down at a 30-degree angle. The walls of the passage are adorned with engravings painted in what were once bright colors. The paint has faded with the ages, but enough is left to reveal its colorful beauty. The walls depict a monstrous alligator-like creature destroying villages and eating people. Some 50 feet down the shaft is an incredibly old, frazzled wooden door, much of which has decayed.

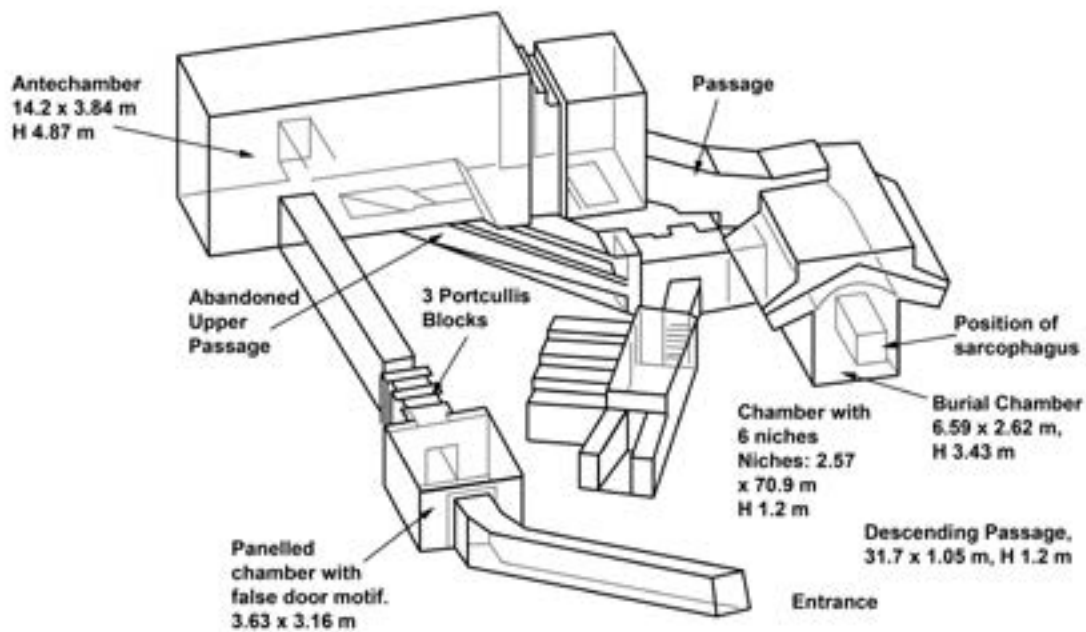
Halfway down the hall is a pressure plate on the floor that was supposed to spring a sand trap whereby a hole would open in the ceiling and sand from above would pour into the corridor. It has never been activated and no longer works as it should. When a character steps on it, they hear clicking and ringing, indicating something happened. A portion of the ceiling above the pressure plate opens slightly, and a trickle of sand starts to pour into the room.

The trap barely works, but it does work eventually. The hole exposed in the ceiling goes all the way to the cliff top underneath a huge sand dune. The sand continues to trickle through the ceiling, eventually filling the corridor. The trap drops about a cubic foot of sand every hour, so it should take several days or more for the sand to fill this corridor and the room beyond.

## AREA 2. CHAMBER

The door at the end of the hallway is made of wood. Though extremely old and ragged, it still works. It opens with a grind onto a large chamber festooned with murals and a beautiful mosaic floor. The door sits twenty feet above the floor of the chamber. A wooden ladder lies on the floor below the door. A pile of old bags, rotted and with sand pouring out of them lies near the far end of the room. A skeleton lies beside the bags.

The walls are engraved with colorful depictions of various deities and monsters of a varied nature. One figure is repeated throughout, easy to recognize for the colorful clothing, chariot, and the bow he is carrying. In one particularly glorious scene, located on the eastern wall, he is slaying a huge alligator-like



creature. The floor has a beautiful mosaic depicting a funeral ritual and the burial of a great warrior.

Prayers and benedictions to the gods are writ into this mosaic and an exceptionally large and ornate symbol of Osiris is seen at the western end of the room.

The bags of sand are rotting away. There are 22 bags, all leaking sand into a pile.

The skeleton has nothing on it but the remnants of a belt, girdle, and strap across its chest. An arrow is through the skeleton's chest. By one hand is a 'u' shaped metal object.

The east wall has a concealed door in it. This is not too difficult to find. Age has worn off the paint and plaster hiding it, so the seams are visible upon close inspection. Opening the door is difficult without the key. The key is in the hands of the skeleton. The eyes of the engraving of the beast need to be punched out, the ends of the handle slipped in, and this drops the locking mechanism. The door can then be swung open fairly easily. Otherwise it must be destroyed to go beyond.

There is a secret door in the center of the floor. This can only be opened from Area 3. It lies underneath a large symbol of Osiris. Detecting it is a CL10. Once the secret door is opened in Area 3, it releases the mechanism holding this door closed. However, the floor only shifts a hair's breadth and noticing the grooves is a CL7.

The arrows from the sarcophagus in Area 4 are used to open this door all the way.

The ends of the arms of the ankh have small holes in them. The arrows fit in these holes and unlock the door, causing it to slowly grind open, revealing a beautifully painted hallway slanting down. Otherwise the door must be broken open.

### ROOM 3: GUARDIAN FAKE TREASURY

This room has been near-perfectly sealed since the day the door was closed. There are perfectly preserved murals on the walls that do not have shelves. The room is full of material; several trunks, shelves along the north and south walls crammed tight with urns and vases, a wooden divan with jewel-encrusted sides, a chair glittering with gold filigree, a disassembled bed, desk, ivory statuettes, various weapons displayed on the west walls, and two very large statues of dark, vaguely human forms with dog heads and holding poleaxes. Interestingly, in the center of the room are several bags of sand and a pile of empty bags. There is also a scattering of wood-like debris on the floor that one quickly realizes is shattered bone.

This is a fake treasury. It was stocked to appear as a treasury to dissuade would-be robbers from making their way into the actual treasury below this room. It was stocked with a lot of authentic but ultimately valueless material for the would-be thieves. The trunks contain roughly 5000gp in coin and cheap jewelry. The weapons are of varied nature though common and so old as to be nearly useless. The jars and vases have the desiccated remains of sacrifices in them.

The bones are of the slave who was working here when the guardian spirit awoke. He was slain, crushed, and eaten by the spirit. The bags of sand were being poured down a tube that



leads to Area 5. That tube, roughly 8 inches in diameter, is now hidden beneath the pile of bags. Several of the bags were stuffed into the tube to block the guardian spirit from coming up.

Incidentally, the accident that led to the calling of the guardian spirit occurred in this room. A servant pouring the sand into Area 5 did not realize a mouse was in one of the sandbags. Anything living that enters Area 5 raises the guardian spirit. . The servant poured it down the tube, noticed the mistake, and began to stuff bags into the hole. She hoped that that would stop the spirit. It did not.

There is a secret door on the eastern wall that leads to the tomb in Area 4. The door is very well hidden and concealed beneath the plaster on the walls. Once the plaster is chipped away, the stone wall has two slots in it approximately three inches tall and an inch wide. The poleaxes from the statues are the keys. If placed in the slots and turned, at the same time, one clockwise and the other counterclockwise, the door opens onto a small corridor leading to the burial chamber of Djedefre. This also releases the mechanism holding the secret door in Area 2 closed.

#### **AREA 4. TOMB**

The unadorned corridor slants down at a steep 70-degree angle. No more than four feet wide and tall, it is cramped. The tunnel opens onto the ceiling of a room awash in brilliant colors, glittering gems, golden statues, crystal jars, a large chariot, and a massive sarcophagus. Around the room are various pieces of furniture, such as a chair, trunks, dresser, desk, and shelves. The north wall is lined with small alcoves stuffed with jars and vessels of various shapes and sizes. The room is crowded and packed with material. A small layer of sand and dust lies over all this. The air is stale and empty and quiet.

A chariot nearly fills the room; it is golden and large enough to carry two people. Inside the chariot is a wooden statue of a man wearing raiment for war and carrying a bow. There are gauntlets on the hands of the statue, a jewel-encrusted spiral antelope horn hanging around his neck, and a khepesh with a large diamond atop it and gold discs on its sides. Inside the chariot is a bone bow, and the feet of the statue have boots with silver wings attached. The sarcophagus has a depiction of a man in the top—his arms are crossed and eyes closed. In each hand is an arrow. It is elaborately painted and encrusted with hundreds of small gems.

The walls are painted and engraved with the story of various deities and the life and accomplishment of Djedefre. The paintings are mixed with a script from an ancient and unused tongue. Should anyone from the library be here, they would be able to read it.

The treasures here are partially used as a ruse. Other than the bow, chariot, boots, gauntlets, and horn, the treasures in here are real and belonged to Djedefre in life. There are no traps in the room. The trunks contain mundane items, such as slippers, brushes, and clothes. One contains 1,000gp in coin and 9000gp in jewelry. The jars contain desiccated internal organs.

The chariot has a layer of gold on it, giving the appearance of being full gold. It is not. Taking it apart to remove it from the room reveals brittle wood beneath. The boots will fall apart if put on, and the charioteer's bowstring breaks if pulled. The gauntlets are real but poorly built.

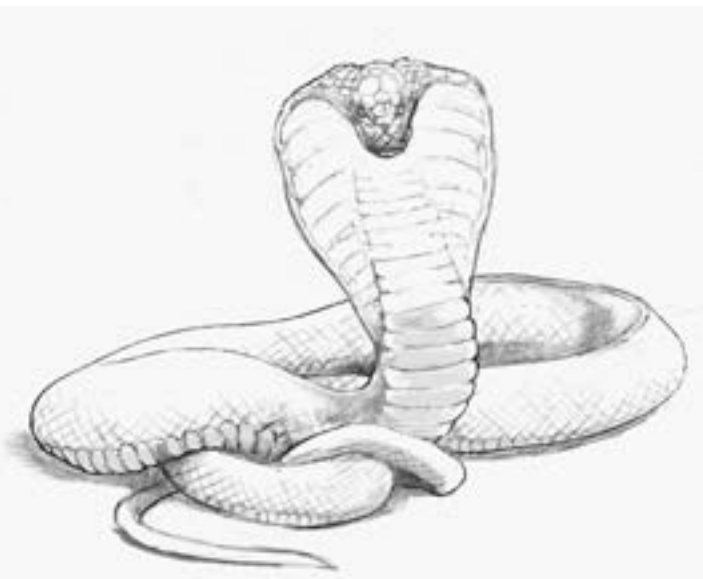
The sarcophagus is closed. As soon as it is opened, it awakens the guardian spirit in Area 5. Inside are the mummified remains of Djedefre. On each eye are pieces of obsidian. This is an indication that the spirit of Djedefre has been taken to the land of the dead. There is nothing else in the sarcophagus. The arrows on top of the sarcophagus can be removed and used to open the secret door in the floor of Area 2.

#### **ROOM 5: GUARDIAN**

The hallway descending to this room is roughly five feet wide and eight feet tall. The upper portion's walls are adorned with magnificent paintings of Djedefre fighting various beasts. The lower portion switches themes to funeral rites with the figure of a grotesque snake-like beast curled around the sarcophagus and body of Djedefre. The air in the hall is stifling and acidic, burning the nostrils.

The tunnel opens into a simple room partially covered in sand. A gauzy, tattered, and very ancient old cloth hangs over the entrance to the room. Some symbols have been painted onto the cloth but are no longer discernible. Beyond that is a statue with the body of a snake and the head of a human. The eyes are glittery red rubies. The floor of the room is mosaic tiles arranged in a bizarre series of geometric patterns. Sand covers a good portion of the floor. The walls are painted in bright colors and depict a large snake watching over the body of Djedefre.

It appears there is no exit from the room, but close inspection reveals an exit to Area 6 in the south wall. The tunnel leading to the real treasury has had a large block of stone placed in it. The block is the size of the tunnel, around four feet wide. If the statue in the center of the room is turned in such a way that the eyes look at that section of the wall, pins that allow the stone to be pushed down the tunnel are released. The stone



sits on cylinders that are spaced out on the floor of the tunnel, making it possible to push, although it is not easy, requiring a 20 strength to do so. The stone rolls into the center of Area 6.

A Teka Her is summoned as soon as something living crosses the threshold into the room. It appears slowly out of the statue, though it has no effect on the statue. It then proceeds to attack whoever is in the room or the crypt. It can not go beyond Areas 2, 3, 4, and 5. Once it dies, another Teka Her emerges 30 minutes later. Up to five Teka Her can be summoned in such a manner in any 24 hour period.

**TEKA HER** (*This chaotic neutral magical beast's vital statistics are HD 6d10, HP 45, AC 18, BtH +6, and Move 30 feet. Its primary attributes are physical. It attacks with a bite for 1d10 damage. Special: blind/illuminate and poison.*)

#### **AREA 6. TREASURE CHAMBER**

This is the real treasure chamber and is the room in which the artifact used by Djedefre to defeat Behet is stored. It is a long chamber with six alcoves. One of the alcoves is at the end of the room. Every inch of the walls ceiling and floor are covered with colorful inscriptions, engravings, and symbols. Unless somehow translated, they appear as nothing more than a wonderful depiction of people undertaking various acts in their life, including the slaying of a great beast and sitting prominently as a ruler. If translated, the walls quite simply depict the entire life of Djedefre from his youth as a peasant farmer to his death as a king. This is done in quite glowing terms. It is as if he were a perfect person.

Each of the five alcoves to the west contain a single item. The alcove on the south wall has three trunks lined up neatly in a row. There are no traps or secret doors in this area. However, there is a curse on the room itself. Unless a remove curse spell is cast at CL6, the curse is activated as soon as any of the items leave the room. If activated, any of the items no longer in this room at dusk causes one or more anbapha to come looking for it. The possessor of the item must make an unadjusted charisma check as if first level.

A failed roll indicates that 1-4 anbapha will give chase from evening to morning and try to kill that person. If successful, it eats the heart of its victim and takes as many valuables as it can to the location from which it came out of the ground (typically a grave but any area will suffice). This curse does not affect the chariot, bow, boots, gauntlets, or horn if and only if Behet is slain (see the effects of slaying Behet at the end of the module).

**ANBAPHA** (*These chaotic neutral magical beasts' vital statistics are HD 4d10, HP variable, AC 18, BtH +5, and Move 100 feet. Their primary attributes are physical. They attack with a bite for 1d0 damage, two claws for 1d4 damage, or by weapon type. They each carry a khepesh. Special: locate dead*)

**ALCOVE 1** This alcove contains a pure gold war chariot, shining as if it were just burnished. It is embossed with hundreds of holy symbols and is magnificent to behold. The chariot holds two people. On the inside is a slot for a bow, arrows, and a spear. There are no reigns or other accouterments associated with

it. There is an engraving on the lip in front of the area where the driver stands. This is the command word that activates the magic. The chariot can be disassembled and removed from the crypt.

When assembled and the command word spoken, the chariot's magic is activated. Six antelopes appear in front of the chariot to pull it. Unlike normal antelopes, these can pull the chariot 60 miles a day and fly with the chariot behind them. In addition to all its normal abilities, when pulled by the antelopes, the chariot can move 60 miles a day and travel 60 feet per round on the ground or fly 120 feet per round while in the air. Should any of the antelopes be killed, reduce the speeds by 10 feet and 20 feet, respectively. When all are killed, the chariot can only be moved by normal means at ¼ speed because it is so heavy. When activated, the antelopes take the chariot in the direction of Behet and only in the direction of that beast. They can slow their movement and may veer slightly, but they will inexorably move in that direction.

**ALCOVE 2** This alcove contains a bow. It appears of simple and archaic make, almost unwieldy. It has a "v" shape with a 135 degree angle. The bow is made from bone. It is a work of artistry but without any adornment.

The bone is that of a long dead demigod. It is light as a feather but weighs heavily on the arm, allowing a steady pull. There is no string and no notch for a string. One small glyph is carved on the inside of the bow. It would need translating to speak it properly. When spoken, the bow begins to emit a barely visible blue flame up and down its length. If one were to aim it at Behet and make the motions as if firing it, an arrow encased in a blue flame appears and speeds to the target. The shot receives a +3 to hit and does 2d4+4 damage. After Behet dies, the bow loses all magical abilities.

**ALCOVE 3** A pair of boots sits on a bench near the rear of this alcove. These are no ordinary appearing boots. These are of fine leather, polished and shining, adorned with small silver wings.

The boots are enchanted when within 1 mile of Behet. Once the enchantment begins, the wearer can move up to 60 feet per round on the ground or fly 120 feet per round.

**ALCOVE 4** This alcove has a single wooden stand in it. On top is a pair of full gauntlets with articulating fingers. They are obviously wonderfully wrought with the highest degree of skill imaginable. They are a marvel to behold in their details, adorned as they are with many hundreds of tiny figures of lions and panthers clawing and scraping. The fingertips end with long spikes.

Made by a deity for use against Behet, these gauntlets are easily worn and conform to an average sized human hand. Unlike normal gauntlets, these have interior articulating metal fingers with curved points on them. The latter are used to grab and hold onto something. The gauntlets can also be used as spiked gauntlets for attacks but with a +3 magic enhancement. When used to grab hold of something, the gauntlets give the wearer a +5 to their check.

**ALCOVE 5** A horn rests on a stand in this alcove. The horn is quite long, about 5 feet in length. It is made from the twisting prong of an antelope.

A thoroughly gorgeous piece of work, the horn serves but one true purpose. When blown, it produces a warbling sound that can be heard for miles. That sound attracts Behet. To blow the horn properly, the person must have a constitution of 15 or better and make a successful charisma check. When blown properly, Behet will wake from his slumber or stop whatever it is it might be doing to go toward the sound.

**ALCOVE 6** This alcove contains three chests lined up in a neat row. They are square and made of wood. Each is easily opened. Within are smaller boxes, each containing a treasure. In all, there are 10,000gp worth of coins and 10,000gp worth of jewelry.

As a final note, it should be conveyed to the characters that this is a tomb of a great warrior who was quite obviously favored by the gods. Taking items out of this room is looting, and most gods find looters offensive. Otherwise all the items can be used to help defeat Behet.

## MAUSOLEUM OF AS' WAN

This is an ancient mausoleum housing As 'Wan's corpse. Long after it was built, it was turned into a temple, then abandoned after Behet arrived, then variously over time reused and added to until it was eventually completely abandoned. The east-west stretch of the temple is the original portion constructed by Kha' Hemet, and the north-south wing was constructed later. It has languished for several thousand years in the desert alternately being buried by sand, and then the sands shift, being revealed again. At this time much of the mausoleum has been revealed. When it was built, a river ran on the west side of the complex. That riverbed is now exposed, but no water has run through it in an age.

Much of the superstructure of the temple remains intact. The portion built by Kha' Hamet is nearly perfectly intact. The remainder is still fairly intact as a result of the dry weather, lack of rain, and periodically being covered with sand. Some of the paint has faded, but its once bright color scheme is still visible. Other than this, the overall structure is still standing as it did ages ago.

Osiris cursed the people of the land to be ravaged by the beast Behet for Kha' Hamet never having finished the burial rituals. The beast arises every 250 years and ravages the land. It has a penchant for hunting those with a bloodline of those involved in the murder of As' Wan. This lasts for a year. Afterward, the beast returns to the ground.

The only way to break the curse is to finish the final step in As' Wan's burial ritual. At that point, her soul goes to the lands of the dead. Her spirit returns at the sunrise of the day following and ascends to the stars with Kha' Hamet. None of those who have ever been here over the centuries have tried finishing the ritual – some out of fear of angering Kha' Hamet others from lack of understanding. To finish the ritual, the body of As' Wan (in Area 11) must be placed in the boat (Area 8), and then the boat pushed into the dry riverbed (Area 9).

Behet is usually found resting in the area though it could be anywhere in the complex or nearby. Place Behet where the characters may have the most exciting engagement or have Behet be away and return to the mausoleum at an exciting moment, catching the party off guard. This one is best played according to the tempo of the game and capability of the characters to defeat Behet. The statistics for Behet are given at the end of this section.

Please note that there are no roofs to any of the areas in the complex. It is entirely open to the elements unless otherwise specified (certain portions of Areas 10 and 11).

### WANDERING MONSTERS

Typically, there are only a few animals in the vicinity of the mausoleum, this being a desert. However, when Behet arises, it attracts other beastly inhabitants to its side by the very nature of its being. These scavengers follow Behet and eat its leftovers. When Behet returns to the mausoleum for a rest, they follow it and linger in the temple as well.

When the characters show up, each of the encounters is placed in the temple. However, there is a chance for these monsters to be wandering around in search of a meal or coming to the sound of battle. Roll a d12, a '1' indicates an encounter. Roll once every 30 minutes. Each encounter can only occur once. For repeats, reroll for a new encounter.

Once combat with the Behet commences or if the Horn of Djedefra is blown, one of each remaining encounter arrives at the combat every 1-6 minutes until all are used. Also, be aware that if they are encountered throughout the temple and killed to remove them from the list.

Scorpions, giant (1-3)	Area 1
Aab Set (2)	Area 6
Anbapha (2-4)	Desert nearby
Keb (2-4)	Desert nearby
Ukha (1)	Area 9
Huai (3)	Area 11

### AREA 1 GUARDIANS AT THE GATE

Although the mausoleum can be accessed from all around, this is the formal entry to the structure. Two fifty-foot-tall limestone blocks expertly carved in singular pieces extend across the front while a low ten-foot-tall wall stretches around the remainder of the chamber. There is no roof. The entry is between the two blocks.

To either side of the entry are depictions of men with the heads of alligators holding khepesh's. The walls are intricately carved with script and glyphs. Deciphering the script is nearly impossible since the language is not spoken by mortals anymore. However, should some manner of reading be availed to the characters, these are just long love stories.

Three large scorpions are resting on the top of the blocks. They are sleeping and generally do not move to attack unless

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disturbed by a lot of noise. The scorpions are visible from several points around the complex but not from directly below it.

**Scorpions 3** (*These are neutral animals whose vital statistics are HD 4+4, AC 15, HP 26, 22, and 19, BtH +4, and Move 45 feet. Their primary attributes are physical. They attack with 2 claw for 1d6 damage and sting for 1d8 damage + poison. Special: Poison.*)

#### **AREA 2 ENTRY ROOM**

This roofless area is surrounded by a twenty-foot-tall limestone wall. The wall on the east side has been covered by a sand dune, so the wall is easy to walk over in that area. Half of this area is covered in several feet of sand. At the north end there is one large block of limestone stretching nearly 60 feet in height and 50 feet across. There is an opening in the middle offering entry to the area beyond. Engravings on the wall inside the entry depict large hippos with hands carrying wheat. The portion of the floor that is not covered with sand reveals an intricate mosaic depicting the figure of a woman handing a baby into the hands of another figure. The other figure is buried beneath the sand.

There are tracks in the sand. This is of something quite large with a central body and six legs. The tracks are of the scorpions mentioned in Area one. Atop the dune to the north are the remains of three corpses of peasants that the scorpions have been gnawing on for the past several weeks.

#### **AREA 3 SUPPLICANTS AREA**

Similar to the previous area, this area has a wall wrapping around it and a huge stone block with an entry in the center located at its northern end. The same sand dune in Area 2 extends into this area filling a good  $\frac{3}{4}$  of it with sand, making the eastern wall easy to walk over.

Engraved on the walls at the northern end of the court are guardian statues appearing as a hippopotamus with human heads and hands carrying sheaves of wheat and rice. The walls here have colorful murals and engravings depicting a monstrous creature ravaging the land and trampling over people. If examined for a time, it appears as if in one portion sacrifices are being made to the beast. The sacrifices are bodies. That particular mural ends beneath the sand dune, and its conclusion is not readable unless portions of the dune are removed. If that happens, it appears the monster was not assuaged. The monster appears as an alligator with long spikes coming from its back, a massive head, a big belly, and a clubbed tail. With a successful translation or intelligence check (CL2), the beast also appears to be flying in some parts of the story.

#### **AREA 4. ROOM OF GUARDIANS**

Again, like the previous area, this one is enclosed by a low wall though there is no dune reaching over the walls. There is also a singular block of stone at the north end of the courtyard. On either side of the court, adjacent to the entries on the north wall and south wall, are ten foot tall, black and gold statues of dog-like beasts with human heads. Each carries a khepesh raised high. The walls around the court are engraved with murals of many creatures of religious character and funerary rituals. If any

of the characters take the time to examine them or make a note of them, the funerary rituals all involve moving a boat into a river after a body is placed in a sarcophagus.

Unlike almost everything else in this mausoleum, this chamber is quite useful for the characters. Not only is there a hint as to how to finish the burial ritual of As' Wan, but the statues in the room come to the aid of the character when they are in this area and set upon by Behet or any of the wandering monsters. Once activated, they follow the characters for as long as they are alive. Once killed, they turn to dust and swirl away in the wind.

**STATUE GUARDS** (*These neutral constructs vital statistics are HD 5d10, HP 30, AC 15, BtH +5, and Move 40 feet. Their primary attributes are physical. They attack by weapon type for 1d8 damage. Special: SR 2, regeneration 2.*)

#### **AREA 5 MAUSOLEUM FOYER**

This area is quite obviously distinct from the adjacent wings. The engravings are significantly more artistic and refined. The stone is cut in larger blocks and is of a different type than the north-south wing.

The foyer is open to the north and leads to Area 4 in the south. To the west, one huge block of stone was used to form the wall. It is roughly 50 feet tall with an opening in the middle, leading to Areas 6 and 7. The depictions on the west wall are of the injustices of the god of death. If translated, it appears to be quite an angry cursing of Osiris. To the east, the wall is made of a series of large stones arranged and carved with exacting precision. The engravings on this wall are of funerary rituals. A close examination reveals that at the end of the process, a boat with a sarcophagus is being placed in a river.

#### **AREA 6 COLUMNATED APERTURE**

This area is enclosed by a forty-foot tapering wall. The top of the wall is flat. The area is packed with hundreds of columns, each spaced about two feet apart and in perfect rows. Each of the columns is intricately carved with glyphs, images, and text. If translated, the columns tell the story, in loving detail, of As' Wan as a farmer.

At the north end of this area are two Aab Set. They have dragged several corpses back here to gnaw on. They slowly move through the area and between the columns for quick attacks lasting only a few rounds, then they break off the attack and move amongst the columns only to attack again a few moments later. Their intent is to keep attacking one person using the columns as protection for other party members.

**AAB SET 2** (*These are chaotic evil magical beasts whose vital statistics are HD 6d10, HP 40, AC 19, BtH +6, and Move 100 feet. Their primary attributes are physical. They attack with a bite for 2d6 damage, two claws for 1d8 damage, or by weapon type. Special: Can cast the following number of wizard spells: 0th level – 4, 1<sup>st</sup> level – 3, 2<sup>nd</sup> level – 2, and 3<sup>rd</sup> level – 1.*)

#### **AREA 7 COLUMNATED APERTURE**

This chamber is much like that of Area 6. There are hundreds of columns arranged in rows inside the walls. All are intricately

engraved with stories. Unlike Area 6, these are ancient love stories. Interestingly, many of these stories have been lost to time. The tales would be worth much to those who care for such things, should someone take the time to translate and write them down. One could make 5000gp selling the tales to a collector. Also, for a bard, the ability to tell these tales should increase their charisma score by +3 temporarily when used in romantic connivances.

#### AREA 8 FUNERARY CHAMBER

This area is surrounded by a low wall, about 20 feet tall to the north, south, and east. The wall on the west is a single block of stone about 80 feet tall with a portal in the center. In the center of the room sits a small khufu boat about 15 feet long and 8 feet wide at its center. The boat is made of remarkably well-preserved cedar. On the rear, a banner hangs limply in the dry air. The boat sits on a stone ramp that leads west and goes through an opening on the western wall.

The walls around the room are engraved with depictions of burial rituals, tales of Osiris, prayers, and invocations.

The boat has nothing in it except a wooden stand where the sarcophagus is to be placed. The interior of the boat is scribed with hundreds of spells and invocations for the dead and wishes for safe passage into the realm of the dead. The banner on the end of the boat is embroidered with the symbol of Kha' Hamet. To determine this, one would need some magical detection ability, or it can be found in a text in the library in Paros.

The boat is here, so the sarcophagus containing As' Wan can be placed in it and then pushed down the ramp to the dry riverbed. Kha' Hamet could never go through with the ritual confining his love to the realm of the dead, so her soul has lingered here for many thousands of years. Pushing the boat down the ramp is easy, requiring no more than a combined strength of 40 to get it moving.

Behet will not fight in this room for fear of destroying the boat.

#### AREA 9 LANDING

The wall from Area 8 continues into this room to form a huge 'u' shape. The area is open to the west, where a dry river bed curves along with the desert. The ramp from area 8 continues through this room into the dry riverbed where it ends. Beside the ramp are statues of tall, thin, dog-like creatures with the heads of herons, each carrying a pruning sickle. They are painted black, gold, red, and blue. The walls are engraved with prayers to the dead and images of someplace filled with many strange creatures.

The Behet, if it has not been awoken, usually rests in this room. An ukha (see New Monsters below) resides in the dry riverbed. It comes at the sound of battle or other disturbances.

This is the landing where As' Wan's sarcophagus was supposed to be placed in the river. When the mausoleum was built the river was flowing, but it has since dried up. The ramp carries the boat to the dry riverbed. The walls depict life in the underworld and have prayers for the dead. There are several spells written

on the walls which can be copied by those so able. These are *Kept Word*, *Voice of the Ancients*, and *deific raiment*.

If the boat is placed in the riverbed with the body and sarcophagus of As' Wan, the river rises up, and the boat floats away to the land of the dead. The river remains until the following morning when As' Wan returns.

**UKHA** (*This chaotic evil elemental's vital statistics are HD 5d10, HP 35, AC 17, BtH +5, and Move 50 feet. Its primary attributes are mental. It attacks with a khepesh for 1d8 damage. Special: suffocate and throw.*)

#### AREA 10 PREPARATION OF THE DEAD

This area was used for preparing As' Wan's body for the funeral. It is a large courtyard wrapped in a 20-foot-tall wall. All along the wall are small apertures extending into the courtyard. These are covered, each being about 3 feet wide and 5 feet deep. In front of each is a large urn out of which sprout small palm plants boasting purple flowers. The fresco on the floor, though covered in sand piles in many places, depicts a massive garden filled with many plants and flowers and a river running through its center. A large wooden table rests at the northeastern end of the room. Another table is in the southeastern portion of the room. An exit is in the middle of the wall to the east.

There are 10 apertures on the north wall and 10 on the south wall. The apertures each contain a small stone shelf with a vase on it. The vases each contain an organ or body part belonging to As' Wan, such as a heart, brain, hair, toenails, etc. These palm plants grow forever; an herbalist or druid may recognize them (CL5) as useful to clerics and similar classes. The nectar of the flower is collected on cloth strips that have been blessed. Those cloth strips are then used to cast certain spells. The cloth strips are worth 100-500gp each. Each flower can produce enough nectar for blotting once per month. The cloth strips can also be used for healing. If placed on a wound, 1d10hp of damage is healed in as many rounds.

The table in the northeast corner has a dozen sharp knives and instruments used for cutting and cracking bone on it. These are funerary implements and have been blessed. They are worth 5000gp if sold to those who revere or need such items. The table in the southeast area has several jars and cloth strips on it. These are funerary items as well.

#### AREA 11 AS' WAN'S SARCOPHAGUS

This is the simplest area in the entire mausoleum yet by far the most beautiful. The forty-foot-tall wall is lovingly crafted from thousands upon thousands of black marble blocks. Two rows of white marble columns, shaped like palm trees, are arranged in the center of the room, contrasting sharply with the black marble floor. The row between them leads to a marble stand upon which sits a sarcophagus. Arranged along the north and south walls are small apertures about 10 feet wide, 10 feet deep, and 10 feet tall. There are ten on each wall. On the roof of each is a statue of a heron carrying a spear. Unlike all the other places in the mausoleum, there are no engravings or inscriptions on the walls.

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Three smaller huai hide in the most northeasterly of the apertures. They give themselves the appearance of starving kittens and eventually find the characters or are found by them. They rub against the characters, purring, and acting like, well, nice cats. They attempt to linger with the characters and follow them around, hoping to get picked up and taken care of. Although not cunning, their intelligence is more animal and predatory, built on ages of experience. They will remain with the characters for a few hours to days before attacking. They may change their appearance again and again while keeping up a ruse. They typically wait until their prey is unaware or unprepared for an attack, such as when their prey is asleep or in combat with others. If found out, they immediately turn into a particle of sand and blow away with a breeze.

The apertures all have white marble stands in them. Atop each is a single common item, such as a comb, brush, necklace, bangle, etc. All these belonged to As' Wan. They hold no particular value in and of themselves and only represent Kha' Hamet's longing for As' Wan.

The sarcophagus is quite elaborate. The wood is unrecognizable. It actually comes from the realms of the dead. It is carved inside and out with prayers for safe passage into the land of the dead and eternal peace while there. Poles stretch out from either side of the sarcophagus. These are intended to hold it while being moved to Area 8. Within is the perfectly preserved body of As' Wan. It appears she is alive. She is dressed in a white gown with her arms at her side. A coin is placed on each eye. There is an aura of beatitude about the body. On a lower table to the east of the sarcophagus is the top. It is as elaborately carved as the lower portion.

Disturbing the body of As' Wan can have disastrous results for the characters. If the coins are removed from her eyes, the body decays and turns to dust and the burial ritual can never be finished. If the body of As' Wan is lifted from the sarcophagus, the sarcophagus decays and the ritual can not be finished. If someone attempts to raise or resurrect her, she becomes an aakhu and attacks the characters.

The only proper thing for the characters to do is place the lid on the sarcophagus and bring it to the boat, then move the boat into the river. Once this process is underway, all the creatures in or around the mausoleum stop attacking and fighting. Some watch, others run into the desert. Behet pulls back and does not fight unless attacked. The monster watches as the process is finished.

**HUAI 3** (*These chaotic evil magical beasts' vital statistics are HD 4d8, HP 26, 24, and 19, AC 17, BtH +4, and Move 30 feet. Their primary attributes are mental. Their attacks are special. Special: shapechange, turn to wisp, vampiric thirst.*)

**AAKHU** (*This chaotic, extraordinary undead's vital statistics are HD 10d12, HP 100, AC 20, BtH +10, and Move 250 feet. Its primary attributes are mental. Its attacks are its special abilities. Special: drain life, fear, passwall.*)

## DESERT NEARBY

There are several keb who wander the desert nearby. They remain around the mausoleum and do not follow Behet when he is out raiding. The Keb come to help protect Behet from those who seek to kill it. They are following Geb's command. Geb is still angry at Osiris and does not want the burial of As' Wan to be completed as this riles Osiris, depresses Kha' Hamet, and causes some rancor amongst their various relations.

**KEB 6** (*These chaotic evil magical beasts' vital statistics are HD 4d10, HP 30, AC 18, BtH +4, and Move 30 feet. Their primary attributes are mental. They attack with a bite for 1d4 damage or by weapon type. They carry spears and khepeshes. Special: poison.*)

**KEB MAGICIAN** (*This chaotic evil magical beast's vital statistics are HD 4d10, HP 35, AC 18, BtH +4, and Move 30 feet. Its primary attributes are mental. It attacks with a bite for 1d4 damage or by weapon type. It carries a spear and khepesh. Special: poison, magic. It can cast the following spells as a 5<sup>th</sup> level wizard: 0th level – 5, 1st level – 4, 2nd level – 2, 3rd level – 1.*)

## BEHET

The beast, Behet, sleeps deep in the earth and only arises every 250 years. It is nearly impregnable and impossible to kill by normal weapons because Osiris has given it some blessed silver barding. After it arises, it wanders around, somewhat aimlessly, until it finds something to eat or destroy. It specifically seeks out those who are related to those who murdered As' Wan and can, in fact, smell their blood. Once Behet has the scent of someone, it attacks them relentlessly until that person is killed. It typically rests for a week after killing someone of the bloodline and returns to the mausoleum to do so.

When the characters start the adventure, Behet has just finished destroying a village and eating a few peasants. It is resting in or near the mausoleum now. Depending on how long it takes for the characters to figure out what is going on and to reach the mausoleum, Behet may attack again. If it does, it attacks in Paros for a brief time before leaving. If it attacks a second time before the characters can catch it, it attacks Sanahkt VIII, the leader of Paros. That attack may occur while the characters are gone. However, feel free to up the pace and have Behet attack sooner rather than later. It prefers to fly in and attack at dusk. If it is wounded more than 20% it leaves by flying away as quickly as it can.

The beast cannot be permanently killed in the traditional sense since it lives in the land of the dead. When it is killed, it simply melts into the sand and returns to the realms of Osiris and comes back 250 years later. For the curse to end, the funeral ritual must be completed. If the beast is not killed, but the funeral ritual is completed, the curse ends, and the beast dissipates. The beast can be defeated before its year of rampaging is finished causing it to return to the lands of the dead early. This can be accomplished through sheer strength. The chances of doing so are greatly enhanced by using the magical items located in the

crypt of Djedefra. All those magic items are useful in besting the beast in battle, especially the bow and sword of Djedefra. The other items allow the characters to keep up with Behet or confront it in combat by other means.

Behet is not a mindless killing machine and is intelligent enough to know when it is outmatched. If it is, it tries to escape combat, heal its wounds, and return later. Once someone draws blood on Behet, that person becomes his primary target. Behet will not attack anyone involved in finishing the funerary ritual of As' Wan unless attacked.

**BEHET, KHEM** (*This chaotic neutral magical beast's vital statistics are HD 10d10, HP 90, AC 20, BtH +10, Move 60/120 walk/swim. Its primary attributes are physical. It attacks with a bite for 4d12, 2 claws for 1d10 each, and a tail for 4d10. Special: It wears silver barding giving it an SR 5, +5 to AC, and proffering immunity to all attacks except from +3 weapons or better, and a movement of 60 feet per round. The barding dissipates with Behet.*)



## CLOSING

Once, or if, Behet is slain, several things need to be addressed. These are discussed below. Should any other issues have arisen that need resolved – wing it! Also, there are few permanent treasures available to the characters throughout this module. However, what they do receive upon finishing the funerary

ritual of As' Wan is significant and perhaps worth more than gold. These are listed below. However, should this not feel to be enough of a reward, then allow the player's characters to keep the items and treasure from the Makahamat, albeit slightly reduced in power since the sole purpose of their existence was to defeat Behet.

## FINALIZING THE BURIAL OF AS' WAN

Finalizing the funerary rites for As' Wan is simple. The sarcophagus needs closed and then taken to the boat in Area 8. The boat needs to be moved then to Area 9 and subsequently pushed into the dry riverbed. Once this is accomplished, the river quickly fills with freshwater and stretches for as far as the eye can see. All is silent when a wind begins to blow, and the boat begins to float down the river.

The wind is not terribly strong, but strong enough to begin moving the sand around the mausoleum. Also, if Behet is still alive at this moment, he quits fighting and slowly dissipates in the wind, returning to the realms of the dead. The wind clears the entire mausoleum of sand by the morning of the following day and returns it to its original splendor, awash in colors with all the statues having a pristine freshly cut appearance and coat of paint. As the sun rises the next morning, the boat appears on the river and floats up to the mausoleum. It is being steered by a figure dressed in robes but who has no discernable face. As' Wan is in the boat as well.

As' Wan departs the boat and walks through the mausoleum to where her sarcophagus was. She lays down and then departs the world forever to reside with Kha' Hamet. The river empties shortly after. The figure steering the boat reaches his hand out to any characters who are nearby though he does not leave the boat. This is a messenger of Osiris.

## KHA' HAMET'S BOON

As soon as the body of As' Wan ascends, Kha 'Hamet dispenses his boon. A bright light shines down upon each character for several minutes. Each character should immediately feel energized and more confident than moments before. Each character is given 5,000 experience points and is completely healed of any wounds. The CK should increase or decrease this XP reward as desired, but it should be enough to compensate for the lack of treasure in the module.

## MESSANGER OF OSIRIS

The messenger of Osiris steers the boat carrying As' Wan back to the world. He also delivers a gift to the characters for having completed this ritual. He is carrying a single copper coin for each character. Each is imprinted with the eye of Osiris on both sides, roughly made and of poor quality. The messenger either drops them on the bank or into the hand of anyone who is there to receive them.

The coins are a type of resurrection. Should a character die in the future, this boatman will come to pick up their soul to take it wherever it needs to be taken. At that moment, if the character

presents the coin to the boatman, the boatman points back and the character is suddenly resurrected with full hit points and in perfect health. The coins, once picked up, are specific to that individual and, once given to the boatman, gone forever. The coins can be passed from person to person. They can even be sold for 10,000gp or more.

## ARTIFACTS AND TREASURES

The artifacts and treasure collected from the Makahamat need to be returned, or whoever possesses them will be chased by anbapha until those who possess the treasure are killed, and the treasures forcibly returned to the tomb. Also, the horn, chariot, boots, gauntlets, and bow all lose their magical capacity once Behet has been killed or the funerary ritual completed. These items need to be returned to the tomb as well. Any items from the crypt that weren't in Area 6 are not subject to the curse.

## PAROS AND AN ACT OF GRATITUDE

Should the characters succeed in finalizing the burial or killing Behet, the leader of Paros and the people will be grateful. The characters are offered citizenship in the city and the ability to purchase a property and servants there. Much will be free to the characters for the foreseeable future because the people are genuinely grateful. However, as with everything, all good deeds go punished. If the characters begin to take advantage of the townspeople or the leadership, attitudes will change, and the characters may find themselves in the same position as As' Wan did so many ages ago.

Refer to Castle Keepers Guide for Flying Rules

Refer to Codex Egyptium for Chariot Rules

## MONSTERS

### ÁAB SET

NO. ENCOUNTERED: 1-10	SAVES: M, P
SIZE: Human Sized	INT: Average to High
HD: 6 (d10)	ALIGNMENT: Chaotic Evil
MOVE: 100 ft.	TYPE: Magical Beast
AC: 19	TREASURE: 7
ATTACKS: Bite (2d6), 2 Claw (1d8), By weapon	EXP:
SPECIAL: Magic	

"Animal Sacred, Twice Marked by Set" or Sha. Sometimes shown to be a mix between a canine or feline-like beast on all fours and occasionally resembling the beast-headed god Set. The Áab Set are a smaller, lesser version of their patron god in appearance, existing to serve him and whatever mysterious purposes he desires. It is feared by the peoples of *Kemet* that untold armies of Aab Set live beyond in *Isfet*, and rule over kingdoms and empires. Most words and hieroglyphs in the language all derive from variations of the god Set, and mean "chaos, unruly".

As the Sha, these streamlined beasts, abysmal black in color, prowl dreaded places by nightfall and only where their god has deemed

sacred. Humans try to avoid them and are fearful of the statues that represent them, or even the small images. Often, the Sha are depicted as black pig beasts, or as onager. They were depicted on war scepters and other items of battle by generals and many Pharaohs that considered themselves Set reincarnated on Earth.

**COMBAT:** They are fierce in battle, using every means to wound or kill the opponent, or worse, drag them to a place where the rest of the pack can feast on them alive.

**MAGIC:** The Áab Set are able to wield spells equal to mortal wizards. Their knowledge can reach heights of 10th Level. Those who hold such power are often in command of warriors and temples in the name of Set. Roll their level on a d10.

### AAKHU

NO. ENCOUNTERED: 1+	SAVES: M
SIZE: Medium	INT: Average
HD: 10 (d12)	ALIGNMENT: Chaotic
MOVE: 250 ft.	TYPE: Undead (Extraordinary)
AC: 20	TREASURE: 10
ATTACKS: See below	EXP:
SPECIAL: Drain Life, Fear, Passwall	

The Aakhu derive their name from two Egyptian words "aakhu" or "to become a spirit", and a similar word meaning "spirit-soul of a god or man", or "a damned soul". Lost souls in Egyptian belief are forever aimless, wandering without purpose and never able to find peace in the afterlife of Aaru. They are angry and hateful, drifting as ghosts, visiting their old former haunts and the people they knew to find peace. However, they became lost and adrift and are unable to find peace.

The Aakhu are found everywhere, but more often in the Underworld and the *Isfet*, and their numbers continually grow. Easily led by the monstrous and demonic, they can be made to do terrible things with shallow promises of delivering them to the afterlife.

These spirits do not dwell in tombs or crypts, especially in Egypt or similar settings, where the souls of the interred have passed onto the Afterlife. Instead, these spirits of the damned would be found in other locations where one would not expect them.

Bitter, they cannot be reasoned with, or bargained with, and can only be avoided or defeated by magic or holy work. Usually, the people of Egypt never speak of the Aakhu, for the topic is taboo, and speaking of them could bring their attention.

**COMBAT:** They can move through walls and other physical objects with ease; only magical barriers are a problem. In combat, this can be useful as they will simply try to touch the victim and take lives.

**DRAIN LIFE:** On touch, the cold hand of the Aakhu can take 2d20 HP instantly from a living victim each time. This is because the spirit wishes to grab onto something living and possess it for themselves. A successful constitution save negates all damage.

**PASSWALL:** This ability allows them to pass through any nonmagical wall at will.

**FEAR:** They appear identical to their corpse, in spirit form, and is horrible to behold. Anyone within 30 feet must succeed at a wisdom save or become panicked for 1 turn, suffering from the same effects as the spell fear.

### ANBAPHA

**NO. ENCOUNTERED:** 4-12    **SAVES:** M, P  
**SIZE:** Large    **INT:** Average  
**HD:** 5 (d10)    **ALIGNMENT:** Chaotic  
**MOVE:** 100 ft.    **TYPE:** Magical Beast  
**AC:** 18    **TREASURE:** 5  
**ATTACKS:** Bite (1d10), Claw (1d4), Weapon  
**SPECIAL:** Locate Dead

The Anbapha are dreaded jackal-headed beings that roam the wastes and Isfet. They are known to live in packs deep in the Duat and emerge into the mortal world at dusk from graves, tombs and other deathly places.

They resemble smaller, more human-scaled versions of their Master, Anpu or Anubis and are vicious, behaving as a pack of wild dogs. They are lured by the scent of blood and carnage, as this easily distracts them. If open graves or bodies are available, they will ghoulishly feast on the dead.

Only Anpu can command them. When controlled they aid their masters, but only as concerns the dead and the afterlife. They expertly handle coffins and ceremonial details for days to weeks at a time, so long as their master is powerful and able to control them. There have no sense of loyalty but are fed rotten flesh and rancid blood by the Anpu to keep them satisfied.

The Anbapha hunger most for human hearts, dead or alive, as they hold the most blood and the essence of the victims. They will devour hearts in a frenzy if given a chance. Monstrous and ferocious, these beings are rarely seen in Kemet.

**COMBAT:** Using both their human and jackal features, they attack with a viciousness with no mercy. Bites, claws and weapons are used with reckless abandon.

**LOCATE DEAD:** In the desert the Anbapha can smell the scent of the dead and dying for up to ten miles away.

### Huai

**NO. ENCOUNTERED:** 1-10    **SAVES:** M  
**SIZE:** Small to Large    **INT:** Low  
**HD:** 2 (d8), 6 (d8)    **ALIGNMENT:** Chaotic Evil  
**MOVE:** 30 ft.    **TYPE:** Magical Beast  
**AC:** 16, 18    **TREASURE:** 2, 6  
**ATTACKS:** Varies    **EXP:**  
**SPECIAL:** Shapechange, Turn to Wisp, Vampiric Thirst

To the Egyptians, any living thing can be just a corrupted and demonic imitation of the reality, and animals are no exception. The Huai broadly include all in the animal kingdom that can be a devilish version of the real thing.

Most of the world's ancient cultures shared this belief. To the Egyptians, it was assumed that these demonic animals would appear at first to be the real thing, but their behavior and actions would soon prove otherwise. Malicious and evil, these beasts seek to harm mortals in every possible fashion.

**Note:** Egyptian art seldom displays how something "demonic" would appear, as opposed to a normal living animal. The texts refer to many demonic beings seeking out the living and the souls of the wandering dead in the afterlife, but they are lacking in detail. The Castle Keeper can devise these demonic beasts, large or small, as needed in the scope of the story, and their purpose. They could be sent by wrathful deities, or even powerful Wizards, or have some other origin as yet not imagined in the context of ancient Egypt.

**COMBAT:** Depending on the animal, it may fight in a particular manner characteristic to that species. Regardless, it exhibits strange and odd behaviors.

**SHAPECHANGE:** Dangerous and treacherous, these demonic animals can alter their appearance to be other animals or even everyday objects for a time. Their hidden presence makes them difficult to spot until it is too late.

**TURN TO WISP:** Suddenly, if needed, the Huai can transform into a wisp of sand or straw blowing on the breeze and practically vanish from sight. They are here and then gone if given a chance to flee.

**VAMPIRIC THIRST:** Mortal living blood is too much for them to ignore, as these beings exist barely in this world and close to the next. They will seek out victims to feed on if given an opportunity. Unless stopped, they will drain 2d6 HP/turn from a victim.



## **KEB**

**NO. ENCOUNTERED:** 1-20    **SAVES:** M  
**SIZE:** Medium (6')    **INT:** Average to High  
**HD:** 4 (d10)    **ALIGNMENT:** Chaotic Evil  
**MOVE:** 30 ft.    **TYPE:** Magical Beast  
**AC:** 18    **TREASURE:** 4  
**ATTACKS:** Bite (1d4), By weapon    **EXP:**  
**SPECIAL:** Poison, Magic

The serpent-headed servitors of the god Geb, these beings are devious and are fiercely loyal to him. In appearance they are very similar to many other serpent-like humanoids in other myths, but the Keb are not represented fully in art or sources.

Where they dwell, serpents of all breeds do as well, sharing the same abode and purpose as their patron god. Typically, they stay below the earth, but are found in the desert, particularly in temples and palaces.

The Keb only communicate by hisses and strange whispers, and they display a cold emotionlessness.

The Keb are jealous and secretly hold a poisonous resentment towards Osiris, who outshone Geb. Every day, when the sun passes overhead the Keb, and all reptiles alike, gaze and admire the warmth of the fiery globe. By night, however, they go below and whisper of their unhappiness and speak of deception to replace the usurper. Geb was one of the first gods of the universe and Kemet and longs to return to his seat of power.

**COMBAT:** In battle, the Keb will strike with their long fangs or will coordinate with the others of their kind and attack with various weapons. They are efficient and waste no effort in any action.

**POISON:** A victim struck by a keb must make a successful constitution save or suffer 1d6 points of damage. A save halves the damage.

**MAGIC:** One in ten kebs can cast wizard spells and they are considered 7<sup>th</sup> level wizards and have all abilities of that class including spell casting.

## **KHEM**

**NO. ENCOUNTERED:** 1-4    **SAVES:** P  
**SIZE:** Large 40' long    **INT:** Low  
**HD:** 10 (d10)    **ALIGNMENT:** Chaotic Neutral  
**MOVE:** 25 ft., 100 ft. (swim)    **TYPE:** Magical Beast  
**AC:** 15    **TREASURE:** 10  
**ATTACKS:** Bite (4d12), 2    **EXP:**  
Claw (1d10), Tail (4d10)  
**SPECIAL:** None

A giant prehistoric crocodile with a spiked back. This is a monstrous beast that dwells in the Nile, swamps and oasis, that hungers for any prey, large or small. Its territories are vast, covering nearly a hundred miles in radius. The Khem is a creature of nightmare; a primal beast, thought to have lived in the mortal world before the Isfet was driven back by the Pharaohs, which then simply refused to leave.

So great was the beast that it took an entire village or two with an army to drive it away or kill it. People in Kemet shudder at the thought of encountering this enormous crocodile alone, or even worse, in its legendary breeding grounds. No one knows the exact locations of its breeding grounds. Some claim the Khem breed in the Isfet, while others the Source of the Nile, or in the Duat. The story is same however: claim hundreds to thousands of these monsters swarm their shores and waters.

**COMBAT:** The Khem attack as all crocodilians do: by ambush, lunging at prey, mouth wide open. Once a bite is made, they spin wildly and rip to pieces the prey or foe.

## **SCORPION, GIANT**

**Number:** 1-6    **Special:** Poison  
**Size:** Large    **Int:** Low (animal)  
**HD:** 4+4    **Alignment:** Neutral  
**AC:** 15    **Type:** Monstrosity  
**Saves:** P    **Treasure:** 2  
**Move:** 45 ft.    **XP:** 90+4  
**Attacks:** 2 claw (1d6) and sting (1d8 + poison)

**Combat:** Giant scorpions are fearless in combat, viciously attacking any smaller creatures, who they view as food (including humans and demihumans). They usually will not fight to the death, however, and will withdraw if seriously injured.

**Poison:** A giant scorpion's sting injects a serious neurotoxic poison that deals 1d8 damage and causes 1d6 points of Strength damage. A Constitution saving throw negates the Strength damage, which otherwise returns at a rate of 1 point per day.

## **TEKA-HER**

**NO. ENCOUNTERED:** 1-4    **SAVES:** P  
**SIZE:** Large    **INT:** Average  
**HD:** 6 (d10)    **ALIGNMENT:** Chaotic Neutral  
**MOVE:** 30 ft.    **TYPE:** Magical Beast  
**AC:** 18    **TREASURE:** 6  
**ATTACKS:** Bite (6d10)    **EXP:**  
**SPECIAL:** Blind/Illuminate, Poison

These large serpents are servants of the goddess of the same name. They dwell deep in temples and in other vast, stone structures, often protecting sacred treasures. Vaguely resembling a cobra, these "Nib-Her" ("Flaming Face") guardians possess a unique trait of a bright light that can be summoned once their large hood is opened. A strange, golden-white flame ignites between the hood and the top of the serpent's head.

Granted from their patron goddess, these magic lights can harm and banish the evil and corrupt denizens of the darkness and Underworld. Those who trespass in their protective domains risk being attacked; once they take notice the Teka-Her pursue the foe aggressively and cast the glow, then bite and inject poison, if possible.

Sensing evil, they will react and quickly defend their territory. This doesn't mean they will side with others who are of the same alignment, but if the dangers are in common, they may temporarily join forces. The glowing cobras rarely are on the



surface world, feeling more comfortable underground, or in the Underworld itself. Their existence among mortals is rumored, but mostly doubted, as none has ever seen a Teka-Her in the mortal world.

**COMBAT:** Having great intelligence, the Teka-Her will not fight like common serpents. They use strategy and opportunity to take down an enemy.

**BLIND/ILLUMINATE:** A single circular scale on its head, between the two halves of the hood, is the source of the mystical light. The Teka-Her can choose to call upon this glow to either bring light to darkness and banish various beings of darkness, or more powerfully, to blind. If cast to blind, those who gaze into the light must make a constitution check or be blinded for 1d10 turns. The light also acts as a cleric's turn ability.

**POISON:** Intense, divinely-influenced toxins are located in the venom sacks. The fangs are long and jagged, with many smaller, outward-jutting hooks to catch flesh and veins. Anyone struck must make a successful constitution save or suffer an additional 1d10 points of damage.

#### **UKHA**

<b>NO. ENCOUNTERED:</b> 1+	<b>SAVES:</b> M
<b>SIZE:</b> Large to Giant	<b>INT:</b> Low
<b>HD:</b> 5 (d10)	<b>ALIGNMENT:</b> Chaotic Evil
<b>MOVE:</b> 50 ft.	<b>TYPE:</b> Elemental
<b>AC:</b> 17	<b>TREASURE:</b> 5
<b>ATTACKS:</b> Weapon	<b>EXP:</b>
<b>SPECIAL:</b> Suffocate, Throw	

The Ukha is a demon that dwells in the hot winds of the desert and spins to awaken in a revolving cyclone of grinding sand.

They lay sleeping until disturbed, or until woken by negative thoughts or the actions of those who pass nearby.

Once stirred, the Ukha first appears as a normal whirlwind of sand, and then becomes more aggressive, targeting foes that anger it. They spin and move in a dance of death, heading towards those who first initiated the encounter. Deep within is a haunting growl, almost a roar, that grows louder. The demon inside is nothing more than wind with scarcely a form able to churn the sands, but it is able to wield a weapon.

In many reaches of the desert, the Ukhat live in large populations, and several can rise to attack their trespassing enemies. Little can slay or defeat them in the typical sense, as they are composed only of sand and wind, but magical weapons or attacks are effective against them.

**COMBAT:** The Ukhat twist and weave in order to engulf the intended victim, leaving little option for defense. At times, the demon within will use a weapon and be sporting in its handling of others. If many Ukhat are present, they will gang up on the few.

**SUFFOCATE:** Using the swirling sands and winds, they will force it down the throats of the victims. If this occurs, the target must make a constitution save or go unconscious for d12+3 minutes and slowly die from suffocation. Their lungs will be filled with sand up to their mouth unless they are woken or otherwise rescued.

**THROW:** The Ukha demon inside will sometimes hurl the victim great distances to cause harm and disorientation. To resist this, the target must make a strength check or be thrown 2d20 feet and take 3d4 damage on impact.

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# CASTLES & CRUSADES

## BEHET'S RAMPAGE

Kha 'Hamet, the demi-god, loved the mortal As' Wan like no other. After she was slain, Kha 'Hamet could not finish the funerary ritual and so, left her unburied and she was denied her afterlife. Kha 'Hamet cheated Osiris of his bounty and in a rage, Osiris plagued the lands of As' Wan and all her people. Osiris unleashed a beast upon them, and all was laid waste. Though the memory of men is short, the gods do not forget, and Osiris bid the beast return every 250 years to hound As' Wan and Kha 'Hamet's children and all their descendants.

And so it has been for ages.

The beast has returned, hounding the people, hunting them, and slaying the unwary. All have fled to town of Paros, fearing Osiris' curse and waiting for aid.

This module is designed for 4-5 characters of 7th-8th level. A cleric or similar class is useful for the successful completion of the module.

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