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ADVENTURE

Advanced Dungeons & Dragons[®]
2nd Edition

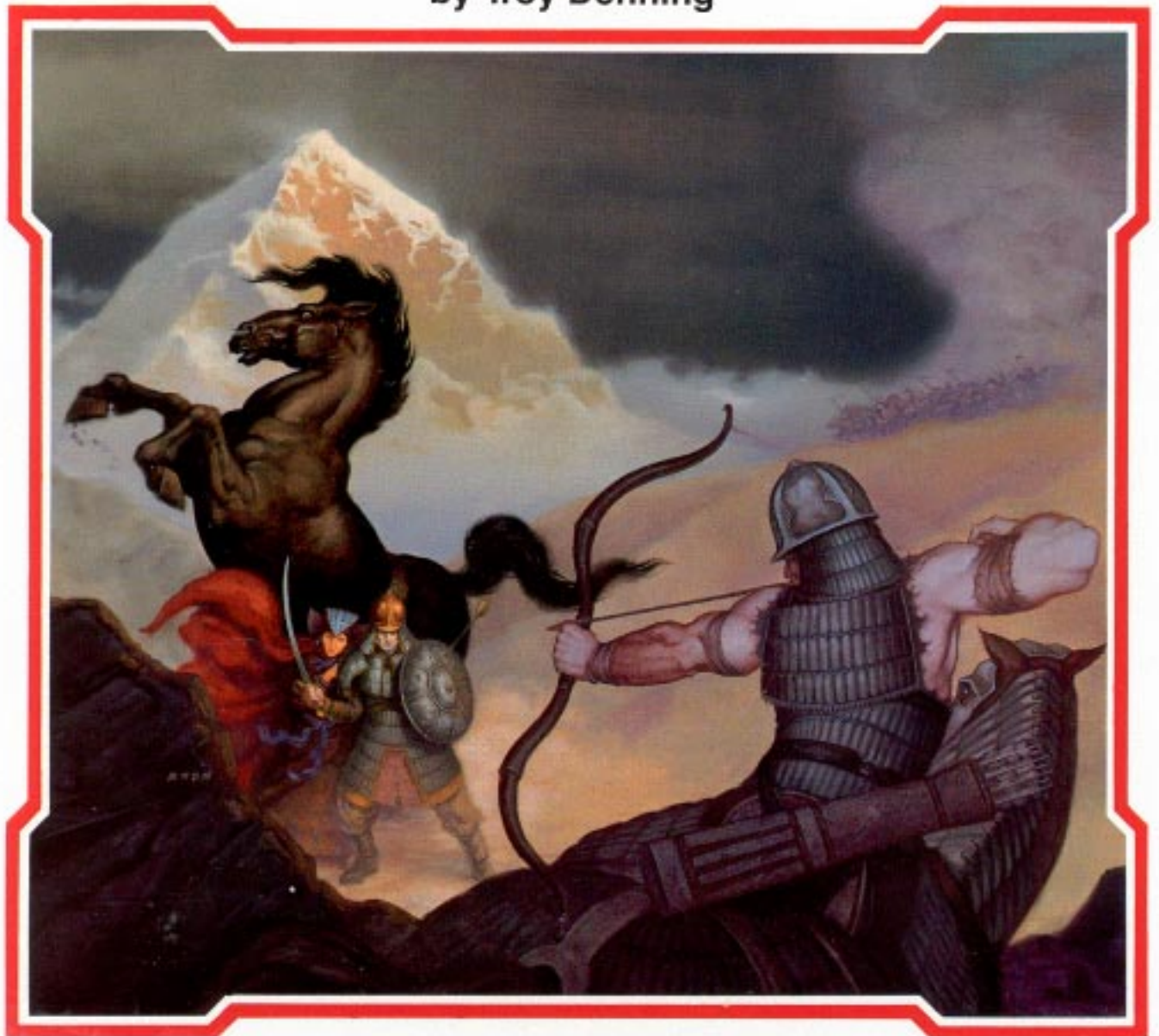
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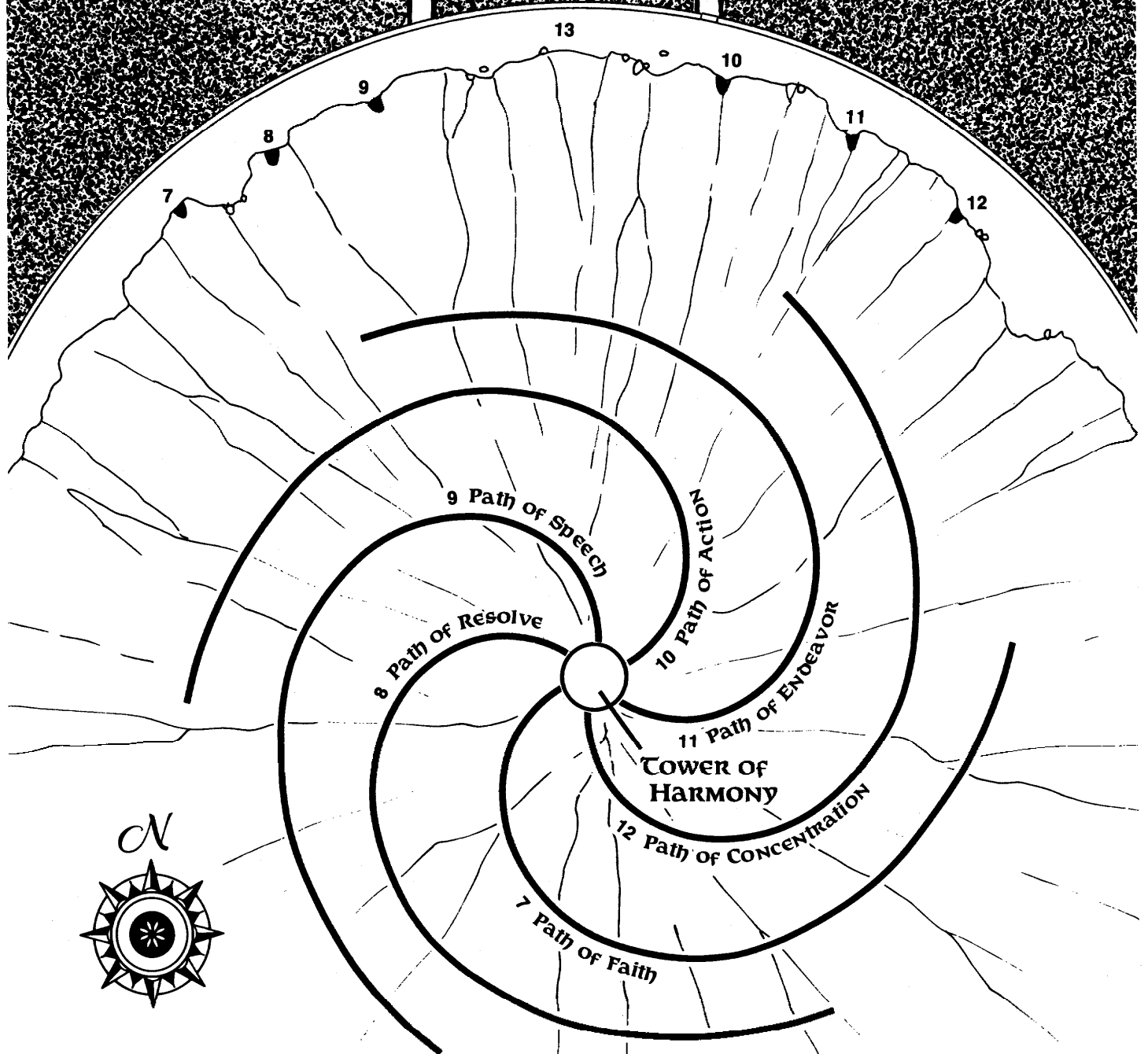
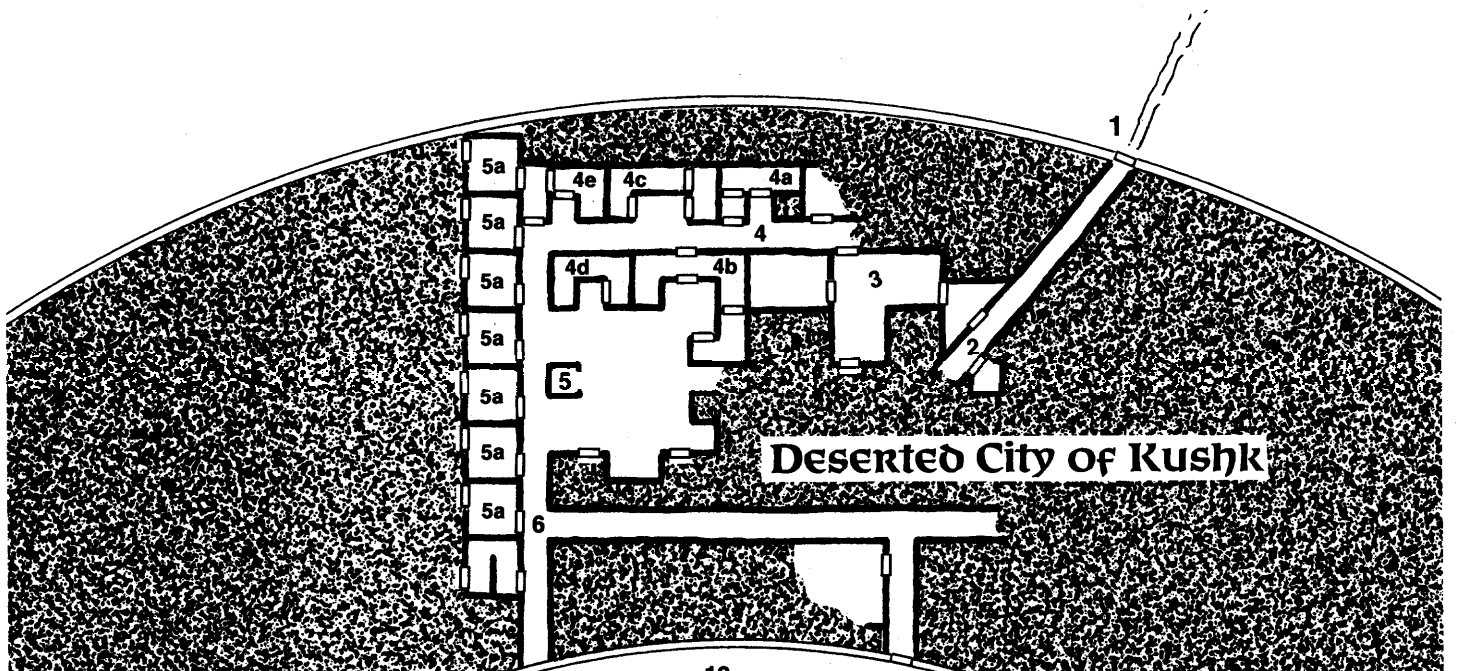


Official Game Adventure

Storm Riders

by Troy Denning





Advanced Dungeons & Dragons
2nd Edition



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by **Troy Denning**

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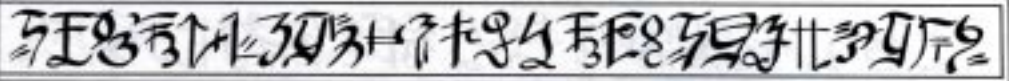
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Introduction

In all the unexplored vastness of Toril, it would be pleasant to believe that one small corner was free from

the strife spawned by warring lords and the suffering begot by power-hungry potentates. It would be comforting to know that in some distant land, roguish knaves and remorseless miscreants did not prey upon honest men, that in some distant place thieves found no profit in stealing and murderers had no call to lift their bloody weapons.

In fact, though few know of its existence, there is such a place within the Realms. It lies deep within the Katakoro, an enormous range of mountains situated along the southern edge of the wilderness separating the lands of Faerun from those of Kara-Tur. Located south of the caravan routes connecting the east and west, the fabled nation of Ra-Khati is hidden from view on three sides by the Katakoro's lofty peaks. On the fourth it is protected by a deep river gorge.

The dominion of Ra-Khati is a fertile land with an abundance of mineral resources. By anyone's standards it is a rich and bountiful country. Food and building materials are plentiful, so no man, however modest his station in life, goes hungry or lacks a roof over his head. Gold and jewels are so common that they have lost their value as jewelry and money. Among the Ra-Khatians, greed has become an all but forgotten human emotion.

Ra-Khati's wealth is a mixed blessing, however. It is a tiny country that could easily be conquered by almost any large nation—which would certainly happen if her wealth were common knowledge. Ra-Khati's leaders have responded to this danger with subtlety rather than force: they have closed its borders, hiding its very existence from all who might wish to bring it harm.

Ra-Khati's ruse has protected it from harm for centuries, blanketing the land in shrouds of secrecy. But Toril is a wild place, driven by the enormous aspirations of rapacious men. The time has come when the Hidden Kingdom can hide no longer, when it must meet the brutal world of which it is part.

Oddly, Ra-Khati's fate will fall to a small group of explorers—your player characters—who must make sure that this meeting does not destroy the world's one peaceful corner.

How to Use This Book

Storm Riders is the first installment in the Empires Adventure Trilogy, which also includes the

Black Courser and *Blood Charge* adventures. The Empires Adventure Trilogy is a series of AD&D® game adventures set in the FORGOTTEN REALMS™ campaign setting. They concern events derived from the Empires Novel Trilogy: *Horselords*, *Dragonwall*, and *Crusade*, also published by TSR.

Storm Riders contains a 64-page adventure book (you're reading it now), a color mapsheet, and a cover gatefold. The gatefold contains descriptions of three important non-player characters. If you wish, carefully use scissors to cut the gatefold off the cover, then cut along the dark lines to separate each character onto an individual card.

The color mapsheet shows Ra-Khati, Solon, and the surrounding rugged country. For this adventure, only Ra-Khati is important, but the surrounding terrain will prove important should your party venture outside the Hidden Kingdom's borders. This map also shows in greater detail some of the terrain discussed in *The Horde* campaign set.

The 64-page booklet is the heart of *Storm Riders*. Before beginning play, read this book to familiarize yourself with the plot of the adventure. Don't try to memorize the entire thing, however. Simply familiarizing yourself with the story and organization of the book will insure an enjoyable adventure. If you don't have enough time to read the entire adventure, read at least the introductory material and, before each session, the encounters you plan to use.

Portions of the adventure are made up of a series of encounters. Each encounter is divided into sections: boxed text, GM's notes, and statistics (when needed). As an encounter begins, read the boxed text aloud. This sets the scene for the players.

The GM's notes detail the action of the encounter, describing such things as combat tactics, non-player character personalities, and treasure to be found. Often, the GM's notes are divided into subsections by bold subtitles.

The statistics are located at the end of the encounter, where you can find them easily. Note that the statistics sections do not include information on the monsters' morale. Unless indicated otherwise, all monsters in *Storm Riders* attack until destroyed—or until the party is destroyed! Some special magical items are also described in the statistics sections. These items have unusual properties and it may be necessary to consult their descriptions at a later point in the adventure.

Finally, two special creatures, Gaumahavi the Purple Dragon and Sandiraksiva the Black Courser, are described following this introduction.



Because the territory in which *Storm Riders* occurs is closer to Kara-Tur than to Faerun, many of the characters and monsters the party meets will be of an oriental nature. In many instances, you will find it useful, but not necessary, to refer to the *Oriental Adventures* reference book. Some spells listed for the NPCs in *Storm Riders* are from *Oriental Adventures*—if necessary use spells you feel are appropriate from the *Player's Handbook* instead.

A few terms that might be confusing if you have not read *Oriental Adventures* are defined below:

- Sohei: Sohei are warrior priests, though more warrior than priest. They protect monasteries and sometimes have limited magical ability.
- Wu-jen: Wu-jen are sorcerers and magicians.
- Shukenja: Shukenja are holy men or priests.
- Lamellar armor: This is a form of armor made of successive layers of protective material, such as hardened leather and small metal plates. A person wearing lamellar armor usually has an AC between 7 and 4.

DM's Synopsis

Read through this synopsis before beginning play of *Storm Riders*. It gives a complete overview of the flow of events for this adventure.

As the adventure begins, the player characters are chased into the Hidden Kingdom by an army of barbaric horsemen. They are rescued by a band of monks and taken to see the Dalai Lama of Ra-Khati, who assumes the army belongs to his archenemy, the Raja Ambuchar Devayam of Solon. The Dalai Lama thanks the party profusely for alerting him to this danger, then promises to repay them with many fabulous gifts.

Before the party receives its reward, however, they learn that the Dalai Lama has decreed they can never leave Ra-Khati. When they attempt to confront the Dalai Lama over this issue, however, they are interrupted by a messenger from Solon. The messenger demands that the Dalai Lama pay tribute to the Raja in the form of the Dalai Lama's daughter, Princess Bhrokiti, and his favorite horse, the fabled Black Courser. Otherwise, the messenger threatens, the Raja will invade Ra-Khati with the mighty army assembled on the border. To add more weight to his threat, the messenger also reports that his master has awakened the purple dragon, Gaumahavi.

The Raja is bluffing. Though he has awakened the purple dragon, the army on Ra-Khati's border does not belong to him. It is actually the southern flank of an immense horde of barbaric horsemen moving to attack Ra-Khati's northern neighbor, Khazari. When the Raja heard of the army's presence, he decided to try bluffing the

Dalai Lama into yielding his daughter and the Black Courser. With Princess Bhrokiti in his control, the Raja feels he will be in a position to blackmail the Dalai Lama into making concessions that will result in the eventual capture of the Hidden Kingdom.

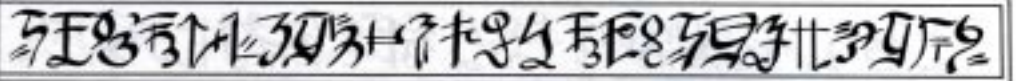
Unfortunately, however, the Dalai Lama does not realize that the Raja is lying. With great reluctance, the Dalai Lama agrees to send the tribute. He loves his daughter, and is not anxious to part with the Black Courser, but Ra-Khati's feeble forces cannot defeat 40,000 warriors—especially with the purple dragon ready to reinforce them.

At this point, the Dalai Lama makes a proposal to the player characters. In return for delivering his daughter and the Black Courser safely to Ambuchar Devayam (or, alternatively, destroying the Raja), the Dalai Lama will grant them their freedom.

The rest of the adventure concerns the party's journey to the deserted city of Kushk, where they are to meet the Raja's emissaries. Along the way, they meet a group of humanoid deserters from the barbarian horde and may learn that the army does not belong to the Raja. They also meet Gaumahavi, who tries to convince them to release the Black Courser. (There is a special relationship between Gaumahavi and the Black Courser, described in "New Monsters.")

When the party finally reaches the deserted city of Kushk, they find the Raja's emissaries slain. They have been killed by the barbarian army, which, until recently, was camped outside Kushk. Upon investigating the deaths, the party learns that the emissaries were carrying a small treasure in magical items that were to be given to the princess as bridal gifts. When the Tuigan army appeared, the emissaries hid these gifts in a red tower that overlooks the city. Bhrokiti insists upon recovering her gifts. Forced to leave the Black Courser behind (if they still have him), the player characters begin a perilous trip through the deserted city.

What the party finds in the tower is much more important than the gifts, however. As it turns out, the city was destroyed by Gaumahavi over 50 years ago. At the last minute, the abbot developed a powerful magical item, the *Prism of Kushk*, which he believed was capable of capturing the purple dragon. Unfortunately, he perished before testing his theory, leaving the prism behind. The party now possesses that potent weapon which they can employ in defending



Ra-Khati and themselves, as necessary.

Unfortunately, as they leave the city, the barbarian army returns. The barbarian general,

Hubadai, conscripts the player characters as guides, for he wishes to pass through Ra-Khati with his army undetected. To accomplish this, he needs to make use of the Princess' knowledge.

As the general explains his plan, the party discovers that he is ultimately Gaumahavi's master. When he claims the Black Courser for himself as well, Gaumahavi turns on her captors and, mad with rage, begins slaying all humans within sight. The party must use the *Prism of Kushk* to capture her.

The adventure ends with the barbarian general offering his gratitude to the party-but still insisting that they lead him through Ra-Khati, the subject of the next adventure in the Empires Adventures Trilogy, *The Black Courser*.

New Spells

Ra-Khati is a strange and mystical land with its own gods and magic. Two new priest spells are introduced in this adventure. Since they are derived from ancient traditions unique to Ra-Khati, you may not wish to allow common use of them in your campaign.

Smoke Bridge (Elemental, Fire) (5th Level Priest)

Range: 300 Yards
Components: V,S,M
Duration: 1d4 turns
Casting Time: 4 rounds
Area of Effect: Special
Saving Throw: None

To create a *smoke bridge*, a priest (usually a shaman) calls upon the elemental spirits of fire. The material component of this spell is the smoke of a burning fire, which the priest shapes into a bridge of the desired shape and length (but no more than 300 yards long). Once the bridge is shaped, it becomes as solid as a comparable bridge of stone, and stays that way for the duration of the spell. Note that the spell can also be used to create a similar staircase or ladder of equal length and stability.

When the spell ends, the smoke returns to its original gaseous form and slowly drifts away.

Karma Curse (Charm) (7th Level Priest)

Range: 1 yard/ level
Components: V,S
Duration: Permanent
Casting Time: 1
Area of Effect: 1 person/ level
Saving Throw: None

A *karma curse* gives the caster a tangible guarantee that the person affected will not commit a breach of ethics against him.

Specifically, the caster must decide when casting the spell which of these areas of ethics it will secure: truth, theft, murder, or the breaking of a promise. A person affected by a *karma curse* insuring truth cannot lie to the caster. If the *karma curse* insures against theft, he cannot steal from the caster. If it insures against murder, he cannot murder the caster. If a *karma curse* is placed on a person who has made a promise to the caster, he cannot break that promise. If the person affected by a *karma curse* violates its conditions, he will suffer an experience point loss of 100 points per round until he stops violating it. If the action committed cannot be reversed, he will lose only enough points to drop one experience level. The curse still exists, however, and future losses of experience points will still be possible. While losing experience points, the victim will be aware of what is happening, but perhaps not why unless he is aware of the curse. Experience points can only be regained by performing an act of contrition equivalent, in the DM's judgement, to the act which resulted in the activation of the curse in the first place.

The caster is not required to tell the target about the spell, but must inform him that he is expected to behave in a manner that will not activate the spell (example: "I expect you to keep your word, my friend").

Karma curses cannot be removed by *remove curse* spells. Due to the personal nature of the spell, a *karma curse* cannot be cast for anyone but the caster.

Karma curses can only be cast by non-evil clerics. On Toril, only followers of the Padhran faith utilize this spell, though other deities may grant it to followers demonstrating a genuine need for its peculiar properties.

Beginning the Adventure

Ra-Khati is located in the middle of the unexplored mountainous wilderness between Faerun and Kara-Tur. In order to begin the adventure, your player characters' party must somehow be moved from their present location to the middle of this mountainous region.



If you are already running a wilderness campaign, this should prove easy. Simply describe the terrain as growing colder and more rugged, then begin the adventure with Part I, “A Fabled Land.”

However, if your characters are presently tucked away in some civilized corner of the world such as Arabel, moving them all the way across Faerun past Thay and Rashamen may prove more difficult. There are several ways to handle this problem.

Perhaps they were offered an opportunity to accompany a party of explorers on an expedition to the mysterious East. The journey would have passed without incident until the party was separated from the rest of the company by some cataclysmic event (such as a freak storm, a huge stampede of wild beasts, or an attack by barbarian raiders). The adventure would begin shortly after the separation.

Alternatively, the party might have heard rumors of a wealthy land hidden away in the mountains to the east. *Storm Riders* could begin after a

long and fruitless journey that resulted in the party’s current location. If you wish, you could even run a series of adventures describing the trials and tribulations of coming this far. *Bloodstone Lands*, *The Red Wizards of Thay*, and *Old Empires* would all be useful resources for such a series of adventures.

However the party comes to find itself alone in the middle of the unexplored wilderness between Faerun and Kara-Tur, they are sure to find Ra-Khati a mysterious and challenging land. Begin the adventure with Part I, “A Fabled Land.”

Creature Variations Table

Name	AC	Move	hp	Size	HD	#AT	Dmg	THAC0	AL	XP	Special
Byubo’s Brass Statue *	2	6	61	10’ (L)	6+1	1	4d10	15	N	1400	Hit only by +1 or better magical weapons.
Sogi Kora*	0	12	24	6’ (M)	6	2	1d6+4/ 1d6+4	15	LN	800	On Thac0 roll of 20, seizes and throws opponent. When hit, weapon must save vs. crushing blow or be destroyed (7 or better for metal).
Stone Padhrasattva*	5	12	50	8’ (L)	9	1	2d10	11	LN	2000	Immune to <i>hold</i> , <i>sleep</i> , <i>charm</i> , <i>mind control</i> , <i>fire</i> . Hit only by +1 or better magical weapons. Spells: <i>color spray</i> , <i>dancing lights</i> , <i>chill touch</i> , <i>deafness</i> (once per day).
Winter Troll	4	12	30	7’ (L)	6+6	3	1d6/1d6/ 1d12	15	CE	1400	Immune to fire. Regenerates 3 hp per round. Will suffer 2d6 damage from a bucket of water.
Glacier Troll	4	12	32	8’ (L)	8	4	1d6/1d6/ 1d12/1d12	13	CE	3000	Immune to fire. Regenerates 3 hp per round. Will suffer 2d6 damage from a bucket of water.
Katakoro Vulture	6	48 f	16	18’ wings (L)	4	3	1d6/1d6/ 1d10	17	N	175	None.
Coombe Giant		14	42	10’ (L)	10	2	1d8+4/ 1d8+4	11	NE	2000	Can use two weapons. Can only be knocked off its feet on a roll of 20.
Canyon Stirge		18	5	1’ (T)	1+1	1	1d6 per round	17	N	175	Attacks and saves as a 4HD creature.
Mountain Naga		12	20	12’ (L)	10	2	1d6/ deathgaze	11	N	4000	deathgaze (save vs. death magic).

Spells: *color spray*, *chill touch*, *magic missile*, *spook*, *fog cloud*, *detect invisible*, *infravision*, *cause fear (x2)*, and *hold person*.

*Golem variation.

Gaumahavi, Greater Purple Dragon



CLIMATE/TERRAIN:	Subarctic desert, high mountains
FREQUENCY:	Very Rare (unique)
ORGANIZATION:	Solitary
ACTIVITY CYCLE:	Any, but most active at twilight
DIET:	Special (Carnivore)
INTELLIGENCE:	Exceptional (15-16)
TREASURE:	Nil
ALIGNMENT:	Neutral

NO. APPEARING:	1
ARMOR CLASS:	- 2
MOVEMENT:	15, Fl 40
HIT DICE:	16 (128 hit points)
THACO:	5
NO. OF ATTACKS:	3 or dust storm and/or spell
DAMAGE/ATTACK:	1-8/1-8/5-30
SPECIAL ATTACKS:	Special
SPECIAL DEFENSES:	Only hit by +3 or better magical weapons in astral (dust) form.
MAGIC RESISTANCE:	35%
SIZE:	G (125' long)
MORALE:	Fanatic (19)
XP VALUE:	18,000



Gaumahavi is a unique type of dragon. Though her long, snaky form is similar in appearance to that of an oriental dragon, she has little in common with them.

Thousands of years ago, Gaumahavi was the pet leop-ard of Surtava, the famous Ulgarian prince who gave up his power and wealth to seek enlightenment as a beggar, and who founded the Padhran religion now followed by the citizens of Ra-Khati. As a result of her close contact to the Padhra, Gaumahavi developed a soul. This newfound soul set Gaumahavi on a series of incarnations; her present incarnation is that of a great purple dragon.

Combat: In battle, Gaumahavi is a cunning predator who approaches combat in much the same way she approached hunting in her previous lives as predators. She uses her spells and breath weapons to disable her opponents, then keeps her exposure to a minimum while moving in for the kill.

Gaumahavi is the Great Dragon of the Desert Winds. As such, she has complete control over air currents within a 500-yard radius, and twice per day can create five rounds of dust storm causing 2d4 points of damage per round and knocking the victim off his feet (save vs. breath weapon for half damage and to retain footing). Gaumahavi's breath weapon, which she can use up to nine times a day, consists of a great cloud of powdery purple dust 100 feet long. This cloud is 5 feet in diameter at the base and 50 feet at the end. It does 8d10 points of choking damage to any breathing creature (save vs. breath weapons for half damage).

She can polymorph into any predatory animal or assume astral form at will. When in astral form, a shadow of her body, in the form of purple dust, remains on the Prime Material Plane. This form can only be struck by +3 or better magical weapons. By dissolving one dust body and forming another in a different part of the world, she is able to move over great distances instantaneously.

Gaumahavi can cast the following spells once per day: Wizard: 1) *color spray, gaze reflection*; 2) *darkness, 15' radius, whispering wind*; 3) *blink, wind wall*; 4) *dimension door, rainbow pattern*; 5) *telekinesis, teleport*; 6) *control weather, project image*; 7) *reverse gravity, vanish*.

Priest: 1) *animal friendship, locate animals or plants*; 2) *snake charm, speak with animals*; 3) *hold animal, summon insects*; 4) *giant insect, repel insects*; 5) *animal growth*.

Habitat/Society: Gaumahavi prefers to inhabit arid lands at high altitudes. She is by nature a solitary creature who avoids contact with men, though she is occasionally coerced into cooperating with certain powerful individuals. A nomadic huntress, Gaumahavi does not collect treasure.

Ecology: In astral form, Gaumahavi draws her sustenance from the mystic energies of Toril. However, in normal corporeal form, she is a voracious carnivore.

Sandraksiva, The Black Courser



CLIMATE/TERRAIN:	High mountain meadow/tundra
FREQUENCY:	Very Rare (unique)
ORGANIZATION:	Solitary or herd
ACTIVITY CYCLE:	Day
DIET:	Special
INTELLIGENCE:	Average (8-10)
TREASURE:	None
ALIGNMENT:	Neutral

NO. APPEARING:	1
ARMOR CLASS:	2
MOVEMENT:	28, Fl 30
HIT DICE:	8 (45 hit points)
THAC0:	13
NO. OF ATTACKS:	2 or breath weapon
DAMAGE / ATTACK:	1-8+7/1-8+7/or5-30 (breath)
SPECIAL ATTACKS:	Breath weapon
SPECIAL DEFENSES:	Only hit by +1 or better weapon
MAGIC RESISTANCE:	55%
SIZE:	L (8' at shoulder)
MORALE:	Fanatic (19)
XP VALUE:	5,000



While accompanying Prince Surtava on his search for enlightenment, Gaumahavi (see her entry) bore a litter of cubs. Like its mother, one of those cubs developed an animal soul and began a series of reincarnations. That cub was Sandiraksiva.

Currently, the cub's enchanted soul inhabits the body of a supernatural black stallion. Unfortunately for Sandiraksiva, this fact has not eluded the Raja of Solon, Ambuchar Devayam. The Raja captured Sandiraksiva and used him to coerce his mother, Gaumahavi, into aiding him in the first war between Solon and Ra-Khati. During that war, Sandiraksiva was captured by the Dalai Lama, who had no idea of the stallion's true nature. Since then, the magnificent horse has remained imprisoned in the Dalai Lama's citadel.

As his great size might suggest, Sandiraksiva is exceptionally strong, and he can carry or pull as much as any two normal draft horses. He is also extremely fast, and can easily outrun even the fleetest riding horse. Unlike most horses, he has split hooves and can climb the rocky environment of the Katakoro Mountains with ease.

Combat: Sandiraksiva is not aggressive by nature, but will fight tenaciously for his freedom. In combat, he uses his forehooves to lash out, and will resort to his breath weapon when pressed.

In addition to his great strength, Sandiraksiva has several special abilities. Every other round, he can fly up to 800 yards (then he must pause and rest for a round). His most potent weapon is the fireball he can breathe once per day for 5d6 points of damage (save vs. breath weapon for half damage).

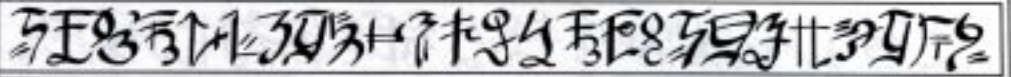
Because of his enchanted nature, Sandiraksiva cannot be hurt by anything short of magic or magical weapons of +1 or better.

Habitat/Society: Although he would prefer to graze the high altitude meadows and tundra lands of the Katakoro Mountains, Sandiraksiva has been imprisoned by either the Raja of Solon or the Dalai Lama for the last 50 years.

During most of this adventure, he will be confined to an immense iron cage that has been sealed to prevent tampering. This cage cannot be damaged by anything except magic or magical weapons, has been *wizard locked* and trapped with a *glyph of warding* by the Dalai Lama himself, and has been especially enchanted so that the entire structure acts as a *ring of spell turning*—with the addition that it is 75% likely the entire spell will rebound on the caster (see the description for the *ring of spell turning* in the *Dungeon Master's Guide*).

Once out of the cage, Sandiraksiva will attempt to assemble a brood of mares. He will not tolerate the presence of any other stallions in this herd.

Ecology: Like most horses, Sandiraksiva eats grass, grains, hay, and the like. However, the Black Courser's supernatural strength, speed, and powers are energized by the light of the moon. If he is not exposed to moonlight for a substantial period each night, he begins to lose his strength. This loss corresponds roughly to the amount of moonlight he missed. For example, a 30% reduction in exposure results in a 30% loss of movement, damage, flight capability, etc. On totally moonless nights he lapses into complete inactivity, but since he knows when they will be, takes precautions beforehand, when possible. Strength is recovered in 1d6 rounds as soon as he returns to full moonlight.



Part I, A Fabled Land

As the adventure begins, the party is near the western border of Ra-Khati.

This legendary kingdom is hidden within the impenetrable Katakoro, the vast range of mountains which separates Kara-Tur from the Eastern Shaar.

Event 1: The Horde

After many days of riding over lonely steppe lands, the terrain has grown more rugged. The rolling grass plains have slowly become rocky ridges and stark hills. The ridge the party is presently ascending is the highest so far. It is barren of all vegetation but lichens and an occasional clump of gray brush. A cold wind sweeps down from the summit, as if trying to keep unwelcome guests off of its lofty heights.

DM's Notes. It requires another fifteen or twenty minutes to reach the top of the ridge. As the PCs ascend, their vantage point allows a view down into the valley out of which they have come. Three dozen horsemen are riding down the valley, the first human beings the party has seen in many days.

Assuming the PCs continue moving upward, they see an increasing number of riders: at first a hundred, then several hundred, then more than a thousand. Finally, by the time the party reaches the top of the ridge, a vast tide of figures—forty thousand—is moving down the valley.

PCs who look down the other side of the ridge see that it falls away steeply. A half-mile down the slope, it drops into a deep river gorge. Though the bottom is not visible, the chasm appears a few hundred yards wide.

The Tuigan. The horde of riders is a Tuigan army under the command of Hubadai Khahan, one of the sons of the great leader, Yamun Khahan. It is moving south to cover the flank of the great horde as it invades Ra-Khati's northern neighbor, Khazari.

If the PCs use some means, such as a spy glass or magic, to look more closely at the riders, they may be surprised by what they see. Riding small, sturdy horses, the Tuigan are themselves rather short and stocky. They have broad faces with prominent cheekbones and widely-spaced, oriental eyes. Their noses are flat and small, with large nostrils. Long mustaches drape off their upper lips, but their beards are light and stringy. All but a few are identically dressed in fur caps and long

leather coats, the left flap carefully fastened over the right. They all carry compound bows with several quivers of arrows, a light lance, and a long, slightly curved sword. The vanguard includes about a thousand assorted humanoids, including hill giants, ogres, and hobgoblins.

Spotted. After the PCs evaluate the army, or if they call out to or move toward the first riders, the Tuigan notice the party. Hubadai immediately dispatches three jaguns (squads of 100) to capture or kill the PCs. One jagun rides directly for the PCs, while the other two go right and left in order to cut off the party's escape route. The only direction left to flee is over the top of the ridge, directly away from the Tuigan army but toward the deep gorge.

If the PCs do not flee immediately, the riders draw their weapons and force their horses to gallop up the steep slope. PCs not fleeing are attacked by the first jagun.

Event 2: Trapped

The other side of the barren ridge descends so steeply that boulders bound down the slope with every step. At the bottom of the hill, the rocks drop into a river gorge—a gorge so deep its bottom cannot be seen. On the other side of the gorge, a stark bank leads to the summit of another ridge. You can barely make out a lone figure with a small fire on the far side of the gorge.

DM's Notes. The gorge is 300 yards wide. It marks the western boundary of Ra-Khati, though neither the PCs nor their Tuigan pursuers have any way of knowing it. The raging currents of the Jumpa River fill the gorge bottom from wall to wall.

There is no way to cross the gorge within a hundred miles of this location, and certainly not one within sight. The figure with the campfire is Princess Bhrokiti of Ra-Khati, who has run away from her father's palace and is attempting to leave her country. Needless to say, she is quite surprised to see the PCs, and will take an interest in observing their plight. At this time, Bhrokiti will not respond to the player characters, even if they can communicate with her from this distance.

Jagun. A few minutes after the PCs reach the gorge, the first jagun begins descending the slope. If the PCs have fled either north or south along the rim of the gorge, they meet one of the jaguns that rode at an angle to cut them off. The Tuigan horsemen come straight down the slope, regardless of the fact that fully half of the horses are falling and sending their riders tumbling down into the gorge. They are fortunate that only 10 of the riders plunge to their deaths.

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Unless the PCs find a way to cross the gorge immediately, 10 Tuigan stop at a range of 100 yards and begin firing arrows from their compound short bows (-2 range modifier). The other 40 Tuigan split into two groups and encircle the PCs, their own bows drawn. Unless it appears the PCs will escape, these two groups of Tuigan wait until the fourth round of combat to attack. The Tuigan captain and his shaman do not attack at all, thus concealing their identities.

The Tuigan will not listen to reason or accept surrender on any terms. Their orders are to kill the party members, saving only one of them for interrogation—if convenient.

Should it appear the party is about to escape, 20 of the Tuigan who fell coming down the slope regain their mounts. They immediately move to cut the party off. Then another jagun will appear at the top of the slope.

Unexpected Help. If the PCs do not find their own way across the gorge within three rounds of combat, Princess Bhrokiti takes pity on them. She uses a scroll to cast a *smoke bridge* spell, shaping it to extend over the gorge.

In the midst of their desperate struggle, the Tuigan soldiers one by one look wide eyed in amazement behind the party, break swordplay and slowly retreat. At the behest of the distant figure, the smoke from the fire has extended across the gorge to their side, assimilating to form an arch over the chasm. Then the figure calls to the party to cross on it—and from her voice the wizard is a young girl!

In the face of superior numbers, the PCs should retreat across the gorge on the mysterious bridge. When the party starts across the gorge, the Tuigan fall into stunned confusion. They stop attacking for 1d6 rounds: They will pursue across the bridge on foot, but, when the party reaches the far side, the Princess will dispell the bridge, sending the soldiers to their death.

Whether the PCs use the *smoke bridge* or their own methods to cross the gorge, their mounts refuse to cross with them. The PCs must abandon their horses.

Statistics

Tuigan Captain (6th level fighter): AC 4; MV 18 (on horse); hp 37; #AT 1; Dmg 1-8 (sword); THAC0 15; Str 14, Dex 14, Con 14, Int 13, Wis 12, Cha 10; AL LN; XP Value 270.

Tuigan Shaman (3rd level cleric): AC 8; MV 12; hp 15; #AT 1; Dmg 1-6 (hands); THAC0 20; Str 12, Dex 10, Con 12, Int.13, Wis 14, Cha 6; AL NE; XP Value 120.

Spells: 1) *magical stone*, *create water*; 2) *dust*

devils (AC 4, 15 hp, MV 180' round. AT 1, DMG 1d4. Appears as whirlwind 5 feet tall. *Can* be hit by normal weapons.)

The shaman also has a variety of non-lethal spells on scrolls, including *smoke bridge*, which he might use to pursue the PCs.

Tuigan Warriors (98) (2nd level fighters): AC 8; MV 18 (on horse); hp 10; #AT 1; Dmg 1-8 (bow or sword); THAC0 19; Str 12, Dex 14, Con 12, Int 8, Wis 8, Cha 6; AL LN; XP Value 35.

Event 3: The Mysterious Woman

On the other side of the gorge waits a gorgeous young woman. Though she wears a gray cloak of coarse wool and a heavy felt hat, her drab clothing cannot conceal her beauty. Her olive-skinned face combines the strong features of western women with the delicate grace of the orient.

“What did you do to them?” she asks, pointing at the horse archers. Her common is archaic and awkward.

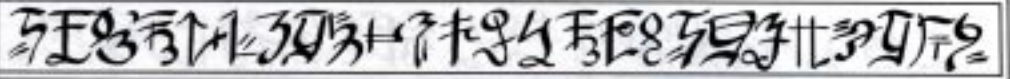
DM's Notes. As soon as the PCs begin to answer, Princess Bhrokiti interrupts with another question. She demands to know who the PCs are and why they have come to Ra-Khati. Under no circumstances will she reveal her own identity. She answers all inquiries by saying that she is a citizen of Ra-Khati.

The Tuigan army, still visible across the gorge, has begun assembling wood and shrubs for their own fire. The Princess will warn that they, too, might know the secrets of the *smoke bridge*, so they had best flee.

Fleeing for Safety. As soon as the Tuigan start across the gorge, Princess Bhrokiti asks again how the PCs made their pursuers so angry. Before the party can answer, she suggests they beat a hasty retreat and leads the way up the ridge.

No matter how the PCs crossed the gorge, only the Tuigan captain, the shaman, and 30 warriors pursue. The Tuigan horses are highly trained and will go across their own *smoke bride*.

If the PCs are foolish enough to await the Tuigan at the edge of the gorge, Bhrokiti flees alone. All 30 Tuigan will attack at once. Otherwise, the Tuigan captain and his fastest riders (one for each PC) catch the party just below the summit of the ridge. The other Tuigan are lagging far behind. The riders attack from horse-



back, the captain going after the strongest PC, and one man each after the remaining PCs and Bhrokiti.

By the time the fight with the cap-

tain is finished, the other Tuigan are catching up. Bhrokiti again suggests fleeing, saying she can get help on the other side of the ridge.

Event 4: More Help

As the woman reaches the summit of the ridge, the remaining Tuigan draw their bows and dismount. Under cover of a hail of arrows, they advance on foot.

GM's Notes. The surviving Tuigan are firing from medium range, with a -2 modifier. As soon as the party reaches the summit, the woman points to a village on the other side of the ridge.

"I'll go for help," she says. "But you must hold them here. Don't retreat from here under any circumstances."

Fortunately for the PCs, the top of the ridge is littered with boulders. Treat any boulders rolled down on the enemy as normal missile weapons

doing 1d10 damage. Any PC may send down two boulders per round.

The PCs will be able to hold off the Tuigan for several minutes from their high ground. During this time, however, the Tuigan shaman will conjure a *dust devil*. As it advances, the Tuigan archers draw swords and axes, then rush for the summit. Because of the *dust devil*, the PCs will have a -5 penalty to hit the Tuigan.

The *dust devil* reaches the summit and attacks in one round. It requires the Tuigan three rounds to reach the summit, but they do not stop attacking until dead.

The Monks. Two rounds after the party destroys the *dust devil*, or after it retreats off the summit, 20 monks arrive. Princess Bhrokiti is nowhere to be seen. The monks wear woolen robes dyed orange, have shaved heads, and carry walking staves. Around their throats, they wear gold snow leopard pendants.

They immediately leap to the party's defense, each monk disarming and disabling one of the remaining Tuigan. The PCs must help out by fighting any Tuigan in excess of 20.

To avoid running a huge combat, describe the battle as a whirl of orange robes, loud cracks, and astonished screams. Two rounds later, all the Tuigan are unconscious or too beaten to fight, but the only dead enemies are those the PCs



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killed. The monks' casualties are light: five are wounded and one is dead.

After the battle, the monks turn and walk back to the village without a word.

Statistics

Lagiluri Monks (20 5th level priests): AC 6; MV 18; hp 12; #AT 1; Dmg 1-8; (staff) +1; THAC0 18; Str 15, Dex 15, Con 11, Int 10, Wis 15, Cha 9; AL LG; XP Value 270.

In combat, the monks attack bravely and intelligently. They take full advantage of the Snow Leopard style's flexibility, using a wide variety of chokeholds, judo throws, pain touches, and circle kicks. The monks will kill only in defense of the Dalai Lama, Princess Bhrokiti, or Ra-Khati's laws.

Event 5: Lagiluri

The monks' village sits in the valley of a small stream. On both sides of the water, villagers labor in fields of green pea plants. Farther away from the stream, golden barley grows in terraced plots rising up the hillsides. Beyond the hills rise higher hills. In the distance is a high wall of craggy, glacier-covered mountains.

The village itself consists of a dozen white-washed houses with sod roofs. A red, three-story building stands slightly apart from the tiny village. It is built into the side of a small cliff, as if growing from the rock itself.

DM's Notes: The monks are returning to the red building outside of town. They do not acknowledge the PCs' presence in any way.

This village is Lagiluri. Fifty feet outside of Lagiluri stands a narrow granite pillar. The side facing away from Lagiluri is covered with etched writing. Unfortunately, the writing is in Ra-Khati script. Should someone find a means of interpreting the message, such as a comprehend languages spell, they discover what it says.

*Invisible lines are
the most dangerous to cross.*

This saying is the Ra-Khati equivalent of a no-trespassing sign. No magic or traps are associated with the message pillar.

Welcoming Party. As soon as the party steps past the pillar, the inhabitants of Lagiluri notice them. The people toiling in the fields look up, then smile and wave. A few seconds later, an elderly monk exits the red building and leads his 20 followers over to the PCs. Like the other monks, he has a shaven head, wears a woolen robe dyed orange, and carries a long walking staff. The sole difference is that the leopard pen-

dant hanging from his throat has rubies for eyes.

As the PCs might guess, the red building is a monastery and the men exiting it are

monks. The monks joyfully surround the PCs, smiling and bowing politely. Then the abbot, Thongi SamBhota, steps forward and begins speaking in stilted, unpracticed Common.

He asks the party to return to his monastery, where he will give the PCs "beds to rest, food to eat, and entertainment to enjoy." Aside from assuring the party that the woman who helped them is safe, he reveals no other information about Princess Bhrokiti.

Statistics

The Abbot, Thongi SamBhota (10th level cleric): AC 2; MV 12; hp 43; #AT 1; Dmg 1-8 (staff) +1; THAC0 14; Str 16, Dex 14, Con 12, Int 10, Wis 17, Cha 9; AL LN; XP Value 2,000.

Spells: 1) *endure cold, detect magic, protection from evil, magical stone*; 2) *spiritual hammer, silence, 15' radius, know alignment, withdraw*; 3) *dispel magic (x3)*, 4) *spell immunity, protection from lightning, repel insects*; 5) *plane shift, insect plague*.

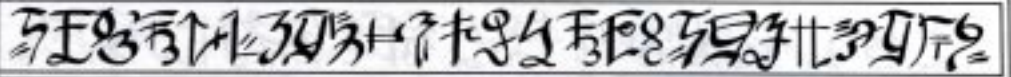
In combat, Thongi SamBhota tends to use *spell immunity* and *dispel magic* early to counter the effects of the opposition's magic-using characters. Next, he uses *spiritual hammer* to beat his opponents into submission.

Event 6: Warm Food and Dry Beds

The monastery is a large, stone structure with mud-plastered walls. Inside, it is furnished with unpretentious wooden furniture and is virtually undecorated.

DM's Notes. In the monastery's great hall, the monks offer the PCs bowls of black pea porridge, malted barley drink, and coarse bread. During dinner, Thongi questions the PCs about the "bandits" that were attacking them. Upon learning that an army was marching on the other side of the gorge, all the monks seem quite alarmed. They begin whispering in their native tongue. Thongi explains that Solon is an evil kingdom to the west. He suspects the army is theirs and is searching for a way to cross the Jumpa Gorge and launch a surprise attack.

Thongi is mistaken. The Tuigan army is completely unrelated to Solon's dark forces. But neither he nor the PCs have any way of knowing this.



After dinner, the monks entertain the party with a display of martial arts skills. Thongi invites the PCs to compete unarmed against his monks,

though they are under no pressure to accept. If, however, they do accept, use the monk statistics in Event 4 to run the contests. All damage from the monks only stuns. In the third round of combat, the monks always let their guests win the fight.

PCs inquiring after the woman who saved them are told only that she is safe. Again, none of the monks reveal her identity.

The Night. After dinner, the monks show the PCs to warm beds in a dormitory room. As the PCs prepare for bed, a doorway happening to look out the window notices two large eagles silhouetted against the full moon. The eagles are flying toward the southeast.

Do not encourage the party to explore the monastery, as there is little to find. If they insist upon leaving their room, six monks follow them everywhere they go. The monks do not interfere with the party's actions unless the PCs harm someone. The monastery consists of sleeping domiciles, shrines, a kitchen, the great hall and a storage room in the basement. One of the huge kegs in the basement is a secret door leading to a vault. Inside the vault are two leopard pendants (value 100 gp). There are also a few religious books, written in the ancient language of Susrit. They describe the life of Prince Surtava, who gave up his kingdom to become a beggar and search for enlightenment. Incidentally, he succeeded, and founded the Padhran religion.

The abbot severely punishes anyone stealing from the monastery. The offender's ear is cut off, then he is given the item he was attempting to steal. Characters missing ears suffer constant ridicule in Ra-Khati, for in this land of contentment, theft is considered the silliest of crimes.

Event 7: Morning Departure

Dawn does not come peacefully to the tranquil village. In every household, men ring bells and beat gongs. Children blow whistles and play chimes. Women clang pots and pans. A few moments after the din begins, a monk arrives with an invitation to join the abbot at breakfast, seemingly oblivious to the noise and excitement.

DM's Notes. As the sun comes up, the citizens of Ra-Khati create as much noise as possible to

greet the new day. Any monk gladly explains that by making the day feel welcome, the Ra-Khatians hope it will treat them kindly.

Breakfast consists of cereal and dried fruit. The monks take the meal in silence, though the PCs are free to converse among themselves. After breakfast, Thongi SamBhota invites the PCs to journey to Saikhoi to meet the Dalai Lama. If the PCs inquire about the reason for the visit, the monks explain it is customary for shapas (visitors) to call on the Dalai Lama. Besides, the High One will certainly be interested in the army they saw and pay handsomely for their information. The abbot will promise gold, magic, power, or whatever the PCs desire. He fully expects that these promises will be kept.

SamBhota will not accept a refusal of his "invitation." It is the abbots duty to escort shapas straight to the Dalai Lama. Should the PCs persist in their refusal, the monks disarm and take the party by force—though SamBhota avoids killing any PCs if at all possible.

Follow Up. Should the PCs escape, twice as many monks track them down the next day, twice that number the day after, and so forth until they agree to see the Dalai Lama.

Event 8: Through Ra-Khati

The monks lead the way over a series of dusty footpaths. The trail runs over steep hills, through lush valleys of cultivated barley and peas, down ledges on granite cliffs, and over narrow, swaying suspension bridges of bamboo and liana vine.

DMs Notes: Even if the party somehow managed to transport its mounts across the gorge in Event 3, the terrain is so rugged that the horses must be left behind.

The abbot and all of his 20 monks accompany the PCs. If queried about the need for such a large escort, Thongi explains that his monks have never seen the holy city of Saikhoi. Escorting the party serves as a good excuse to allow them this indulgence.

The journey requires four days. At the end of each day, the party stops in one of the tiny villages scattered throughout the river valleys of Ra-Khati. In these villages, the PCs are the center of attention, for few Ra-Khatians have ever seen a shapa.

At night, the party and its escort sleep in one of the red monasteries that dominate all the villages. Each morning at dawn, after the customary bell ringing and pot clanging, the hosts feed their guests a simple breakfast of grains and fruit, then the journey resumes.



The monks do not allow the party to wander freely through Ra-Khati. Should the PCs escape, increasingly larger numbers of monks meet the party and “invite” it to see the Dalai Lama.

Event 9: Saikhoi

Near the end of the fourth day of rigorous walking, the trail crests a high hill. The monks pause, pointing into the valley below and talking excitedly amongst themselves.

In the center of the valley, between two huge lakes the color of sapphires, stands a barren, granite mountain. A high red wall, with no visible gate, runs around its base. Inside the wall, several hundred white structures stand on the rocky hillside as if sprouted from the cliffs themselves.

A red citadel covers the top of the mountain, enclosing an area of at least five acres. The fortress stands ten stories tall, with no apparent entrance. The first three stories have no windows or openings, while arrow loops ring the fourth and fifth. The sixth, seventh, and eighth floors have large, square windows. Wooden balconies rim the citadel on the ninth and tenth stories.

DM’s Notes: This is the holy city of Saikhoi. What the PCs don’t yet know is that having set eyes upon it, they may never leave Ra-Khati. The great palace on top of the mountain is the Potala, the Dalai Lama’s residence.

At this point, the monks insist upon blindfolding the party and carrying the PCs upon their backs. They explain that the blindfold is a tradition forced upon Ra-Khati by the ever-present fear of Solon’s spies.

Once the PCs are blindfolded, the monks carry them to Saikhoi’s walls. Thirty of the Dalai Lama’s sohei (guards) meet the procession outside the walls and transfer the party members to wooden litters. Then they take the PCs into the cool dampness of a secret tunnel and through a series of subterranean passages. A few moments later, the PCs feel the setting sun’s light on their faces, a cold wind nipping at their ears, and the murmur of city residents.

Well Water. A few steps after entering the city, the sohei stop at a public well. Assuming the PCs are thirsty after their long walk, the captain of the guard offers them water. After offering the water, the captain, Changchub Zangpo, speaks in common, “If you drink another country’s water, obey another country’s laws.”

A second sohei says, “True friendship has the taste of water, false friendship the taste of oil and honey.”

As if not to be outdone, a third sohei adds, “In a trice, the ear of a sleeping man—er, the ear of a man asleep—no, the ear of a man who sleeps too much—is filled with water.”

The other sohei sigh and grumble at the third guard’s botched proverb. If the PCs answer with an appropriate (and clever) proverb, the guards seem quite impressed.

Sneaky PCs. PCs sneaking looks from beneath their blindfolds must make an ability check against their Wisdom attribute. Anyone failing the check is caught peeking. The guards escorting the offending character slip away from the rest of the group. Changchub quickly and quietly chokes the offender into unconsciousness. The other PCs will be none the wiser. The victim suffers no permanent damage.

After leading the way through the serpentine, smelly, noisy streets of Saikhoi, the guards again descend into a subterranean passage. When they exit, the party stands inside the Potala.

Statistics

Changchub Zangpo and his sohei are described on the sergeant’s character card.

Event 10: The Room of a Hundred and Three Pillars

The guards pause and remove the blindfolds. They have stopped in a large, richly decorated chamber. Thirty feet overhead, huge rafters crisscross the coffered ceiling. Each beam is painted with floral patterns in crimson, saffron, emerald, sapphire, and other brilliant colors.

Over a hundred stone pillars rise from the floor to the ceiling. Richly woven tapestries encircle each one from crown to base. The hangings depict a wide range of scenes. On one, a white stag grazes a field of cultivated peas, uneasily watching a snowy leopard at the edge of the meadow. In another, a huge eagle has grasped an entire monastery in its talons and is flying toward the sun. A third tapestry depicts a purple, serpent-like dragon weeping as it buries an entire village beneath great billows of purple dust that spew from its mouth.

At the far end of the chamber sits a large golden statue. The statue depicts an ancient man sitting cross-legged in a state of deep meditation, his eyes opened and turned toward the heavens. His pupils are made of immense

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*Everything that flies
is not small.*

Beneath the tapestry bearing the purple dragon:

*Even performed in great reluctance,
murder is murder.*

Beneath a tapestry depicting a man being stomped to death by a huge black horse:

*Keep your hands off
the Dalai Lama's horse.*

If your players look under more tapestries, make up other insignificant proverbs for them to puzzle over.

The Golden Statue. The golden statue depicts the Padhrasattva of Erudition, Mahavidi. Mahavidi is the personal Padhrasattva of the Dalai Lama, and is considered the highest of Padhra's incarnations.

Mahavidi's statue is solid gold and is valued at more than ten million gold pieces. It also weighs over 30 tons, and is built directly into the foundations of the building. Other than this, its only defense against theft is the famous Ra-Khatian *karma curse*, in this case, a *permanent karma curse*. This curse is activated whenever someone touches the statue while thinking thoughts of larceny. See "New Spells" in the introduction for more information on the *karma curse*. The conditions for removing the curse are returning anything that was stolen from the statue, then performing an act of contrition equivalent to the act which activated the curse.

If the party insists upon questioning Changchub about the Princess, he changes the subject, noting that the Potala was built more than a thousand years ago by the first Dalai Lama. He then attempts to launch into an architectural lecture describing the hundreds of rooms and temples in the building.

Assuming the PCs redirect the conversation, Changchub eventually says the party must discuss the Princess with the High One. He insists that the PCs accompany him to see the Dalai Lama.

Event 11: The Dalai Lama

Changchub leads the way through a maze of halls and rooms ornamented with brilliant frescoes and elaborate statues. In one room, a hundred priests stand before ten thousand tiny idols reciting names in their bizarre dialect.

"They are reciting the names of the Padhra," Changchub explains. "When they stop, the

world will end."

In another chamber a single priest sits cross-legged and nearly naked, his eyes closed and turned up-

ward. Each rib is clearly outlined beneath his skin, and he hovers ten feet off the ground.

"He hasn't moved in thirty-four years," Changchub says. "They think he's found a shortcut to Nirvana."

Finally, the guards stop at a green door. A terrible screech sounds from the other side, setting the door to trembling and the floor to quivering. Several men scream in alarm.

Changchub reaches for the doorknob, then something smashes the other side of the wall, sending a crash of thunder through the building.

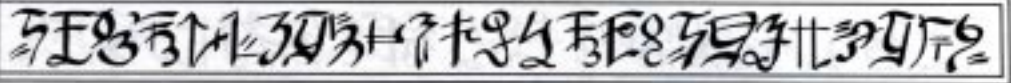
"Only a fool opens the door in the face of an angry storm," Changchub says. "But wisdom is second to obedience." He slowly opens the door.

DM's Notes. The door opens into a cavernous mezzanine two acres in area and ten stories high. The room is covered by a huge steel grate that lets the sunshine in, but keeps anything larger than a sparrow from entering or leaving. On all sides, walls of dark granite enclose the area, but the floor is covered with several feet of dusty earth.

A dozen priests wearing brocaded silk robes stand near the entrance, their attention fixed on the center of the room. The Dalai Lama is in the center of the room. The High One is a tall, elderly man with collar-length gray hair, a tanned, weather-lined face, and a long straight nose ending in a large, drooping bulb. His face is oblong and sharp featured. He has pale blue eyes that seem deep and icy as a glacier, and gray wisps of a thin beard cling to his chin and upper lip.

Sandiraksiva. With a golden lasso in his hand, the Dalai Lama is approaching a magnificent black stallion, Sandiraksiva (Ra-Khatian for "He who refuses to carry the Dalai Lama"). Sandiraksiva is black as the night, stands six and half feet tall at the shoulder, and weighs more than 3,000 pounds. The courser's black hooves glisten as though made of polished stone, his yellow eyes burn with anger, and black steam billows from his nostrils whenever he breathes.

As the Dalai Lama attempts to slip the lasso over the horse's neck, Sandiraksiva rears and lashes out with his hooves, attacking with a series of blows that would kill a normal man. But



the Dalai Lama continues to advance, dodging, sidestepping, and blocking the slashing hooves, and finally slips the lasso over the

horse's neck. Sandiraksiva neighs angrily, then gallops wildly away, dragging the Dalai Lama behind him.

A few moments later, the horse leaps into the air and flies toward the ceiling, still pulling the High One along. When he cannot knock his captor free by bouncing off the walls, Sandiraksiva turns in mid-flight and bares his teeth. An instant later, a fireball issues from his nostrils and engulfs the Dalai Lama.

A gasp of alarm goes up from the priests and sohei in the room.

Meeting the Dalai Lama. Allow the PCs to respond however they wish—but give them only a moment to consider their actions. Everybody else is too shocked to react, and are already crying the Dalai Lama has been killed.

After the smoke clears, however, the Dalai Lama lies on the floor beneath the horse. He slowly picks himself up and dusts off his sooty clothes. Then he looks up and says, "It is a wise horse that flies for his master, but keeps a secret fire in his heart."

Unless one of the PCs thinks of it first, Changchub leans over and whispers, "You can take a horse to water, but you can't make him drink." The priests immediately set about recording the scene.

A moment later, the Dalai Lama approaches the PCs.

Changchub bows and says, "Dalai Lama, these are the shapas."

The Dalai Lama studies the PCs for a long moment, secretly using a *know alignment* spell on the them. At last, he greets them warmly. "You are clearly from some land other than Solon," he says, "and that makes you welcome in the Potala."

The Horse. Should the PCs turn the conversation to the magnificent black horse (or even mention it in passing), the Dalai Lama beams proudly and explains that he captured the horse himself, but will not say where or when. He considers taming the horse and riding it his "do" (pronounced doe), or "path to enlightenment."

Statistics

The Dalai Lama's statistics are given on his character card.

Event 12: Promised Gifts

The Dalai Lama dismisses Changchub and the sohei, then leads the way to a small sitting room.

"Please, be seated," he says. His Common is as fluent and perfect as a diplomat's. "Tell me of this army you saw."

DM's Notes. The Dalai Lama seems quite alarmed by what the party tells him, especially concerning the army's size. He appears confused by the fact that it was mounted, but shows no indication of doubting the party's word. Finally, after the PCs have told all they know, the High One says, "Now I must be a good host. What may I do to make your stay more enjoyable?"

The Dalai Lama is not interested in small requests. He wants to give each PC a truly remarkable gift. To this end, he goes to considerable lengths to learn what each individual desires most in the world.

As they answer, the Dalai Lama repeats their requests to them in generic terms. For example, a request for "a million gold pieces" is repeated as "wealth." A request to "increase two levels" is repeated as "power." Requests for magical artifacts are repeated as "magic," and so on. Record each party member's request in generic terms.

After the party completes its wish list, the Dalai Lama says, "You have done Ra-Khati a great service. You shall have what you desire tomorrow at dawn."

Bhrokiti. The Dalai Lama, however, makes no promises regarding Princess Bhrokiti. If questioned about her, he says only that she is an impressionable but headstrong child.

By the time the party's audience with the Dalai Lama ends, the hour is late. Assuming the PCs to be exhausted, the Dalai Lama summons a servant and shows the party to their guest quarters. He excuses himself to attend to "matters of state."

The PCs may wish to explore the Potala. Remind them that they are extremely tired, but allow them to explore if they wish. Go to Event 14. Characters attempting to explore while exhausted suffer a -5 die modifier whenever they make an ability check.

Event 13: Calendar Confusion—Chad

The next morning arrives with unusual and oppressive silence. The customary bell ringing, pot-clanging, and whistle blowing is absent. No servant or monk comes by to extend an invitation to breakfast, and the streets of Saikhoi



remain deserted. Even the roosters remain quiet, as if the whole nation of Ra-Khati is still in bed.

DM's Notes. The reason for the unusual silence is that this day is chad, or unlucky. At the beginning of each year, the Dalqi Lama consults his divine powers to prepare the calendar for the coming year. He learns which days during the coming year will be lucky and which will be unlucky. In order to maximize the benefits of the calendar, he "cuts out" the unlucky days, and repeats the lucky days.

On a chad day, the citizens of Ra-Khati are forbidden from pursuing their normal business, or undertaking any activity that might bring harm to themselves or others. In effect, they are supposed to sit in their homes and wait for the danger to pass.

Conversely, lucky days, or slad days, are repeated twice on the calendar to take full advantage of their beneficial effect. The first lucky day is traditionally spent in celebration. Weddings are performed, children conceived, and initiates taken into monasteries. A jubilee spirit generally reigns throughout the country. On the second slad day citizens undertake new ventures, perform dangerous tasks, and work especially hard.

The Dalai Lama's skill at predicting chad and slad days is so great that few citizens ignore the customs regulating behavior on such days. The PCs have arrived in Saikhoi at a particularly unique time: a chad day is directly followed by a slad day.

Confused PCs. The Dalai Lama promised to fulfill the PCs' desires "tomorrow at dawn." The PCs may be confused, then, when they find no sign of the Dalai Lama, Changchub, or the Princess today.

Eventually, they find a servant who agrees to take them to see Changchub (but not the Dalai Lama or Princess Bhrokiti). Like most people in the Potala, Changchub is huddled in bed, trying to get past this chad. He agrees to speak with the PCs only reluctantly, and seems quite distressed. When questioned about the cause of his distress, Changchub only responds that "today doesn't exist."

To get the PCs to leave him alone, Changchub will have the servant take them to the Dalai Lama. Although not as visibly frightened, the Dalai Lama is in a similar condition. When questioned about his promise to fulfill their desires, the Dalai Lama responds that it would be folly to do anything of that magnitude "on a day that does not exist." He says no more and asks the PCs to do him the courtesy of retiring from his chamber.

Princess Bhrokiti. Although nobody will show the PCs to the Princess' chamber, they bump into her shortly after leaving the Dalai Lama or Changchub. She is running headlong down a hall, giggling and laughing.

When she meets the PCs, she stops and haughtily demands to know what they are doing wandering about. She will deign to explain that today is chad, or unlucky. As such, it is cut out of the calendar. Of course, she doesn't believe in such nonsense any more than the PCs.

Before the PCs can ask her any more, two monks appear at the end of the hall, calling for the Princess to return to her room. With a taunting giggle, the Princess cries her refusal, then takes off running again. She quickly disappears in the hallways and, no matter how the PCs pursue her, cannot be found again.

Bad Luck. After the PCs meet Bhrokiti, they are free to explore the Potala. However, each one suffers a minor mishap, such as slipping and falling down stairs, getting lost, being hit by falling masonry, etc. Usually, these mishaps result in 1d6 damage. In addition, any time a PC must make a die roll, he suffers a -2 modifier.

Event 14: In the Potala

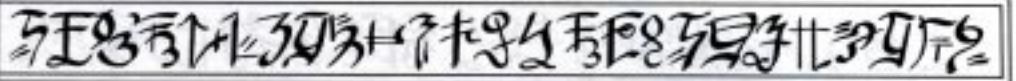
With everybody hiding in their rooms, time in the Potala passes at an unhurried, tedious pace. Save for an occasional swish as someone passes down a nearby corridor, the hallways remain ominously silent.

DM's Notes. The text above applies only if the party is exploring the citadel on a chad day. Otherwise, the Potala is filled with bustling servants, monks, and officials.

Whether or not it is a chad day, the characters are free to explore the Potala. They cannot help noticing that six monks follow them wherever they go.

Mapping the palace will prove impossible, since, within its walls, distance and direction are governed by subjective interpretation. In fact, there is no map of the Potala, since nobody, not even the Dalai Lama himself, has ever explored all of its nooks and crannies.

As the party explores the citadel, describe the usual things they might expect to find in such a large complex: kitchens, dining areas, libraries, workshops, sleeping quarters, gymnasiums, armories (well-guarded, of course), conference



rooms, offices, the private (and off-limits) areas of high ranking bureaucrats. Above all, there will be many, many temples devoted to

worshipping the various Padhrasattvas.

The party may try to find certain particular locations. In most instances, they will have little trouble finding a servant or passerby that will direct them to where they want to go—though these instructions will seldom make sense if the party is mapping.

However, such helpful residents never reveal the location of the Potala's exits (there is only one, in the Room of a Hundred and Three Pillars). If pressed, such servants truthfully claim that it has been so long since they had any desire to leave the palace that they have forgotten the exits location.

Investigations. Clever PCs may use their time to learn more about their environment. Use your judgment as to how successful particular lines of inquiry will be, keeping in mind that most of the people in the Potala are friendly and would genuinely like to help the party. Some guidelines for likely areas of investigation are listed below. (Even on chad days, the individuals described below will be available. They may be surly, however.)

Leaving the Potala. Although nobody has told the PCs, they are prisoners inside the palace. Characters wishing to leave find a pronounced lack of information. Only the Dalai Lama, Princess Bhrokiti, Changchub, and other high officials know the secret of leaving, and they always change the subject when asked about exits.

The Potala is surrounded by a permanent *anti-magic shell* supplied by the Padhra himself. Attempts to leave the Potala via *teleport*, *astral spell*, *gate*, and so forth fail. The user "ricochets" off the anti-magic field and appears somewhere else inside the citadel.

There are only two ways to leave the Potala: through the Room of a Hundred and Three Pillars, or through one of the balconies or windows on the upper stories. PCs attempting to fly out of the upper stories may be in for a surprise. As they cross the *anti-tragic shell*, the magic allowing them to fly is dispelled (items are destroyed). Characters have only a few seconds to break their fall or suffer normal falling damage. (Only spells with a casting time of 1 or less can be cast.)

A far safer method of leaving is to climb down a rope. Of course, witnesses (such as the citizens of Saikhoi) report the escape attempt to Changchub.

The party may attempt to leave the same way they entered the Potala—through the Room of One Hundred and Three Pillars. This is the exit most commonly used by high-ranking residents of the citadel. At the end of the room opposite the statue is a teleportation pad disguised as one of the stone blocks in the floor. The block can move up to ten people at a time. To activate the pad, one of the people standing on it must recite these three proverbs in Ra-Khatian:

*A watched cat
is usually a diversion.*

*Everything that flies
is not small.*

*Even performed
in great reluctance,
murder is murder.*

After the last proverb is recited, characters on the teleportation disk appear in a short, dead-end tunnel in Saikhoi.

Once the PCs enter Saikhoi, it won't be long before the Dalai Lama's loyal citizens raise the alarm—unless the entire party resembles Ra-Khatians in dress, appearance, size, and can speak the language without accent. As soon as the alarm is raised, Changchub and his sohei pursue from the Potala. In the event that the PCs escape the city, the Dalai Lama himself pursues.

If Changchub or the Dalai Lama must retrieve the party from outside the Potala, they recite several proverbs at the PCs—the Ra-Khatian equivalent of a stern lecture:

*It is better for a guest
to eat the last of his host's grain
than to offend him
by stealing away like a thief.*

*Hospitality turned away
is lost forever.*

*If a guest leaves
in the middle of the night,
the host must conclude
that he was sheltering a criminal
and not a friend.*

Princess Bhrokiti. Princess Bhrokiti's suite is located on the second floor, but nobody willingly reveals this to the party. Even if the party learns the location of Bhrokiti's suite through some other means, they will find it difficult to see her. Rooms nearby are occupied by six sohei who will not allow the PCs to pass into the Princess's suite. And should the party manage to slip past the guards, she is not in her suite anyway.

PCs wishing to learn more about the Princess must resort to indirect methods. Some especially



effective places to look for information include:

The Princess's Closet, second floor. Six maids labor in the Princess's closet to keep her wardrobe neat and orderly. If flattered, cajoled, or bribed, they reveal that Princess Bhrokiti recently ran away. They also tell the PCs that she is unhappy, but cannot say why. The maids suggest asking her sohei guards about her escape. They suggest talking to her tutors about her unhappiness.

Entrance to Bhrokiti's Suite. On duty, the guards in these hallways are incommunicative. But if approached in a more informal setting, they reveal that the Dalai Lama recently flew to Lagiluri to retrieve his daughter.

The Princess's School. A solicitous man named Tseyo Raop is in his office. If approached with concern for Bhrokiti, he reveals that the Princess's father wants her to take his place as Dalai Lama. She would rather travel the world in search of adventure. Tseyo also mentions that the Princess finds Ra-Khati's incarceration of shapas repulsive. If questioned further, Tseyo becomes uncommunicative.

Shapa. PCs asking about the term "shapa" are directed to the Library of Linguistic Wisdom. Here, they learn that "shapa" has many meanings: guest, foreigner, visitor, and prisoner.

Solon. PCs asking about Solon are directed to the Repository of Proscribed Geographical Knowl-

edge. After convincing the duty monk that they have a genuine need for the information they seek, he allows them to inspect a slim volume. From this volume, they learn:

Solon is located in a desert west of Ra-Khati.

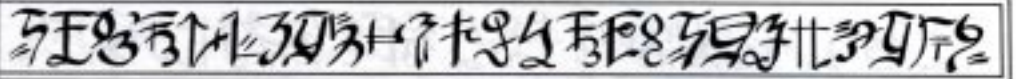
It's raja is a dead wizard named Amchubar Devayam.

Before Amchubar Devayam took power, Ra-Khati traded with Solon through the city of Kushk, just across the Jumpa Gorge.

Trade between Solon and Ra-Khati fell apart when Amchubar tried to invade Ra-Khati. Despite Ra-Khati's natural defenses, Amchubar nearly succeeded. He kidnapped the child of the great purple dragon, Gaumahavi, and forced Gaumahavi to serve him. The war ended after the Dalai Lama met Gaumahavi in personal combat and vanquished her.

Sandiraksiva, the Black Courser. Everybody in the Potala is eager to talk about Sandiraksiva, the Dalai Lama's horse. The servants believe it to be a fiend-horse, and claim it eats its handlers (false, though Sandiraksiva has mauled several). The monks claim the horse was sent by Mahavidi to





test the Dalai Lama's patience and wisdom. The Dalai Lama's advisors consider the black courser a time-consuming and dangerous hobby.

Sandiraksiva's stable boy, found in the Humble Stable Boy's Tool Chamber, probably comes the closest to understanding the horse. If asked about Sandiraksiva, the stable boy is so flattered that he reveals everything he knows about the Black Courser. Without listing specifics, give the party a general outline of Sandiraksiva's abilities as discussed in "New Monsters" in the Introduction. The only thing the stable boy knows about the horse's origin is that the Dalai Lama brought it back from "the war." He doesn't know what war—the last one was many, many years ago, and wars are not discussed much in Ra-Khati.

The PCs may wish to free the Black Courser. The door into Sandiraksiva's stable is not guarded and is unlocked. The Black Courser eagerly follows them out of the dark enclosure. But then he flees into the palace.

In no case will Sandiraksiva jump out of one of the windows or off a balcony in the Potala's upper floors. He can sense the palace's *anti-magic shell* and suspects it would destroy his flying powers.

Ending the Encounter. If the party wishes to investigate anything else, use your own judgment in deciding what to reveal. Although the PCs are prisoners in the Potala, they are also honored guests. Their hosts gladly do all they can, short of helping the party escape, to make the PCs happy. However, because of the Dalai Lama's trouble with his daughter, most individuals are rather uncommunicative when it comes to Princess Bhrokiti.

By the time the party completes its investigations, the day has ended. Allow the party to return to its chambers, then continue with Event 15 if these investigations took place on the chad day, or with Event 13 if the party insisted upon exploring the citadel on the night of their arrival.

Event 15: Slad

With dawn comes the sound of music and laughter in the streets. Several servants bustle into the room bearing trays laden with sweet breads, fruit, poached eggs, and strips of fried goat.

DM's Notes. The strips of fried goat should be particularly noteworthy, as it is the first meat the PCs have been served since arriving in Ra-Khati.

As soon as the PCs finish eating, the servants inform them that the Dalai Lama has invited them to attend the *slad* celebration. The servants lead the way to the Great Hall of Celebration. The Dalai Lama, Changchub, and dozens of normally sober monks and advisors are having a bacchanalian festival. The PCs are given goblets of strong wine, then whirled into the midst of a mad, exhausting chain dance.

If the PCs approach the Dalai Lama to ask about the gifts he promised, he replies "today at dawn, as I have pledged." However, as the morning wears on, it becomes apparent that the Dalai Lama concept of "today at dawn" differs from the party's. If the PCs ask about the gifts again, the Dalai Lama replies with the following proverbs:

*It is through patience
that a mulberry leaf
becomes the Dalai Lama's
silken gown.*

*The hurrying man
goes nowhere fast.*

*There is no need
to run anywhere.
If something is worth having,
it will be there
when you arrive.*

Princess Bhrokiti. Eventually, the Princess arrives at the festival and approaches the PCs. In contrast to her father and the other Ra-Khatians, she seems bored and gloomy. If questioned about the festival, she condescendingly explains that what the PCs think of as "today" is the first half of *slad*, or "the lucky day." On the first half of *slad*, Ra-Khatians must put off their work and celebrate their good fortune.

"Tomorrow, which is still today," she continues, "is when gifts are given, new missions undertaken, and all that other nonsense. Rest assured, father will keep his promise."

Of course, Princess Bhrokiti does not believe in lucky days any more than the PCs, but she has learned to live with the customs of her people. For the rest of the day, the PCs receive a +2 modifier to any dice rolls they make.

The PCs finally have an opportunity for more than a fleeting discussion with the Princess. If the PCs question Bhrokiti about her happiness in the Potala, she freely admits that she is not content and would love nothing more than to leave. "But, of course, that is impossible," she says. "I am as much a prisoner as you are."

Assuming the PCs show surprise at being called prisoners, the Princess laughs fervently. She suggests the party is rather naive to believe the Dalai Lama would bestow the grand gifts he promised



Raja's emissaries at the city of Kushishk within two fortnights."

without taking something significant in return. If the party protests that the gifts are in return for reporting the army on Ra-Khati's border, Bhrokiti laughs again. The gifts, she insists, are payment for the party's freedom.

Then an idea occurs to her. She suggests that, if the party wishes to leave, they get together tomorrow to consider possible escape plans.

Confronting the Dalai Lama. When confronted with questions about the party's freedom, the Dalai Lama admits the PCs can never leave the Potala. But he asks the PCs to think of themselves as honored guests, not prisoners. As long as they stay in Ra-Khati, their every need will be attended.

The Dalai Lama is happy to explain the necessity for his "request." Beyond the Katakoro mountains, there are many legends of a wealthy kingdom where the streets are paved with gold. Unfortunately, wandering explorers have, in the past, been known to mistake Ra-Khati for that kingdom. The more unscrupulous of these men have led great armies against Ra-Khati's peaceful borders in an attempt to recover its wealth. Over the centuries, the citizens of Ra-Khati have been forced to develop a defense against this kind of trouble. Although foreigners—shapas—may enter Ra-Khati freely, they may never leave.

No amount of pleading, cajoling, or threatening will change the Dalai Lama's mind. He simply shakes his head and says the PCs might as well enjoy their stay. On this matter, he says, the law is clear—shapas may not leave the Potala.

If it appears the PCs intend to use violence to free themselves, the Dalai Lama, Changchub, and the sohei are prepared to hold them prisoner.

After the PCs have absorbed the news of their imprisonment, but before they leave the festival, continue with Event 16.

Event 16: Trouble from Solon

A sohei interrupts the festival by bringing a stranger into the room. The dark-skinned, black-eyed man wears a black cloak over maroon lamellar armor. Without waiting for an introduction, he steps forward and says:

"I represent Raja Amchubar Devayam, ruler of Solon. The mighty Raja sends me to announce that he has amassed a great army. Even now, he is preparing to march on this pitiful and defenseless kingdom.

"But, in the Raja's infinite generosity, he is prepared to spare Ra-Khati the indignities of total ruin. Providing the humble Dalai Lama pays the token tribute of one woman and one horse, Ambuchar Devayam will not invade Ra-Khati. This tribute is to be delivered to the

DM's Notes. The tribute Amchubar desires is Bhrokiti as wife and Sandiraksiva as dowry. The Princess explains this to any characters who don't immediately understand.

It is not by coincidence that Amchubar's messenger arrived so soon after the PCs. Amchubar knows about the Tuigan army marching along Ra-Khati's border, and is hoping to convince the Dalai Lama that it belongs to him. If he can trick the High One into turning his daughter over as a hostage, and giving up Sandiraksiva, Amchubar will have what he needs to force Ra-Khati into submission.

It is a good plan.

Reactions. The festival falls silent, then the Dalai Lama approaches the messenger and angrily knocks him to the floor, crying that he will never let his daughter go. The High One breaks several of the messenger's bones before Changchub intervenes and stops him.

After the Dalai Lama releases the messenger, the Solonine (citizen of Solon) lays on the ground helplessly. Glaring up at the Dalai Lama, he snarls, "For this insult, you will pay with your kingdom. The Raja has awakened Gaumahavi from her slumber!"

A chorus of astonished whispers goes around the room, and the Dalai Lama stares at the man intently. Finally, Changchub says, "He's lying!"

But the Dalai Lama shakes his head. Having used *detect lie* on the man, he knows the Raja has, indeed, roused the purple worm.

Astonished Advisors. The advisors in the room begin crying that Ra-Khati is lost. Then, when even Changchub agrees with their analysis, Princess Bhrokiti steps forward and declares proudly "I will go to Amchubar!" The room falls silent in astonishment.

Of course, the Dalai Lama refuses to turn his daughter over. However, under pressure from his advisors, daughter, and even Changchub, he eventually agrees—provided Bhrokiti takes an elite group of bodyguards along to protect her.

Bhrokiti and Changchub both look at the PCs.

The Cost of Freedom. Bhrokiti and Changchub are hoping the PCs will volunteer to accompany the Princess, for they are well aware of the party's remarkable assembly of talents. If the PCs do not think of making this proposal themselves, Princess Bhrokiti suggests that accompanying her might be the only way to regain their freedom.



DM's Notes. The Dalai Lama has come to deliver the gifts he promised in Event 12. As soon as the PCs have dressed, he leads the way to the Secret Vault of the Morning Moon. Once a month, he explains, the moon and sun's rays simultaneously touch the eyes of the statue of Piminasi, the Padhrasattva of Abundance. This is when the Potala's most sacred vault opens.

The Dalai Lama stops in a small room nearly filled by the statue of a cherubic, corpulent Piminasi. The Padhrasattva is staring out of the balcony toward the mountains in the east. The full moon is hanging just above the horizon, barely visible in the predawn light. Just after the party arrives, the sun rises over the mountain and lights up Piminasi's face.

An instant later, a secret door opens in the statue's immense belly. It leads into a vault crammed full of assorted treasures, any one of which would be a king's ransom.

Desires Gratified. Consult the list of PCs' desires you made in Event 12. The Dalai Lama provides each PC with what he asked for. It is too late for the PCs to change their minds—that would entail going to a different vault that opens on a different day.

PCs interested in wealth are given a bag of gems worth 100,000 gold pieces, with no experience points.

PCs interested in power are allowed to open an ancient tome the Dalai Lama calls the *Book of Secrets*. They automatically go up one level. They have the minimum number of experience points for that level.

PCs interested in magic are allowed to pick one

item from the following choices:

Potions: *dragon control* or *fire breath*

Scrolls: *demi-shadow monsters* and *dispel magic*:

raise dead and *flame strike*

Rings: *protection +2* or *shooting stars*

Wands: *negation*, *secret door*, or *trap location*

Books: *manual of bodily health* or *manual of gainful exercise*

Amulets: *life protection* or *versus undead*

Cloaks: *arachnida* or *elvenkind*

Helms: *comprehending languages and reading magic* or *telepathy*

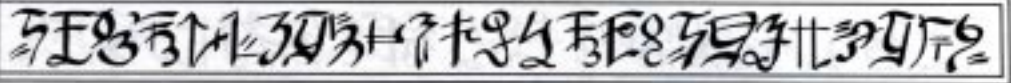
Weapons: *crossbow of accuracy +3*, *dagger +2*, *longtooth*, *mace of disruption* or *sword of wounding*

All items are described in the *Dungeon Master's Guide* and are fully functional and charged.

For categories falling outside the areas mentioned above, the Dalai Lama does his best to give the PC what he or she wants (unless it entails releasing the PC from his promise to protect and aid Bhrokiti).

The PCs are not required to accept the gifts. Refusing the gifts, however, in no way releases the PCs from their promises.

After bestowing his gifts, the High One makes it clear that the PCs can expect even greater gifts if they serve his daughter well. The Dalai Lama then leads the party to the Room of a Hundred and Three Pillars.



Part II, The Rainbow Falls

After the Dalai Lama presents his gifts to the PCs,

you are ready to play Part II, *The Rainbow Falls*, of *Storm Riders*. In Part I, *A Fabled Land*, the PCs escaped a Tuigan army, then found themselves “honored guests” of the Dalai Lama and the xenophobic kingdom of Ra-Khati. After hearing about the army responsible for chasing the PCs into Ra-Khati, the High One incorrectly assumed the army belonged to Solon. In Part II, *The Rainbow Falls*, the PCs discover the mistake.

Certain actions taken in Part I, *A Fabled Land*, may influence how the key NPCs in this section react to the PCs in Part II, *The Rainbow Falls*. Specifically, Princess Bhrokiti and Changchub may harbor certain attitudes toward the PCs, based upon the party’s previous actions.

Princess Bhrokiti: Bhrokiti holds PCs who showed no interest in escaping the Potala in low esteem, particularly if they did not realize they were prisoners until she told them. She treats such PCs as inferior subordinates and bodyguards, and views them as expendable soldiers.

The Princess exhibits a certain fondness for PCs who attempted to escape. She views such PCs as friendly subordinates, much as one would view a faithful and trusted servant.

Bhrokiti holds characters who actually escaped the Potala in high esteem, especially if they got past Saikhoi’s walls before being recaptured. She is openly impressed with such PCs.

Make a note of how Princess Bhrokiti regards the PCs. Her opinion of the party members influences the way she interacts with them during this section. For example, she will think nothing of ordering PCs she holds in low esteem to carry her baggage, to investigate dangerous situations, and will even go so far as suggesting that they should follow Changchub’s orders. Under no circumstances would she consider becoming involved with one of the party members, romantically or otherwise.

The Princess will request similar duties of PCs held in medium esteem, but she will phrase her orders as polite requests, and express at least a moderate amount of concern for the character’s welfare. Should a male member of the party prove exceptionally brave or intrepid, she might flirt with him, but any romantic involvement that followed would be treated as strictly beneath her station.

Bhrokiti would not dream of ordering about PCs

she holds in high esteem. She treats such PCs as equals and friends, joking with them freely (though her barbed wit is never far from the surface). The Princess is openly attracted to the leader of the party (assuming he is male).

Of course, Bhrokiti’s opinions of the party may change. If the PCs consistently behave in a cowardly manner, her opinion of them will fall and she will treat them in a corresponding manner. On the other hand, if they consistently take the lead and behave courageously, her opinion of them will rise.

Changchub: Changchub views the characters in terms of the threat they present to Bhrokiti and the Dalai Lama. He either trusts, is suspicious of, or feels threatened by the party. He trusts PCs who did not attempt to escape the Potala, and treats such PCs as respected equals. Most of the time, Changchub does as requested by PCs he trusts.

Changchub is suspicious of PCs who attempted to escape, and is unlikely to take their advice or do anything they ask, especially if it involves a risk to himself, his men, or Bhrokiti.

He feels threatened by PCs who actually escaped the citadel, and has them watched by six sohei at all times. He will never cooperate with PCs by whom he feels threatened, for he always suspects they are trying to lure him into a trap.

Like Princess Bhrokiti, Changchub’s opinion of the party can change. He becomes increasingly suspicious of PCs who behave in a cowardly fashion, even if he initially trusted them. However, no matter how bravely they act, Changchub will never trust PCs by whom he felt threatened at the beginning of this adventure. If such characters behave bravely, he simply feels more threatened by them.

The Sohei: Although Changchub has brought his sohei along, they will prove of little use. The sohei are inexperienced and superstitious, and would almost always rather look for an omen suggesting imminent disaster than risk any danger. When embarrassed into action, however, they resign themselves to certain death. On such occasions, they become rash and foolhardy, and rush blindly into danger without regard to the consequences.

Whether they are behaving cowardly or foolishly, the sohei never alter the outcome of an encounter. If they attack, they are defeated and retreat before the PCs act. If they are in a cowardly mood, nothing the party says or does can overcome their superstitions and force them into action.

As this section continues, the number of sohei should steadily dwindle, so that only Changchub remains at the end of Part II, *The Rainbow Falls*. Whenever the sohei do take action, two or three



of them will perish. You may find it helpful to keep a running tally of fallen sohei.

Beginning Part II, The Rainbow Falls. As long as the PCs have not yet left the Potala, begin with Event 1. If, however, the PCs have escaped Saikhoi and have not yet been recaptured, they must join Princess Bhrokiti's caravan en route to Solon. Improve an encounter somewhere between Events 1 and 3 in which the PCs meet the caravan. The Princess will use a set of *karma curse* scrolls provided by her father to convince the PCs to help her. (See the Introduction for details on the new spell *karma curse*.)

Event 1: Departure—Finally

The Dalai Lama leads the way to the Room of a Hundred and Three Pillars, where Changchub and a few sohei are waiting.

DM's Notes. If the PCs are missing weapons or armor, Changchub has the appropriate item brought from the sohei's armory. The item will be non-magical and of a quality approximately equal to the rest of the party's equipment. Changchub positions the party on a stone block at the end of the room opposite Mahavidi's statue, then whispers the three proverbs that activate the teleportation disk (see Part I, Event 14).

The party finds themselves inside a subterranean stable. Princess Bhrokiti and the rest of Changchub's men wait with small, sure-footed horses and several dozen yaks to serve as a baggage train. Sandiraksiva is inside an iron cage being drawn by a team of six white yaks. The cage is protected by a variety of powerful magics, the details of which are described in Sandiraksiva's entry in "New Monsters" in the Introduction. Only Changchub, or a very careful lockpicker, can open the cage without causing an explosion.

As Changchub leads the way out of the city, hundreds of Ra-Khati's women and children line the streets, wailing and weeping for their dear Princess. At the tunnel leading out of Saikhoi, nearly a thousand men have gathered. As the Princess passes, they shout promises to come for her soon.

Princess Bhrokiti simply looks away and rolls her eyes. To the closest PC, she whispers, "If I wait for them to rescue me, I'll grow old in Solon."

Angry Horse. As the group leaves Saikhoi, Sandiraksiva grows agitated and begins creating a fuss in his cage. One of the sohei makes the mistake of angrily jabbing the horse with the butt of his spear. The black courser turns and breathes fire on this foolish individual. There is now one less sohei accompanying the party.

Ask the PCs to outline their marching order before continuing.

Event 2: Pilgrims

Following a path just wide enough to carry Sandiraksiva's cage, the caravan slowly winds its way down the barren mountainside from Saikhoi. Each time the trail switches back on itself, there are magnificent views of the two azure lakes flanking the city. Although Sandiraksiva's cart makes the going slow and tedious, the caravan enters the narrow, granite-walled gorge of the Akundi river by early afternoon.

As evening falls, the caravan reaches a magnificent waterfall spilling out of the Sacred Manasowar, the lake on the north side of Saikhoi. The Blessed Whispering Waterfall, as Changchub calls the fall, is more than four thousand feet high. It dissipates into mist before noiselessly settling into the pool at its base. The trail continues on the opposite side of the pool.

Changchub orders his men to make camp here.

DM's Notes. As nighttime temperatures commonly fall to 10 degrees or less in Ra-Khati, Changchub's men immediately set up camp and gather dried animal dung to use as fuel. As the canyon is quite narrow and rocky, the camp is strung between the shore of the pool and the granite wall of the gorge.

After an uneventful meal of dried fruit and grains, the full moon comes up, night falls, and the temperature drops below freezing. Princess Bhrokiti insists on having a tent to herself, since it would violate her wu jen taboo to sleep in the same room as another person.

Visitors in the Night. At about three in the morning, the PCs hear a tinkle in the pond below the Sacred Whispering Fall. Upon investigating, they notice a dozen scrawny, dark forms in the pool. An ice crust has formed on the water, and the sound the PCs hear is ice breaking as the figures swim.

If the PCs do nothing, the dark silhouettes pause in the middle of the pond, then seem to rise and stand on water. They hold their arms and heads upraised toward the full moon. Their shadows seem inhumanly thin, they have scraggly hair and beards, and they wear tattered woolen robes. It might be easy for the PCs to suspect the figures of being something other than human.



issue, however.

PCs intervening to save the pilgrims' tongues rise in the Princess' opinion. She considers Ra-Khati's xenophobia cowardly and does not condone barbaric acts in the name of preserving secrecy.

Statistics

Pilgrims (12): AC 10; MV 9; hp 4; #AT 1; Dmg 1-4 (hands); THAC0 20; Str 6, Dex 7, Con 8, Int 9, Wis 11, Cha 6; AL LN; XP Value 7.

Event 3: At the End of the Rainbow

After three days of travel on a narrow and rocky path, crossing and re-crossing the turbulent Akundi River, the caravan halts without explanation. A few hundred yards ahead, the Akundi gorge opens abruptly into a dark chasm. Low clouds and mist hide the opposite wall of the gorge. The Akundi River drops into the huge abyss with a thunderous roar.

DM's Notes. Changchub's sohei seem quite agitated and refuse to continue any further. This is Rainbow Falls, where the Akundi River plunges into the canyon of the Gogrus River. The sohei are upset because the ever-present rainbow is not hanging over the falls. As the party watches, Changchub argues angrily with his subordinates. Five of the sohei throw down their weapons and turn away from the falls.

If either Changchub or Bhrokiti hold the PCs in moderate respect, one of them explains the trouble. (Otherwise, the PCs must puzzle it out for themselves.) In Ra-Khati, rainbows are symbols of good luck connecting the heavens and the earth. The sohei are upset because the customary rainbow is missing from Rainbow Falls. They regard the absence as a warning from Jujimo, the Padhrasattva of Caution.

If the PCs find a way of making the rainbow appear over the chasm, Changchub thanks them profusely. He then calls the deserters' attention to the rainbow. After a few suspicious glances between him and the rainbow, they agree to resume the journey.

If the PCs do not restore the rainbow, the deserters simply leave. Subtract five from the total number of sohei available in the following encounters.

Event 4: The Red Tower

The caravan resumes progress and slowly continues down the rocky trail. Within a few dozen steps, the procession reaches the end of

the Akundi gorge, where the river plummets into the much larger canyon ahead. The trail passes beneath a stone arch,

into which some Ra-Khatian writing has been etched. Two dead monks hang from the arch by their feet. The arch is connected to a small red building built into the side of the cliff.

DM's Notes. The proverb on the arch says:

*The man who never
opens his mouth in anger
can close his eyes in peace.*

Just beyond the arch, the trail takes a sharp left turn and begins descending the wall of the Gogrus Chasm.

This is the Red Tower, the first in the series of hospices operated (until recently) by the Order of Rainbow Monks. The Rainbow Monastery (see map) consists of six structures straddling the Rainbow Trail, which descends the side of the Gogrus Chasm. In addition to worshipping Byubo, Padhrasattva of Nyum (a combination of spunk and courage similar tochutzpa), the order was dedicated to helping travelers move their cargo up and down the chasm wall in return for donations.

However, the monastery was recently seized by a group of humanoid mercenaries that deserted from Hubadai's Tuigan army. They have decided that it is the perfect place to establish a toll-road.

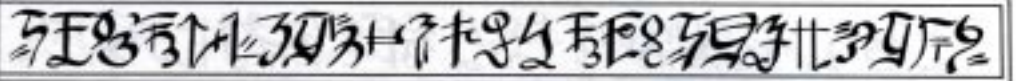
Reluctant Soldiers. Changchub's men are upset by the dead monks and are again considering desertion. To placate them, Changchub is willing to continue down the trail without investigating the building.

If anybody is going to investigate the interior of the Red Tower, it must be the PCs. If invited to accompany the party, Changchub says he must stay with his men or they will desert. As the PCs enter each room, consult the corresponding entry below.

Room 1. There is a long table flanked by two wooden benches in the middle of this room. The walls are lined with shelves containing butter lamps, parchments, writing utensils, and an assortment of books.

The parchments contain travelogues dictated by various voyagers who have passed this way. Only one account is of interest:

Several weeks ago, a group of sohei went to inspect the Deserted City of Kushk. They had to flee when attacked by a large group of gaki. More



information on the gaki is presented in Event 5.

Room 2. Again, a long table flanked by two wooden benches occupies the middle of this room.

The walls are lined with shelves containing butter lamps and eating utensils. Grain and cereal has been spilled everywhere.

Room 3. A long table sits in the center of this room. A masonry oven sits next to the stairway, and various utensils for cooking and preparing food are scattered throughout the room. The walls are splattered with the dried remnants of various fruits.

Room 4. This is a storeroom, currently filled with grain piles and broken storage vessels.

As soon as the PCs enter, six hobgoblins attack. The hobgoblins are all that remain of the 20 who sacked the Red Tower. The others fell to the monk defenders. They disposed of their fallen comrade hobgoblins, throwing the bodies over the Rainbow Falls so travelers would not think hobgoblins could be killed easily.

Hobgoblins (6): AC 5; MV 9; HD 1 + 1; hp 4, 5, 6,6, 7,8; #AT 1; Dmg 1-8 (sword); THAC0 19.

When the six hobgoblins saw Changchub and his sohei, they decided that wisdom was the better part of valor and hid.

If allowed the chance to surrender, the hobgoblins do so. They can tell the PCs that they are deserters from the great army marching along the "deep gorge" (Ra-Khati's border).

The hobgoblins swear they are the only hostile forces the party will meet between the top of the Rainbow Trail and the bottom. (They are lying.)

The door on the west wall is a trap door. It opens into a tunnel that leads through the arch to room 5.

Room 5. To reach this room, the PCs must crawl through the tunnel from room 4. A brass, man-sized statue of Byubo stands on the north wall. He has comic proportions, with long gangling arms, short stubby legs, and an enormous, loutish grin. A stone sword rests balanced upon his head, blade side down. The blade is sharper than that of most swords, and it emits a magical dweomer.

The weapon is an ancient blade, forged long ago during one of Solon's many conflicts. It is a *stone sword, berserker +2*.

This stone sword functions as a normal *sword +2*. If any character utters a single angry word while carrying it, however, the weapon leaps into his hand and he finds himself compelled to fight the object of his anger to the death. From that

point forward, the weapon becomes a *sword -2, cursed*. It automatically leaps into the victim's hand any time he enters melee.

Be sure to note which party member, if any, claims this weapon. After activating the curse, a character can rid himself of it only via *remove curse* or *wish*. Should another party member claim the sword after the original possessor is relieved of it, the weapon remains cursed.

Event 5: The Orange Cloister

The path turns to the left and follows a slippery, man-made ledge down the canyon wall. Forty feet down the trail, a large orange structure has been built into the cliffside to the left of the path. An A-frame of heavy beams protrudes from the building's third story and hangs over the trail. A Ra-Khatian proverb is carved into the A-frame in large block letters. At the end of the A-frame dangles a huge wooden pulley with a rope as big around as a yak's leg hanging from it.

DM's Notes. The proverb reads:

*Pride summons disaster;
humility invites reward.*

As the party approaches the orange building, everything seems in order.

Not long ago, monks used the pulleys, rope, and a counterweight system to move cargo to and from the Yellow Abbey, two hundred feet below. Changchub is counting on the apparatus to lower Sandiraksiva's cage to the bottom of the chasm.

Feeling embarrassed by their lack of bravery at the Red Tower, five sohei offer to inspect the building. As they approach the door, five flinds hiding inside thrust naginatas (polearms similar to glaives) out of the ground floor windows. The five sohei are taken by surprise and drop in their tracks.

Despite repeated requests for volunteers, Changchub cannot convince any more sohei to approach the building. Once again, it falls to the PCs to see what is happening.

Princess Bhrokiti cautions the party against doing anything that would destroy the building. Such an action would be a sacrilege, but, more importantly, the apparatus inside are needed to descend the chasm.

Room 1. A large wooden table and several benches sit in the middle of this room. Shelves containing books, parchments, and writing utensils line the walls. The parchments and books are a catalogue of unusual creatures which have been described to the monks. One of the texts



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might be of particular interest to the part. It describes the various forms of nin-chu-ju-gaki, more commonly called simply gaki.

According to the book, gaki are the spirits of the wicked, reincarnated on the Prime Material plane in the form of horrid monsters. They suffer constantly from terrible needs and pains, which compel them to commit acts of evil, thus guaranteeing an even more wretched existence in their next life. Gaki are seldom seen until the instant they attack. Sometimes they take on the shapes of flying insects, and they can move through solid walls. There are four types of gaki, each with distinctive habits and special abilities. Jiki-ketsu-gaki are gaunt humanoids with sharp fangs and clawed hands. They survive by drinking blood. Jiki-ketsu-gaki can only be injured by magic spells or powerful magical weapons, regenerate damage, and are not bothered by fire or ice. Jiki-niku-gaki appear identical to jiki-ketsu-gaki, save that they eat flesh. Their only special defense is that they regenerate damage. They are the most common form of gaki. Shikki-gaki are gaunt humanoids warped by disease and decay. They are especially dangerous because their wounds cause terrible diseases. They have a few special defenses; they regenerate damage, can be injured only by magic or magical weapons, and are immune to disease and poison. Shinen-gaki appear to be walking fire. Their favorite form of attack is to encircle victims in flames. Like other forms of gaki, the shinen-gaki regenerates damage (extremely quickly). It can be hit only by magic and magical weapons, but shows a particular vulnerability to water-based attacks.

There is a stairway in the southwest corner of room one. The flinds are nowhere in sight, having fled up the stairway.

Room 2. There are several beds and a wooden bench in this room. The walls are lined with shelves containing-butter lamps and eating utensils. In the corner is a large pile of human bones, recently picked clean.

Room 3. There is a long, hardwood table in the center of this room. A masonry oven sits on the north wall, and various utensils for cooking and preparing food are scattered throughout the room. There is a wide variety of exotic spices and miscellaneous items like lizard's tongue, eagle's shell, newts eye, etc. stored on the shelves. Mages may be able to replenish their supply of spell components from this room, at your discretion.

Room 4. This is a storeroom, cluttered with grain-filled pots and baskets. Behind one of the baskets, a lone rat stirs.

Room 5. As soon as the PCs enter this room, two flinds attack with bows and arrows. They are hiding at the top of the stairway leading to rooms 7 and 8. Once the PCs reach the base of the stairway, the flinds retreat to room 7.

The north wall of room 5 is dominated by a statue of Byubo. He is sitting in meditation, but with one eye open and looking out of the window on the south wall. Upon his lips is a mischievous grin, and he wears an iron circlet upon his head. The crown gives off a magical dweomer.

Iron Circlet. The iron circlet improves the wearer's AC by 2, even if armor or other magical defenses are employed. However, when the wearer says something prideful, the circlet attaches itself to the head and the wearer's AC becomes 2 points worse. Once attached, the circlet can be removed only via *remove curse* or *wish*. Be sure to note which PC, if any, takes the crown.

Rooms 6a-6f. These rooms each contain a straw bed and the personal effects of a monk who once lived here. In room 6e, 500 gp are hidden beneath the mattress.

Room 7. This room contains the apparatus for moving cargo to and from the Yellow Abbey. The windlass is normally powered by 8 to 12 monks.

Five flinds await the PCs here. If given the chance to negotiate, the flinds allow the PCs to use the windlass, though they will doublecross the party at any opportunity.

Otherwise, they fight to the death using their flindbars, a pair of chain-linked iron bars spun at great speed (see statistics). While fighting in this room, PCs must take special care not to damage the equipment used in lowering cargo. Damaged ropes stand a 10% chance per 5 hp of damage (round up) of snapping when put into use, unless they are inspected and repaired.

Flinds (5): AC 5; MV 12; HD 2 +3; hp 11 each; #AT 1(2); Dmg by weapon; AL LE; THAC0 17; XP Value 65 each; SA flindbar, a pair of chain-linked iron bars. Using flindbars, they are allowed two attacks per round doing 1d4 damage each. On a successful hit, the victim must save vs. wands or his weapon is torn from his grasp.

Flinds are short, stockier versions of gnolls. They are also distinguishable from normal gnolls by their rounded ears.

Room 8. This is the workshop for keeping the windlass and rope in good order. It is filled with workbenches, splicing tools, and other items used to maintain the windlass and rope.



Event 6: Going Down

Beyond the Orange Cloister, the ledge narrows. The treacherous trail looks wide enough for men and single file yaks, but Sandiraksiva's cart is clearly too wide to negotiate it safely.

DM's Notes. Characters crawling to the edge of the trail and looking down see the Yellow Abbey and its unloading zone two hundred feet below. Below that, they see only the Gogrus River in the bottom of the gorge.

Changchub's original intention was to have the monks lower Sandiraksiva's cage while he and his sohei led the yaks and horses down the path. However, he is now at a loss as to how to descend the cliff. The party must solve this problem.

Problems. If the rope was damaged during Event 5, it might break. In this case, Sandiraksiva uses his flying powers to lower himself and his cage to the platform at the Yellow Abbey, though the effort exhausts him.

Event 7: The Yellow Abbey

The trail leads into a yellow, three story building that completely covers a small ledge on the side of the cliff. Over the doorway hangs

a sign in Ra-Kh a t i .
Eight hundred feet below, the turbulent currents of the Gogrus River fill the gorge.

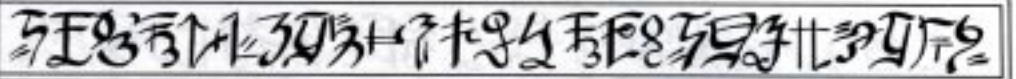
DM's Notes. The sign reads:

There are people who walk in fear of being clobbered by a falling leaf

The description above applies whether the party approaches from the unloading zone directly below the Orange Cloister, or the trail that descends the cliff. Once again, Changchub's sohei prefer not to investigate the abbey, and will even spend the night on the trail to avoid doing so. It falls on the shoulders of the PCs to clear the way. As the party enters each room, consult the corresponding entry below.

Room 1. This short hallway is actually part of the Rainbow Trail, connecting the portion above the abbey with the portion below.





Room 2. A large wooden table and several benches sit in the middle of this room. The walls are lined with shelves containing texts describing

important events occurring during the reign of the 125th Dalai Lama. One book may be of particular interest to the party. It describes the war with Solon, which took place nearly fifty years ago.

According to the book, the war started after a new Raja, Ambuchar Devayam, took power. Ambuchar Devayam is depicted as a greedy and corrupt ruler who wished to take Ra-Khati's wealth for his own. Apparently, Ambuchar was a powerful wu jen with power over the dead, for he used a shambling army of dead men to besiege the trading city of Kushk. When the city showed no sign of falling to his siege, Ambuchar kidnapped the child of Gaumahavi the Purple Dragon. He used this child to force Gaumahavi to lay waste to Kushk and many Ra-Khatian villages. It appeared Solon's victory was assured until the Dalai Lama confronted Gaumahavi and defeated her. After the Dalai Lama's victory over Gaumahavi, Ambuchar sought revenge for this defeat by attacking the Dalai Lama from the back of a black steed. The High One unhorsed Ambuchar, then the black horse leaped into the air and flew away. The Dalai Lama was so amazed he could not help watching the fleeing horse. When he turned back to Ambuchar, the wu jen had disappeared.

Room 3. This large room is used as a staging area for the next descent. A wide trail runs from the western door to the area where the lift from the Orange Cloister descends. The large door to the south leads to a deck suspended out over the cliff, where loads are prepared for the descent to the Green Hospice. The stairway tucked away in the southeast corner leads to room 7.

Room 4. This is a storeroom, currently filled with storage vessels. The only entrance to this room is from room 5.

There are four bugbears in this room. Unless the PCs suspect something is lurking here, the bugbears use their abilities to attempt an ambush. The PCs suffer a -3 modifier on their surprise rolls.

Until the PCs do something to change the situation, the room remains dark. The party suffers a -4 penalty to attack rolls and saving throws.

If the party is chasing the bugbears, this is where the foul creatures must stand and fight.

Bugbears (4): AC: 5; MV 9; HD 3 + 1; hp 15, 15, 16,17; #AT 1; Dmg 2d4: AL CE; THAC0 17; XP

Value 120 each: SA -3 on opponents' surprise rolls.

Room 5. A long table sits in the center of this room. A masonry oven sits on the north wall, and various utensils for cooking and preparing food are scattered throughout the room.

The only entrances and exits from this room lead to rooms 4 and 8. The bugbears flee through this room if being chased by the party.

Room 6. The door to this room is hidden behind a cabinet of ropes and equipment. This is the workshop for keeping the windlass and rope in good order. It is filled with workbenches, splicing tools, and other maintenance tools. The stairway in the southwest corner leads up to room 9.

This is the staging area for the bugbears' possible surprise attack on room 7. When they encounter stiff resistance from the PCs, they flee from here to room 9.

Room 7. This room contains the apparatus for moving cargo to and from the Green Hospice. The windlass is normally powered by 8 to 12 monks or, occasionally, several yaks. The door leading to room 6 is hidden behind a cabinet containing ropes, pulleys, and other assorted tools.

Unless the party explores the abbey thoroughly before using the windlass, four bugbear ambush whoever is running the apparatus. If the people operating the windlass are not PCs, assume the bugbears win, and the fallen bodies are dragged away.

When the PCs come to investigate, or begin using the windlass, the bugbears attack from room 6. If PCs are not expecting an attack, the bugbears impose a -3 penalty on the party's surprise rolls. As soon as it becomes apparent that the PCs are a match for them, the bugbears flee through room 6 up to room 9, trying to reach room 4 before making their stand.

Should the PCs chase off the bugbears but fail to pursue and finish the combat, the bugbears keep returning in an attempt to ambush the party.

Room 8. A long table flanked by two wooden benches sits in the middle of this room. The walls are lined with shelves containing butter lamps and eating utensils. In the corner is a large pile of human bones, recently picked clean. The stairway in the northwest corner leads down room 5. If being chased by the party, the bugbears flee through here on their way to room 5.

Room 9. The north wall of the room is dominated by a statue of Byubo. His mouth is drawn into a comic imitation of a ferocious snarl. Around his waist, he wears a leather belt that gives off a magical dweomer.

The belt gives the wearer a -1 THAC0 modifier in melee or missile combat. The instant that character retreats or avoids a fight, however, the belt

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becomes a cursed item and the THAC0 modifier changes to +1. Once cursed, the belt cannot be taken off by anything short of a *remove curse* or *wish*. Be sure to record which PC, if any, takes the belt.

The stairway in the southwest corner of the room leads down to room 6. The bugbears flee through here to rooms 10a-f if being chased by PCs.

Rooms 10a-10f. These rooms each contain a straw bed and the personal effects of a monk who once lived here. In room 10c, a vial of clear liquid sits on the desk. This is a *potion of giant control* (for coombe giants). As the bugbears flee through these rooms, they throw furniture and other items in the PCs' paths.

Event 8: The Green Hospice

The trail leads into a green, four-story building built upon a slender ledge. A Ra-Khatian proverb is painted over the door.

DM's Notes. The proverb reads:

*The poor man's anger
is matched only by
the rich man's greed.*

The boxed description above applies whether the party approaches from the trail or the loading area.

Changchub has been embarrassed by his sohei's timidity for the last time. He makes a terrible threat. Unless the sohei begin acting like sohei, he'll have the Dalai Lama cut their birthdays out of the calendar next year. The sohei would then be considered "unborn," a fate worse than death. Their families and friends would strike their names from memory, their possessions would be cast into the river, and they would be treated like apparitions wherever they went.

The threat works. Five sohei volunteer to lead the way into the Green Hospice. They meet their deaths when an ice storm issues from one of the hospice windows and knocks them from the trail. The storm leaves the trail icy and impassable. Anyone attempting to negotiate it must make a Dexterity check at -3 or plunge off the trail.

Ignoring their fellows' deaths, five more sohei insist upon leading the next assault, even if the party suggests a better plan. The sohei perish when they suddenly fall asleep and tumble off the cliff.

The next five sohei are undaunted, and bravely volunteer to follow their unfortunate friends. Again, they are unwilling to allow the party to precede them. This time the leader suddenly turns and knocks three of his astonished fellows to their deaths. Both the leader and the last sohei perish

as the slip off the trail edge, locked in a death grip.

After this last group perishes, a circle of darkness appears outside the hospice. It is 20 feet in diameter and completely obscures the entrance.

Changchub's sohei will continue to volunteer in groups of five, but will now allow the party to take the lead. Any sohei who enter the circle of darkness scream terribly, then tumble out of it as they fall off the cliff.

Into the Dark. A single ogre lurks inside the darkness. He uses his superior strength and a naginata polearm to knock his enemies off the trail. If the darkness is dispelled, the ogre retreats into the hospice. The darkness reappears one round later, and the ogre returns. Should the ogre encounter stiff resistance inside the darkness, it retreats into room 1 of the hospice.

Ogre: AC 5; MV 9; HD 4+1; hp 21; #AT 1; Dmg 1-10+2; AL CE; THAC0 17; XP Value 175.

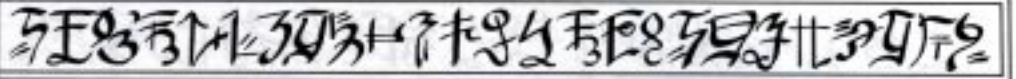
Surprise Attack. If the party uses ranged or area effect spells to attack the circle of darkness, or attempt to circle around it by flying or something similar, the ogre mage from room 2 acts to counter their ingenuity. He casts *invisibility* and fly upon himself, then flies out of the hospice and attacks the person proving most effective at countering the darkness, most likely the party's wizard.

As the PCs fight their way through the chambers of the hospice, consult the corresponding entries below.

Room 1. This large room is used as a staging area for the next descent. A wide trail runs from the western door to the unloading area from the Yellow Abbey lift. The large door to the east leads to a ledge where loads are prepared for descent to the Blue Grotto. The stairway in the southwest corner leads to room 2.

The ogre previously lurking in the circle of darkness outside the building makes his stand here, if still alive. On the second round of combat, the ogre mage from room 2 appears at the top of the stairs, provided he is still alive. He uses his magic first, most notably *darkness*, *invisibility*, and *fly*. He has already used charm, ice storm, and sleep. The ogre mage continues fighting for as long as the regular ogre stands, then retreats.

Ogre Mage: AC 4; MV 9, fl 15; HD 5+2; hp 27; #AT 1; Dmg 1-12; AL LE; THAC0 15; XP Value 420; SA: Magic Spells: *fly* (for 12 turns), *invisibility*, *darkness*, 10' radius. Regenerate 1 hp per round. Once per day, they can also *charm person*, *sleep*,



assume *gaseous form*, and create a *cone of cold* 60 feet long with a diameter of 20 feet, inflicting 8d8 damage (save vs. spell for half).

Room 2. If the party approaches the hospice from the west, this is the room from which the ogre mage casts his spells. After the ogre in room 1 falls, the ogre mage flees up to room 5.

This room contains a large wooden table, some chairs and several chamber pots. The walls are lined with shelves containing historical texts, parchments, and writing utensils. A book describing Ra-Khati's ancient history lies open on the table.

According to the book, Ra-Khati is over 2,000 years old. As recently as 900 years ago, Ra-Khati was a prosperous trading kingdom with open borders and a mighty army to protect its interests. The greatest of these cities was Kushk, which now sits outside of Ra-Khati's present borders. At that time, Kushk was the capitol of the Mountain Kingdom, as Ra-Khati was known. At the height of Ra-Khati's power, the Padhra grew angry with its greedy citizens. He called a great army of horse-riding fiends down from the northern plains to kill all of the gluttonous men and to destroy the fabulous cities which the Ra-Khatians had built to celebrate their greed. The only cities that survived were Saikhoi, which became the new capitol of Ra-Khati, and Kushk. After the great destruction, Ra-Khati closed its borders and designated Kushk as the only city where foreigners and Ra-Khatians could meet to conduct their business. Kushk thrived for over 800 years, until the Gheat Padhra allowed its destruction in the war between Solon and Ra-Khati.

The stairway in the southwest corner leads down to room 1, and the stairway in the northwest corner leads up to room 5.

Room 3. A long table flanked by two wooden benches sits in the middle of this room. There are two smaller tables with butter lamps.

The north wall is covered by a fresco of an army of cavalry riding through the streets of a walled city. The riders are short and stocky, with broad faces and prominent cheekbones. Their noses are flat and small, with long mustaches draping off their upper lips. They wear fur caps and long leather coats, the left flap carefully fastened over the right. The ferocious looking riders are armed with short bows and slightly curved swords, and are leaving nothing but death and destruction in their wake. The riders are remarkably similar to the army the PCs saw in the first encounter of

Part 1, *A Fabled Land.*

A caption below the painting reads, "The wrath of Padhra descends on the greedy city of Amlankdu."

Room 4. A long table sits in the center of this room. A masonry oven sits on the east wall, and various utensils for cooking and preparing food lie scattered throughout the room. On the north wall, a secret door leading to room 4a stands ajar (and is, therefore, automatically detected).

Room 4a. This storeroom is currently filled with clay vessels brimming with grain. This room also contains the monastery's collection of exotic spices, including a large supply labeled Buso Bane. Either Changchub or Bhrokiti can inform the PCs that persons wearing buso bane are less susceptible to the paralyzing effects of buso (see Event 9 for more information on buso), and that the spice prevents characters wounded by the buso from becoming tagamalings. In terms of game mechanics, buso bane increases the user's saving throw versus a buso by +3. If rubbed into the wound (a painful process resulting in 2 points of damage), buso bane eliminates any possibility of the victim becoming a tagamaling.

Room 5. As the party enters this room, the ogre mage from room 2 (if still alive), attacks. One round later, a second ogre joins the fray.

Add all the levels in the party. If the total is 30 or more, this ogre is an ogre mage with all his spells available. He attacks from behind Byubo's statue, using his magic first. If the party has less than 30 levels, the second ogre is a normal ogre.

After the battle, the PCs may examine the room. The north wall of room 5 is dominated by a brass statue of Byubo. His pockets are stuffed with jewels, golden utensils, and silver jewelry. He is shrugging his shoulders and looking upward with an expression of utter innocence.

Upon his hands, he wears silk gloves which have a magic dweomer.

The items in Byubo's pockets are worth 10,000 gp. If anybody touches them, the statue frowns angrily. It attacks anybody removing even one jewel. Fortunately, it ceases attacking the instant the jewels are returned.

Behind Byubo is a secret door that leads to room 5a.

Byubo's Brass Statue: AC 2; MV 6; HD 6 + 1; hp 61; #AT 1; Dmg 4-40; AL N; THAC0 15; XP Value 1,400; SA Only hit by +1 or better magical weapons.

The gloves increase any wearer's Dexterity by two points, with all the attendant benefits. They also allow the wearer a 95% chance of picking any pocket. The wearer realizes both of these facts as soon as he puts them on.

What the wearer does not realize, however, is that if he ever tries to pick the pocket of someone



in his party, the gloves become permanently attached to his hands. When this happens, they reduce his normal Dexterity by two points and prevent him from ever successfully picking a pocket. Be sure to note which PC, if any, takes these gloves.

Room 5a. This room is a small cavern carved into solid rock. Its walls are lined with shelves bearing the labels of all the potions in the *Dungeon Master's Guide*. Unfortunately, only a few of the shelves have potions over the labels.

- Climbing:* 3 red vials
- Fire Resistance:* 1 orange vial
- Flying:* 1 yellow and 1 green vial
- Poison:* 1 yellow and 1 green vial
- Raise Dead:* 2 blue vials
- Extra Healing:* 3 purple vials

The potions above the *climbing*, *fire resistance*, and *extra healing* labels are what the labels claim. They function as described in the *DMG*. The vials above the "Raise Dead" label function as the spell *raise dead* if rubbed on the dead person's hands and face. The entire vial must be used for the potion to be effective and the character must make the normal system shock rolls.

The potions above the "Flying" and "Poison" labels have been mixed up. The yellow vials contain *flying* potions that function as described in

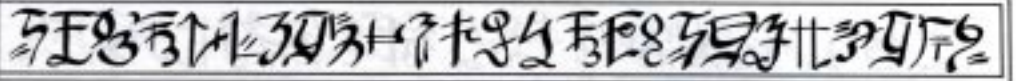
the *DMG*. The green vials contain poison. Any character sipping a green vial feels queasy and loses one point of Constitution permanently. Any character drinking an entire vial of green liquid falls violently ill and permanently loses 2d6 points of Constitution. Characters with Constitutions falling below 0 die (if a *raise dead* spell is used on such characters, they return with one point of Constitution).

Rooms 6a-6f. These rooms each contain a straw mat and the personal effects of a monk who once lived here. In room 6e, there is a *silver ring of gaki-protection*. When worn by a priest, this ring allows him to turn all forms of gaki as undead of equivalent hit dice.

Room 7. This room contains the apparatus for moving cargo to and from the Blue Grotto. The windlass is normally powered by 8 to 12 monks, or, occasionally, several yaks.

Room 8. This is the workshop for keeping the windlass and rope in good order. It contains workbenches, splicing tools, and other items used to maintain the windlass and rope. There is also a completely new section of rope that will





extend all the way to the Blue Grotto, if necessary.

Results. If the PCs allowed all of Changchub's sohei to perish before taking the lead in

investigating the hospice, Changchub permanently feels threatened by the party. He remains at Princess Bhrokiti's side for the rest of the adventure, and repeatedly accuses the PCs of purposely allowing his force to be destroyed.

After battling the ogres and ogre mages, the party may be in need of a rest. If they stop here to spend the night, proceed with Event 9. Otherwise, continue with Event 10.

Event 9: Visitors in the Night

An eerie wind howls through the chasm all night, making sleep a restless and nightmarish undertaking. Under the relentless gale, the hospice creaks and groans as if ghosts of the monks who once lived here were once again treading upon its ancient planks.

DM's Notes. Four buso inhabit a small cavern concealed in the cliff above the hospice. They make a habit of periodically coming down to prey upon the residents of the Green Hospice. Vicious, ghoulish creatures with lean bodies and gangling necks, buso are bony and oversized. They have flat noses, curly dark hair, and are extremely filthy.

Three of them find the PCs' sleeping quarters shortly before dawn. Wizards and priests have had time to pick new spells. Unfortunately for the party, all of the remaining sohei, except Changchub, automatically fail their saving throws. They are paralyzed for the entire encounter. If Changchub does not fail his saving throw, the first thing he does is tell the party what they are facing. The three buso attack immediately.

Princess in Peril. As this battle draws to a close, Princess Bhrokiti screams from her room. When the party arrives at the Princess's room, they find a buso trying to claw through her door. Assuming the party prevails, Bhrokiti holds them in at least moderate esteem. The Princess seems especially attracted to the male character who did the most damage to the Buso attacking her. Changchub seems more than a little jealous.

Buso (4): AC 4; MV 12; HD 8 +2; hp 36, 38, 40, 45; #AT 3; Dmg 1-6/ 1-6/ 1-10; AL CE; THAC0 13; XP Value 1,400 each; SA Fear aura—save vs. paralysis or remain motionless while within 10 feet of buso.

Event 10: The Blue Grotto

Four hundred feet above the turbulent waters of the Gogrus River, the cliff grows so sheer and smooth there is no room for even a small building. Instead, this station is located inside a series of man-made caverns dug by the ancient stonemasons who built the Rainbow Monastery. A Ra-Khatian saying is etched over the entrance.

DM's Notes. The proverb says:

*Prudent men
learn no lessons.*

Under threat of losing their birthdays, five of the remaining sohei, if there are that many, volunteer to investigate the grotto. The Princess, however, suggests that the PCs show her how brave they are and take the lead. Failure to do as the Princess asks results in an extended session of pouting.

Any sohei that venture into the grotto ahead of the PCs do not return.

Room 1. The apparatus for moving cargo to and from the Purple Priory is located on the southeast side of this large cavern. The descent between the Blue Grotto and the Purple Priory is not entirely vertical. Rather, the lift descends at an angle over a series of tower-mounted pulleys.

The lift from the Green Hospice drops directly into this room via a shaft that opens overhead. Along the east wall are stored various workbenches and tools for maintaining the windlass, pulleys, and rope.

The ladder in the northwest side goes up to room 2. The tunnel on the west side leads to the upward portion of the Rainbow Trail.

Characters looking out the opening on the southeast corner notice more than a dozen human bodies (mostly frozen) dangling from the tram rope. The bodies have been tied by their ankles and left to hang in storage.

Should the party begin preparations for lowering Sandiraksiva's cage without exploring the Blue Grotto first, all five winter trolls on level 2 crawl out of room 6 and drop into the cavern. They attack immediately. If the PCs neglected to post guards, the party suffers -3 on the surprise check.

Winter Trolls (5): AC 4; MV 12; HD 6 + 6; hp 29, 30, 35, 36, 39; #AT 3; Dmg 1-6/ 1-6/ 1-12; AL CE; THAC0 15; XP Value 1,400 each; SD Immune to fire damage. Regenerate 3 hp per round, only water prevents regeneration. Suffer 2d6 damage when hit with a bucketful of water.

Winter trolls resemble normal trolls in most aspects, save that their skin is dingy white in-



stead of gray or green. Fire has no negative effect on their regenerative powers, but damage caused by water cannot be regenerated.

Room 2. As the first party member climbs into this room, two winter trolls attack. They pull the leader into the room, then attempt to slam the trap door over the entrance. Roll for surprise. If the party is surprised, the trolls close and bar the door. Characters attempting to force the door open use their normal open doors chance.

After the battle ends, surviving characters may examine the chamber. It is a typical monastery reading room. A large wooden table and several benches sit in the middle of this room. The walls are lined with shelves containing books, parchments, and writing utensils. One of the parchments happens to be a scroll containing four *create water* spells. Each spell creates approximately four buckets of water.

One of the books is a primer on the Padhran religion. It states that the Padhran religion started over three thousand years ago when Prince Surtava gave up his crown to seek wisdom and enlightenment in a beggar's clothes. After years of wandering and meditating, he at last achieved enlightenment. He spent the remainder of his life preaching his observations in two lectures. The first was called the Four Baskets of Wisdom. Basically, the Four Baskets of Wisdom outlined the Padhra's basic view of life:

1. All life is suffering, for everything that is living is dying.

2. Death is no escape from suffering, for all beings have souls that never die.

3. When a being's body dies, this soul enters another body. If the soul was virtuous in its previous life, it enters the body of a higher life form. If the soul was wicked, it enters the body of a lower life form.

4. The only escape from this cycle of eternal suffering is to live a series of virtuous lives, eventually entering a body of high enough form to reach the state of spiritual enlightenment called "Eaum." In Eaum, a being's soul becomes one with the Great Soul of the Universe, and he enters an eternity of bliss. The souls of individuals who achieve the state of Eaum join the Padhra's soul; they then become incarnations of the Padhra known as Padhrasattvas.

According to the second lecture, the "Sixfold Path," one must follow a code of six principles in order to advance into a form high enough to achieve Eaum. These are the tenets of the Sixfold Path:

1. Faith. One must have faith in himself, in his fellow man, and in the teachings of the Padhra.

2. Resolve. One must resolve to live a virtuous life and resist all urges to do otherwise.

3. Speech. One must tell the truth and never

hide behind lies.

4. Action. One must act in a righteous manner and never do that which is contemptible.

5. Endeavor. One must always strive for the virtuous and confront that which is sordid.

6. Concentration. One must live his life in accordance with these principles at all times, and never stray from the Sixfold Path, even for an instant.

Upon dying, Prince Surtava ascended to the heavens to become the Padhra. His soul has since been joined by thousands of others that have also achieved Eaum, such as Byubo, Padhrasattva of Nyum, and Mahavidi, Padhrasattva of Erudition.

The other books are religious texts, including the *Padhra's Seven Baskets of Wisdom*, the *Thousand Lives of the Padhra*, and *One-Hundred of the Dalai Lama's Best Proverbs*.

Room 3. The ladder in the southwest corner leads up to room 8, and the tunnel opening off the northeast corner leads to the Rainbow Trail going down.

Room 4. A long table occupies the center of this room. A masonry oven sits on the north wall, and various utensils for cooking and preparing food are scattered throughout the room. The well in the southeast corner is filled to the brim with water.

The winter troll in this room has a good chance of surprising the party, unless the PCs are taking precautions against such an occurrence. The troll attacks until killed.

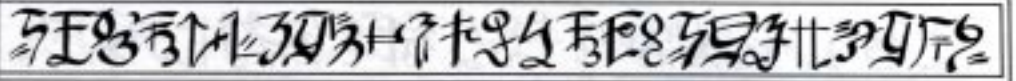
Room 5. This is a storeroom, currently filled with sacks of freshly ground grain.

Room 6. A large stone mill for grinding grain sits in the center of this room. The mill is powered by a rope pulley system that runs through a pair of openings into room 7.

The two winter trolls in this room hide behind the mill. When the party is well into the room, they spring to the attack.

Room 7. This chamber can only be reached by climbing out the ropes leading from the grain mill in room 6. It is the opening through which the lift from the Green Hospice descends to room 1, and has no ceiling or floor. The ropes from the lift pass through a series of wheels. When the lift moves, these wheels cause a small gear to turn, and the gear turns another wheel to which the rope that powers the grain mill, is attached.

Room 8. This is the temple of the Blue Grotto, and can be reached only via the ladder from



room 3. Chunks of jade litter the floor, portions of a statue of Byubo that has been smashed.

On a pedestal on the north side of the room sits the motionless, two-headed figure of a glacier troll. Its alabaster skin sparkles so brilliantly that it looks as if it is a statue of marble or ice.

As the party explores the room, the glacier troll uses its telekinetic ability to hurl chunks of jade at random PCs. When the party grows suspicious of the “statue,” the glacier troll uses its *wall of fog* ability to fill the room with a thick, opaque mist matching its skin tone. It then moves to the attack. Characters attacking the troll suffer a -2 modifier because of the fog (unless they have blind fighting proficiency).

Behind the pedestal lies a plain leather belt emitting a magical dweomer.

This magical belt is entirely useless. It has only two effects. First, once put on, it can never be taken off—not even with a remove curse or *wish* spell. Second, any individual wearing it suffers from the vague fear that something terrible will happen to him if he retreats from a fight.

Glacier Troll: AC 4; MV 12; HD 8; hp 42; #AT 4; Dmg 1-6/ 1-6/ 1-12/ 1-12; AL CE; THAC0 13; XP Value 3,000; SD Immune to fire damage. Regenerates 3 hp per round, only water prevents regeneration. Suffers 2d6 points of damage when hit with a bucket of water.

The glacier troll resembles a normal, two-headed troll, save that its skin is icy white. Fire has no negative effect on a glacier troll’s regenerative power, but damage caused by water cannot be regenerated.

Room 9. This room contains several straw cots and the personal effects of the monks who once lived in the Blue Grotto.

The south wall is decorated with a painting of Sandiraksiva standing on a peak, silhouetted against the light of the full moon. The Dalai Lama is creeping up behind the black courser with a blindfold and bridle made from what appears to be hair. The caption below the picture reads, “Sandiraksiva drinks in the moonlight as the Dalai Lama prepares to capture him.”

After clearing the Blue Grotto, the party must descend to the Purple Priory. Continue with Event 11 if the party walks down the Rainbow Trail, and continue with Event 12 if they descend on the tram.

Event 11: Tight Squeeze

The Rainbow Trail grows so narrow that the rock is scratched and scarred where yaks have scraped their horns along the cliff for centuries. The path follows a narrow ledge along the top of a particularly sheer and steep face, then, in a series of tight switchback turns, suddenly descends over a hundred feet.

DM’s Notes. As the party rounds the last switchback turn, they meet what appears to be the statue of a samurai warrior. The statue looks as if the warrior was turned to stone in mid-step.

The statue is a *sogi-nora*, and is blocking the narrow trail. It is impossible to slip past the *sogi-nora* without running the risk of falling off the trail. If the PCs find a way to reach the other side of the *sogi-nora* without touching it, the statue remains motionless and does not harass them.

But if the characters even brush the statue, it extends a hand as if expecting a toll. The first character may pass for 6 gp, but the second must pay 36 gp (6 × 6), the third 216 gp (36 × 6), the fourth 1,296 gp, and so forth.

As an alternative, party members may pay the toll by reciting a proverb regarding statues which the *sogi-nora* has not heard. If the proverb is good (in your opinion), the *sogi-nora* has not heard it.

Any character that does not pay an adequate toll suffers an attack. The *sogi-nora* attacks with its bare hands, attempting to pitch the victim off the cliff if it succeeds in its martial arts throw.

The *sogi-nora* is one of the Tuigan deserters. He has just been kicked out of the Purple Priory because he never speaks. If contacted telepathically, the *sogi-nora* instinctively obeys the speaker for 1d10 + 10 rounds. Then it realizes its mistake and turns on its controller with special fury.

Sogi-nora: AC 0; MV 12; HD 6; hp 34; #AT 2; Dmg 1-6 + 4 or throw; AL LN; THAC0 15; XP Value 800; SA Martial Arts maneuver-throwing. On any roll of 20, *sogi-nora* throws opponent. Weapons used in a successful hit must make saving throw vs. a crushing blow (see page 39, *DMG*) or be destroyed.

The *sogi-nora* is a type of stone golem, enchanted by a wu jen and given a mind of its own. This particular *sogi-nora* has been ronin, or masterless, since its master died nearly three hundred years ago.



Event 12: The Purple Priory

The Purple Priory is the largest of the Rainbow Monastery's buildings, standing five stories tall. Built upon a timber platform protruding from sheer rock, it resembles a swallow's nest built onto the side of a cliff. A Ra-Khatian proverb is painted over the entrance.

DM's Notes. The proverb reads:

*Light the Padhra's lamp
only after extinguishing
all others.*

If there are any sohei left, they insist upon exploring the building first. A few minutes after the sohei enter the priory, one of them sticks his head out of a window and informs the party that the building is empty.

That is the last the characters see of the sohei, for they perished shortly after entering the building. The one in the window is an imposter.

Princess Bhrokiti elects to stay outside until the PCs inform her that the building is safe. Changchub will stay to guard her if nobody else thinks of doing so.

Room 1. This hallway is actually part of the Rainbow Trail, connecting the portion above the

priory with the portion below. There is no way to enter the rest of the structure from here. To enter the building from the Rainbow Trail, the party must follow the side path that leads to the entrance on the second floor.

Room 2. The only way to enter this room is via the stairway at the end of the corridor in the southeast corner, which leads up to room 5. More than a dozen burning torches hang in sconces on the walls, and twelve more butter lamps sit on the floor. The western wall of the room is dominated by a statue of Byubo seated cross-legged upon a pedestal. His eyes are closed and his head is bowed in meditation, but a knowing grin creases his lips.

In Byubo's lap sits an unlit butter lamp. Only a follower of the Padhran religion may remove the lamp without suffering harm. Anybody else taking it from the statue's lap suffers a loss of 1d6 Wisdom points. It doesn't matter whether or not the other lamps in the room are lit. The proverb above the priory entrance is metaphorical. It means 'convert to the Padhran religion only after renouncing all others.'





to room 6. The stairway on the east end leads down to room 2.

Room 6. A large wooden table and several benches sit in the middle of this room. The walls are lined with shelves containing philosophical texts, parchments, and writing utensils. One of the texts discusses the origins of Gaumahavi, the Purple Dragon.

According to the text, Prince Surtava (who later became the Padhra) had a pet leopard, a supernatural, intelligent animal that could both speak and write. This leopard accompanied Prince Surtava on his quest for spiritual wisdom, serving as the Prince's sole protector and friend. During Surtava's quest, the leopard gave birth to a litter of cubs. Most of the cubs were normal animals, but one was supernatural and possessed of a noble and courageous soul. This cub joined Surtava on his quest. After Surtava achieved enlightenment, he set his pet and her cub free. The leopard and her cub returned to the jungles, where they began a search for the animalistic equivalent of enlightenment.

Here, the text becomes speculative. It theorizes that the leopards soul and Gaumahavi's are one. As a result of her presence on Surtava's quest, the leopard developed a soul. Upon the leopard's death, that soul entered the body of another, higher form of animal life, beginning a series of reincarnations just as human souls undergo. Eventually, the soul reached the highest form of animal life—that of a greater dragon.

The cubs fate remains unknown.

Room 7. The stairway in the southeast corner leads up to room 10. The shredded clothes of several monks and travelers lie in the corner. Mixed in with the clothes are 7 gp and a *ring of fire resistance*, as described in the *DMG*.

Room 8. A masonry oven sits on the north wall, and various utensils for cooking and preparing food are scattered throughout the room. A pile of battered, miscellaneous weapons (daggers, swords, maces, etc.) sits on the table in the center of the room.

Room 9. This storeroom contains nothing but smashed and empty vessels. Every last grain of food has been eaten.

Room 10. The stairway on the north end of this hallway leads up to room 12, and the stairway on the south end leads down to room 7.

After the last party member has entered the hallway, Hah Li the coombe giant charges down the stairs at the north end. Upon seeing To'Zon,

he snarls the koro-bokuru's name.

Then he charges, wielding a tetsubo (a long iron-shod rod) in one hand and in the other a kau sin ke (a series of small iron bars connected by short lengths of chain).

At first, Hah Li is intent on reaching To'Zon, but quickly refocuses his anger on the party. After the battle, To'Zon attacks the party. He casts *haste* and *protection from normal missiles* on himself, then attacks with *fire wall* and *fire shurikens*. In addition to defending itself, the party must prevent To'Zon's fires from destroying the building and the windlass.

Hah Li, the Coombe Giant: AC 3; MV 15; HD 10; hp 48; #AT 2; Dmg 1-8 + 4/ 1-8 +4; AL NE; THAC0 11; XP Value 2,000; SA and SD Can wield two weapons due to high dexterity, can be knocked off his feet only by a natural 20—even when killed.

Coombe giants are an exceptionally small, oriental form of hill giant that evolved in the deep gorges and chasms of the Katakoro Mountains. Because they often inhabit sheer cliffs, they have developed exceptional dexterity and balance, and can only be knocked off their feet when a hit succeeds with a natural 20.

Hah Li and the rest of his villagers were pressed into service as shock troops when Hubadai's Tuigan horde passed through the gorge they inhabited.

Rooms 11a-11f. These rooms each contain a straw bed and the personal effects of a monk who once lived here. Hah Li was storing his treasure in room 11f. The trove contains a *potion of extra healing*, 50 gp, an uncut ruby worth 1,300 gp, a scroll with two *raise dead* spells, and another scroll with four *remove curse* spells. Anyone raised from the dead by this scroll automatically forsakes his own deity and converts to the Padhran religion.

Room 12. This room is a foyer leading into room 11e.

Results. After cleaning out the Purple Priory, the party can finish its descent. The only NPCs remaining with the party should be Princess Bhrokiti and Changchub. Continue the adventure with Part III, *To Ra-Khati's Frontier*.



Part III, To Ra-Khati's Frontier

Most of Part II concerned the party's descent of the Rainbow Falls—a

distance of no more than a quarter mile. During this short journey, clever PCs may have learned a great deal. For instance, they might have discovered that the army traveling along Ra-Khati's border is not from Solon. Or, they may have acquainted themselves with the history of the Deserted City of Kushk, learned something about the origins of the Purple Dragon, and discovered how the Dalai Lama captured Sandiraksiva.

In Part III, which covers the journey from the Rainbow Falls to the border of Ra-Khati, the party will have an opportunity to put this knowledge to good use. They will meet Tuigan spies, Gaumahavi, and perhaps even find themselves chasing Sandiraksiva from peak to peak.

NPCs. By the time Part III begins, Changchub's sohei should have perished in the Rainbow Monastery. If this is not the case, Changchub will take his sohei with him when he leaves in Event 1, sending them to spread word of the danger from Solon. Even if the party knows that the army outside Ra-Khati does not belong to Solon, Changchub continues to act as if an invasion is imminent. To him, one army is as great a threat as another.

Assuming Princess Bhrokiti holds the party in medium to high esteem, she continues to be romantically attracted to the most effective male in the party. If, during the course of combat, somebody proves more effective than her current interest, the fickle Princess changes her object of affection. No matter what the situation, however, she always insists on having a tent to herself (her *wu jen's* taboo prevents her from sleeping in the same room as another person).

Beginning Part III. Part III begins after the party reaches the bottom of the Gogrus Chasm and continues its journey toward the Deserted City of Kushk.

Event 1: Leaving Rainbow Falls

At the bottom of the Rainbow Cliff, the Gogrus fills the canyon from bank to bank. A constant, ominous crash rumbles up the gorge, and the river's mighty waters boil in a white froth so powerful that the path trembles beneath your feet.

On both sides of the river, sheer granite cliffs rise 3,000 feet. The path continues down the southern side of the river. Sometimes it travels along a rocky beach at the edge of the Gogrus,

sometimes it clings to the cliffside a hundred feet over the churning waters. Occasionally, it even runs through a shallow pool of icy water where the river has flooded its banks.

DM's Notes. Ask the party to declare its marching order. Remember, Changchub and his sohei leave the party at this time.

The canyon is so deep the sun shines into it for only an hour or so each day. The rest of the time, it is plunged into a perpetual, frigid twilight that makes it difficult to see more than a hundred yards ahead. Despite the proximity of water, the canyon is remarkably barren—its rocky slopes are only sparsely covered with drab, thorny bushes.

As the party marches, silhouettes dodge in and out of rocky hiding places both ahead and behind them. Sometimes, these penumbras are nothing more than the PCs' imaginations. Sometimes they are fat, furry rodents known as marmots, and other times they are shadows cast by birds flying over the canyon. Unfortunately, in the twilight it is never easy to tell exactly what they are, and the party is always left guessing at exactly what lurks ahead—or trails behind.

Should the party make a torch, or create a similar source of light, they attract a flock of canyon stirges. The stirges swoop down to the attack immediately.

When the party is ready to make camp for the night, they find a campsite on a narrow, rock-strewn beach.

Statistics

Canyon Stirges (12): AC 7; MV 18; HD 1 + 1; hp 5 each; #AT 1; Dmg 1-6 per round; AL N; THAC0 17; XP Value: 175 each; SA Use saving throws and attack tables of 4 HD creatures. Swarm in groups of four.

Canyon stirges are a smaller, vicious offshoot of the type normally found in subterranean lairs. They are more agile in flight and drain blood twice as fast as their larger cousins. Canyon stirges also attack in swarms, four of them striking at the same victim. They never release a victim until each stirge drinks at least 10 hp worth of blood.

Event 2: Nightfall

Dusk falls quickly, sequestering the camp in moonless darkness. The constant roar of the Gogrus River adds to the feeling of isolation, muffling other sounds of the night.

DM's Notes. Because of the gorge's depth, the moon shines into it for only a short period each night. Therefore, the canyon is quite dark most of the night.

Ask the party to draw a diagram of its sleeping arrangements, and to assign watches for the



night. The rocky beach is 30 feet wide and 70 feet long. Nothing unusual happens tonight.

Event 3: Trail Meeting

The trail continues down the gorge, clinging to the cliff like a boa constrictor to a tree trunk. Then, in early afternoon, the canyon begins to rumble. A hundred yards ahead, a plume of mist rises from the middle of the river, which disappears over a rock shelf. To the left of the magnificent waterfall, the trail descends in a series of slick, switchback turns.

DM's Notes. As the party descends, they meet ten men wearing the threadbare orange robes of pilgrims. In contrast to the gaunt, tattered appearance of the pilgrims the party met in Part II, these men appear muscular and stocky. Their heads and faces are clean shaven. They have widely-spaced eyes, broad faces with prominent cheekbones, and flat, small noses.

The men are hand-picked Tuigan spies, sent by Hubadai to scout a route through Ra-Khati. They will stand aside to allow the party to pass, saying nothing and keeping their alert eyes trained on the ground. As Sandiraksiva's cage passes, observant PCs may notice a certain glimmer in the eyes of the "pilgrims."

Fight. Should the party insist on inspecting the Tuigans' tongues, or interrogate or otherwise harass them, the spies draw hand axes from beneath their robes and attack. The leader goes for the party's most effective wizard. Eight spies attack the other PCs and Changchub. The last spy, the Tuigan wu jen, casts *animal friendship* upon Sandiraksiva, then attempts to free him by prying the lock open. Assuming the party does not prevent this, the lock explodes in his face, killing him instantly. The black courser then kicks the door open and flees.

Results. As long as the PCs leave the spies alone, the spies leave them alone. The adventure continues with Event 4.

If a fight erupts and Sandiraksiva escapes, skip Event 4 and go directly to Event 5, Chasing Sandiraksiva. Should the party prevent Sandiraksiva's escape and disable all of the Tuigan spies, continue with Event 6.

In the unlikely event that the Tuigan prevail, they simply free Sandiraksiva and continue on their way. The adventure continues with Event 5.

Statistics

Tuigan Leader (8th level warrior): AC 8; MV 12; hp 40; #AT 3/2; Dmg 1-6 (hand axe) +1; THAC0 12; Str 17, Dex 14, Con 13, Int 12, Wis 10, Cha 11; AL LN; XP Value 650.

Tuigan Spies (8) (3rd level warrior): AC 8; MV 12; hp 15 each; #AT 1; Dmg 1-6 (hand axe); THAC0 18; Str 11, Dex 11, Con 9, Int 9, Wis 10,

Cha 9; AL LN; XP Value 65.

Tuigan, Shaman (3rd level priest): AC 8; MV 12; hp 12; #AT 1; Dmg 1-6 (hand axe); THAC0 20; Str 10, Dex 11, Con 14, Int 12, Wis 15, Cha 7; AL LN; XP Value 120.

Spells: 1) *animal friendship, entangle*; 2) *hold person*.

Beneath their pilgrims' robes, all of the Tuigan carry hand axes and wear leather armor.

Event 4: Thieves in the Night

All day long, the path clings to the side of the cliff with no sign of a suitable campsite. Then, just as dusk is falling, the trail reaches a wide ledge that hangs fifty feet over the churning river.

DM's Notes. Use this encounter only if Sandiraksiva did not escape in Event 4 and the party did not disable the Tuigan spies.

The ledge is 40 feet wide and 60 feet long. If the party refuses to camp here, it must continue along the narrow path in the dark—an extremely foolhardy action resulting in the immediate loss of a day's provisions when a yak slips off the path and is swept down the Gogrus. Should the party continue after this warning, each person must make a Dexterity check every hour—or meet a similar fate.

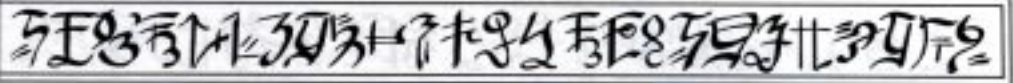
Assuming the PCs camp here, ask them to assign watches and draw a diagram of their sleeping arrangements.

Surprise. At about 2:00 A.M., the Tuigan spies from Event 3 try to free Sandiraksiva. If the black courser's cage is located near the camp, they attack the party. Otherwise, the spies simply try to open the cage and let the horse out.

If the party is not expecting the Tuigan, the character on watch suffers a -2 modifier to his surprise roll due to river noise. If not surprised, the watchman notices the spies and can alert the rest of the party before the Tuigan arrive. Determine initiative normally. Should the party attack with ranged weapons, the spies respond with bows and arrows.

Should the watchman fail his surprise roll, however, the Tuigan successfully sneak up on the camp. If they can reach Sandiraksiva's cage without alerting the party, they attempt to open it. The first the PCs know of the Tuigan presence is when the lock explodes, killing one of the spies instantly. Sandiraksiva immediately kicks the door open and flees. The rest of party must roll for surprise, and the Tuigan attack.

If the party positioned Sandiraksiva's cage so



that it could not be reached without alerting the watchman, the Tuigan attack before attempting to free the black courser. The leader attacks the watchman, the

shaman tries to open the cage, and the remainder of the spies attack the rest of the party. Sleeping characters are automatically surprised the first round, but can fight normally the second.

Interrogation. If given the opportunity, the spies flee after freeing Sandiraksiva, or fight to the death if they do not. Should the party capture any of them alive, the spies reluctantly explain their attack. To their way of thinking, it is evil to cage a horse of such magnificence, and the party will surely suffer the wrath of the gods for doing so. Although they admit they are not pilgrims and killed the men from whom they stole their clothes, they will not willingly reveal more.

Should the party force the spies to say more, they can reveal the following:

- They are spies from Hubadai's Tuigan army, searching for a route through Ra-Khati so they can attack Khazari's southern flank.
- They know little of Solon, save that legends say it is desert country that cannot be conquered.
- They crossed the "great chasm" via an ancient bridge which Hubadai's engineers repaired.

This bridge was located near a deserted city.

The spies can provide little more useful information, aside from alarming party members with casual tales of Tuigan barbarism and proficiency with the horse-bow.

If Sandiraksiva escapes, continue with Event 5. If the black courser does not escape, continue with Event 6.

Event 5: Chasing Sandiraksiva

Sandiraksiva leaps into the air, flies two hundred yards, then drops back to the trail. He gallops for another two hundred yards, slows to a trot and, after casting a wary glance over his shoulder, continues down the path.

DM's Notes. Sandiraksiva is feeling the effects of his imprisonment. In addition to being cramped inside his small cage, he has not been exposed to the moon's rays for many days now. Moonlight is the source of the enchanted ki (life energy) which gives Sandiraksiva his special powers.

Until he can bathe himself in moonlight and recharge his ki, Sandiraksiva's statistics are all reduced to 25% of normal, and he can fly only 200 yards at a time. With the black courser's movement reduced to 7", the party stands some chance of capturing him.

Sandiraksiva continues down the canyon for several hundred yards, searching for a place to escape the shadow of its immense cliffs. Just as the party catches him, Sandiraksiva leaps into the air and flies two hundred yards upward, coming to rest on a narrow ledge.

Capturing Sandiraksiva. Sandiraksiva resists all attempts to capture him, but the effectiveness of his attacks are reduced to 25% of normal (although his chance to hit remains the same). He uses his fire breath as a last resort, when capture appears imminent. Unfortunately for Sandiraksiva, his fire is no longer hot enough to melt metal, so he can be held by a metal chain or rope. Should his vision be obscured, such as by having a bag slipped over his head or with a *blindness* spell, Sandiraksiva assumes the moon has disappeared and quits struggling.

If the party does not capture Sandiraksiva quickly, their task grows more difficult. He continues fleeing up the cliff for two thousand yards, when he finally lands on a ledge touched by a sliver of moonlight. He pauses here for several moments, drinking in the energizing light. By the time the party catches up to him, he has recovered enough so that his statistics return to 50% of normal (and he can fly four hundred yards).

As the party approaches, he uses hit-and-run tactics to delay them, then flees to a higher ledge also bathed in moonlight. This time, his statistics return to 75% of normal, and he can fly six hundred yards. If the party does not capture him before he leaves this ledge, Sandiraksiva's statistics return to normal and he flies away. He has escaped.

If Sandiraksiva escapes during the daytime, he will never find moonlight to bask in and will, therefore, not gain any strength due to his flight.

Results. Should the black courser escape, he flees generally toward the open plains in the west, grazing the slopes of steep mountains by day and flying by night. Bhrokiti is quite alarmed and insists upon following the enchanted horse, though she cannot think of a good way to do so. If Sandiraksiva escapes, continue with Event 7.

If the party recaptures Sandiraksiva, continue with Event 6.

Event 6: Angry Dragon

After days of travel, the raging currents of the Gogrus River begin to quiet. The sheer cliffs lining the chasm become steep slopes dotted with scraggly conifer trees. The oppressing granite starkness of the Gogrus Gorge gives way to a more generous landscape where tall, golden grass carpets the steep valley banks. Finally, the most amazing thing of all appears. A deep ravine intersects the gorge and another large river joins the Gogrus. In contrast to the majesty and power of the



Rainbow Falls, this union is silent and peaceful, the waters of the two rivers mixing together in calm harmony.

DM's Notes. Princess Bhrokiti informs the party that this serene intersection is known as "The Bed of Two Lovers." The name reflects the blissful union of the waters of the Dharbang and Gogrus rivers. Where the currents join, the water glows with a magical golden color. Anyone bathing at the spot is restored to full hit points, cured of all disease, regains any levels lost to experience-sapping creatures, and any drained attribute points are completely restored. (A character never recovers more hit points, levels, or attribute points than he had to begin with.)

Cherrapuni. After the party resumes its march, the road continues down the river bank. As evening falls, the trail separates from the river bank and climbs over the shoulder of a large hill. On the other side sits the ruin of an ancient monastery. Beyond the monastery stretches an immense blue lake. Princess Bhrokiti informs the party that it is the Sacred Bottomless Lake of Cherrapuni. Beyond the lake lies a range of large hills, their flanks colored deep purple in the twilight.

Any character of good alignment receives a warm feeling from the ruined monastery.

Gaumahavi's Approach. As the party descends the hillside, a powerful wind howls across the lake. A great cloud of purple dust rises on the far side of Cherrapuni, then coalesces into the shape of a huge, serpent-like dragon. This form is over a hundred feet long and appears to be made of dust. The wind howls across the lake, carrying the writhing dragon body with it.

Safe Refuge. Assuming the party runs for the monastery, they reach it just before Gaumahavi arrives. Within its confines, any player character of good alignment is safe from the dragon's wrath. All others suffer the full effects of the dust storm, taking 2d10 points of damage and being swept off their feet (save vs. dragon breath for half damage and to retain footing).

Gaumahavi moves toward Sandiraksiva's cage, hoping to destroy it. If a character of good alignment defends the cage, Gaumahavi fails automatically. But if someone of non-good alignment defends the cage, she attacks the defender. When and if the cage is no longer defended, she wraps her body around it and destroys it. Sandiraksiva will rush out of the monastery toward the lake. Should the party attempt to follow him, Gaumahavi attacks with her purple cloud as soon as they leave the protection of the monastery. Should the party be foolish enough to persist or counterattack, Gaumahavi lands and attacks with all her might.

If the party successfully defends Sandiraksiva's cage, Gaumahavi maintains a vigil outside the monastery for 24 hours before being forced to

leave; During this entire time, she threatens to destroy the party if they do not release Sandiraksiva. If the party asks why she wants the horse released, she says

it is wrong to cage such a magnificent beast. Should the party mention the Raja, Gaumahavi tells them that the Raja would not mind if they released the black courser, since that is all that he intends to do with it anyway.

Princess Bhrokiti, however, is not so sure. She doesn't trust Gaumahavi. She also points out that the talking statue in Part I said that in order to save Ra-Khati, they had to deliver both her and the horse to Ambuchar Devayam.

Gaumahavi's Warning. After Sandiraksiva has escaped, or it is clear that the dragon will not free him, she circles low overhead. She speaks in a pained voice barely distinguishable from the howling wind:

*When the dam is built,
a lake is born.*

*When a fire is started,
the dark grows light.*

*But the river soon dies,
and the branch turns to ash.*

*Who would destroy
what is wild and free?*

Know this:

*If the wind is bridled,
the ship sails,*

*but a purple storm
will rise at sea.*

Gaumahavi's ode is a warning not to cage Sandiraksiva, of course. If the PCs try to start a conversation, she pauses to speak with them. However, she treats them with contempt and spite. Under no circumstance will Gaumahavi admit that Sandiraksiva is her child—though she will not deny it, either, simply ignoring the question. If the party steers the conversation in the appropriate direction, she may reveal the following points:

1. Thousands of years ago, she accompanied Prince Surtava to a hermitage in the form of a pet leopard. (She makes no mention of bearing a child during this time, and becomes verbally hostile if the subject is brought up.)
2. Gaumahavi belongs to the class of "greater dragons." She will not explain further, except to say that she is charged with governance of "the wild winds."
3. At one time, she did reluctantly participate in a war against Ra-Khati. If Bhrokiti does not join Devayam as she has promised, however, Gaumahavi's participation in the next war will not be reluctant.



her child before the party reaches Solon.

Results. If Sandiraksiva escapes, he gallops down to the Sacred Bottomless Lake of Cherrapuni, then trots across its surface and disappears into the hills on the far side. After she has finished her business with the party, or after she has kept them trapped within the monastery for twenty-four hours, Gaumahavi's body simply dissolves, leaving a rain of ordinary dust in her wake. When the party leaves the monastery, continue with Event 8.

Event 7: Curious Dragon

Event 7 is quite similar to Event 6. Read the boxed section from Event 6 to the players, then consult the DM's Notes, Cherrapuni, and Gaumahavi's Approach sections for your own reference. The purple dragon's attitudes toward the players, however, are much different in Event 7.

After coalescing into her dusty form Gaumahavi swirls around the PCs, snaking between them and winding herself around them. After inspecting the party carefully, she lands a few feet away.

In a pained voice barely distinguishable from the wind, she asks, "Where is the dowry?"

Demand an answer from the party quickly, without allowing them time to consult. Should two or more members respond with conflicting answers, Gaumahavi recites a short ode appropriate to the occasion:

*In every man's soul
there is a volume of Truth,
But the book is stored
on many shelves,
with chapters here and
chapters there.
In all human souls ring
the songs of Truth,
But their music is muffled
by clamorous bells
and raucous whistles.
Those who would live another day
should brush away what is false
And speak only what has happened.*

Assuming the party confesses that Sandiraksiva has escaped, a puff of purple dust escapes Gaumahavi's lips and her mouth twists into a crooked grin. Then she says, "What is done is done. But do not be so careless with the Raja's bride."

If questioned about the black courser, Gaumahavi tells the party not to worry. Once he received it, the Raja only intended to release the horse anyway. She will set matters right regarding the black courser.

Further Conversation. Should the party wish to discuss other matters, Gaumahavi is willing. However, she remains suspicious of the player characters—who were, after all, her child's jailers

at one time. She may reveal several points if the party steers the conversation in the appropriate directions:

1. At one time, Raja Ambuchar Devayam coerced her into fighting against Ra-Khati. However, the Raja regrets his actions and is taking steps to make amends. She refuses to say how he forced her into helping him in the first place, or what he is doing to make amends for his crime.
2. She doesn't trust the Raja completely, any more than she trusts any man. She is working with him because it seems the most expedient way to get what she wants. Gaumahavi refuses to explain any further, and grows irritated if the party presses the subject.
3. Gaumahavi will also share points 1,2,3, and 6 from Event 6 if asked.

What Gaumahavi refuses to reveal is that the Raja has told her that the Dalai Lama knows the identity of her child. Devayam claims that the High One has kept the black courser imprisoned to exact vengeance for her participation in Solon's earlier war against Ra-Khati. This is a partial falsehood. While it is true that the Dalai Lama has imprisoned Sandiraksiva for many years, he does not know the horse's true identity.

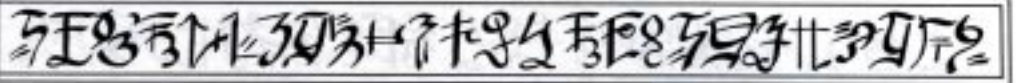
Further, the Raja has told Gaumahavi that, by way of making amends for past misconduct, he has developed a plan to liberate the black courser. This is a partial truth. He intends to liberate the horse from the Dalai Lama, but then imprison it himself and use it to force Gaumahavi into complete servitude.

Because Gaumahavi does not trust the Raja, she came to liberate her child before the party delivered it to Solon. Nothing could make her happier than knowing Sandiraksiva escaped on his own, though she does not reveal this to the party.

Results. After she finishes her business with the party, Gaumahavi's body simply dissolves, leaving a pile of ordinary dust in her wake. When the party leaves the monastery, continue with Event 8.

Event 8: On a Distant Hill

From the ruins of the monastery, the road runs along the southeastern shore of the Sacred Bottomless Lake of Cherrapuni. Three days later, it finally reaches the lake's outlet. A quarter mile downstream, it crosses the cold river at a shallow ford. The path leaves the river bank and runs through a chain of grassy hills for another day.



DM's Notes. If Sandiraksiva has escaped, ask each player character to make a Wisdom check. Anyone passing the check notices a magnificent black horse

grazing atop one of the nearby hills. As the PCs might suspect, the horse is Sandiraksiva.

Regardless of what happened at Lake Cherrapun, Princess Bhrokiti insists upon trying to recapture the horse. If the party yields to her wishes and attempts to recapture the black courser, Sandiraksiva calmly awaits their approach, then battles them with all his might. He flees only if capture appears imminent.

The reason for Sandiraksiva's bravery is visible in the valley beyond the hill. A herd of twenty white mares is grazing under the mighty stallion's watchful eye. PCs taking the time to inspect the herd carefully may make a Wisdom check. Those passing note that, in addition to the uniform color of the horses, it seems strange that their backs show signs of old saddle sores.

Although the party has no way of learning this, Sandiraksiva has become an object of interest to the Tuigan army. The mares are gifts from Hubadai, who hopes to lure Sandiraksiva into his herd through lavish gifts. Judging from Sandiraksiva's contented expression, the barbarian general stands a better chance of success than did the Dalai Lama.

If Sandiraksiva has not escaped the party, there is nothing unusual either on top of the hill or over it. After the party continues down the trail and reaches the Jumpa River, continue with Event 9.

Event 9: The Great Chain Bridge

The road rounds the southern flank of a low hill. A gentle quake begins to shake the ground and a distant, constant roar rumbles directly ahead.

The trail rejoins the mighty Gogrus River and runs along its northern bank. For the next several miles, both the river and the road run in more or less a straight course. Then the river reaches a dark line on the horizon and disappears in a plume of mist.

DM's Notes. The dark line on the horizon is the Jumpa Chasm, and the plume of mist rises from the waterfall where the Gogrus spills into the Jumpa. The roaring and quaking, caused by such a large river falling into the thousand-foot gorge, grow louder and stronger as the party continues down the road.

As the PCs approach the canyon, they begin to see details of the countryside ahead. The road leads to a huge suspension bridge. A pair of chains with links as big around as a man's waist run across the canyon. From the chain links, which are scaly and orange with rust, hang fresh hemp ropes supporting a platform of interwoven ropes and planks. The bridge is just large enough to accept Sandiraksiva's cage.

On the other side of the bridge, an isolated mountain of loose rock rises to the south of the road. At its base is a plateau of purple dust. (Although the party is looking at the Deserted City of Kushk, they see no sign of buildings, streets, or any other features normally associated with cities.)

When the party reaches the bridge, they find twenty dead Tuigan soldiers. Their bodies are covered with a fine purple dust the consistency of talcum, as is the entire area. The dust shows no sign of causing injury to the player characters.

On the other side of the bridge, the party discovers a camp of two hundred dead Tuigan soldiers (along with their horses). Like their comrades on the other side of the bridge, they are covered with fine purple dust. They appear to have died suddenly, for they sit slumped over half-eaten meals, hold sharpening files and weapons in their hands, have fallen in the doorways to their tents, etc.

The cause of all this destruction is Gaumahavi, who destroyed the bridge garrison in order to clear the way for the PCs.

Camp Bounty. Player characters searching the camp find a hand-drawn map in the commander's tent. The northern third of the map details what the Tuigan know of Ra-Khati's northern neighbor, Khazari. It shows the main routes into the center of the mountain kingdom, the location of its capital city, major fortresses, etc. Ra-Khati's borders are also outlined, but this portion of the map lacks detail. A network of trails leading northeast from the Great Chain Bridge has been partially sketched in. Next to each trail is graphic representation of what kind of traffic the trail will bear. Most of the trails have stick figures of men, a few have stick figures of mounted men, and one, the trail down which the party came, has a picture of yak-drawn wagons. This trail is detailed only a little distance past the Sacred Bottomless Lake of Cherrapun.

The party also finds 2,000 gp, and could certainly arm itself with a wide variety of horse bows, swords, hand axes, lamellar armor and barding (AC 5). When the party leaves the camp, continue with Part IV.



Part IV, Kushk and the Sixfold Path

The PCs have nearly reached the deserted city of Kushk. Here, they are supposed to deliver Bhrokiti and Sandiraksiva to Ambuchar Devayam's emissaries. However, as the PCs discover, the Raja's escort has been destroyed. The party finds itself alone at the gates to the Deserted City of Kushk.

If the party has progressed carefully through the preceding parts of *Storm Riders*, they are no doubt aware of some of the dangers lurking inside the city walls. If not, they may find themselves poorly prepared to face the hazards that lie in the buried city. In either case, if they are brave (or foolish) enough to enter the deserted city of Kushk, they will be well rewarded.

Kushk once served as Ra-Khati's sole link to the outside world. Merchant caravans from Solon and other countries came to the walled city to conduct their business. Here, the faithful worshipers of Bimasara, the Padhrasattva of Barter, bought and sold goods on behalf of Ra-Khati. As merchants go, they were unusual in that they skimmed only a small percentage off the top in order to maintain Kushk's opulent guest facilities.

To facilitate commerce while preventing Ra-Khati's merchants from bragging about their country's wealth to foreign merchants, the city was divided into three parts. The northwestern quarter was devoted to shapas (foreigners). Their caravans entered by a magnificent, well-guarded gate, then proceeded to the western side of the market. Here, they conducted their business with the merchant monks, then relaxed in one of Kushk's many expensive hospices.

The northeastern quarter of the city was devoted to Ra-Khatian merchants, who entered the city via a more modest entrance. Their caravans proceeded to the eastern side of the market, which was carefully segregated from the foreign quarter. Here, they conducted their business with the same monks as the foreigners, but never did shapa and Ra-Khatian meet. In this manner, Ra-Khati conducted a thriving business with the outside world, yet also insured that the only contact with the dangerous world would be through carefully selected monks highly trained in the art of dealing with foreigners.

The southern half of the city, located inside the Sacred Mountain of Kushk, was devoted to the worship of Bimasara. It served as the residential quarter for the monks.

When the party approaches Kushk from the Great Chain Bridge, begin Part IV with Event 1.

Event 1: The City Walls

A mile after leaving the Great Chain Bridge, the road runs down a shallow valley located

between two dusty and wind-scoured hills. Eventually, it leads to a gate in a thirty-foot stone wall which stretches several hundred yards to

both the right and left. The area inside the enclosure is filled with purple dust, so that what must have once been a walled city now resembles a plateau of purple dust.

Beyond the wall rises an immense mountain of sheer granite, its flanks covered with treacherous glaciers and unclimbable cliffs. Halfway up the mountain, six different roads emerge from six different caves and spiral toward the summit.

DM's Notes. Any character using a spy glass or some other method of extraordinary vision to view the summit sees the tiny figure of a red tower standing atop the peak. Princess Bhrokiti can tell the PCs that they have reached the Sacred Mountain of Kushk. It is one of the sacred peaks that holds up the roof of the world.

According to legend, anybody climbing to the top of the Tower of Harmony will learn the secret of Eaum, the blissful state of enlightenment that allows one to draw upon his ki (life energy) for greater power. Of course, the Princess does not believe in such legends, but must admit that many powerful men do seem to possess some mystical ability of this type.

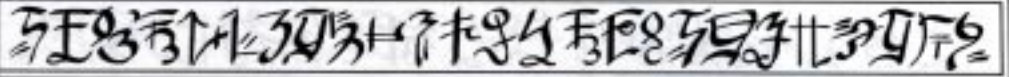
The City of Kushk. The Princess also confirms that the Deserted City of Kushk lies behind the wall. According to legend, a fortune in magic and jewels lies buried with the inhabitants.

The party is approaching the eastern gate, which leads into the quarter once reserved for merchants from Ra-Khati. As they move forward, the player characters see thousands of fresh fire scars from the Tuigan army, and the entire area has been freshly coated with purple dust.

At the gate itself, four men wearing black clerical robes hang suspended by their feet. All show signs of recent torture. Nearby lie the dismembered bodies of twelve gaunt humanoids. They have mouthfuls of sharp fangs and hands with long, dirty claws.

Explanations. The four clerics were sent by the Raja Ambuchar Devayam to escort Princess Bhrokiti and her dowry back to Solon. Rather than bringing a large contingent of soldiers, the clerics came alone, then used their powers to force a group of Jiki-niku-gaki into serving as their guards.

Unfortunately for the clerics, however, Hubadai and his Tuigan army arrived soon after they did. Of course, Hubadai's forces made quick work of



the clerics—but not before the clerics sent a fortune in bridal gifts to the Tower of Harmony with a *gaki* servant.

The Tuigan army had barely made camp before

Gaumahavi began harassing it. Aware of the horde's bloodthirsty reputation, she had no doubts that Princess Bhrokiti and her companions would meet a terrible fate if they encountered the army. Therefore, she intended to chase away the army before the party arrived.

Fortunately for the player characters, she succeeded—after a fashion. After several days of skirmishing with the purple dragon, Hubadai became furious and committed his entire army to hunting her down. Faced with such numbers, even Gaumahavi had no choice except to flee, and the Tuigan horde followed.

Although the player characters have no direct means of learning what happened, they can piece the story together by examining the campsite. Over a front several miles in width, thousands of hoofprints lead away toward the west, the direction in which Gaumahavi fled. On a nearby hill are over a hundred fresh Tuigan graves, all carefully concealed to prevent casual discovery. The mouths of the dead Tuigan are filled with purple dust.

The Cleric's Treasure. Although Hubadai's men searched the dead clerics, they did not take everything the priests possessed. Each cleric wears an amulet bearing Solon's crest—a skull with glittering eyes (1 gp each). (The Tuigan are rather superstitious when it comes to items that might be considered symbols of evil magic.)

In one of the clerics' robes, there is a secret pocket containing a *potion of *gaki* control*. Anyone drinking the potion may control 1d4 *gaki* for 2d6 rounds (roll secretly). After the potion wears off, the *gaki* attacks its controller.

Another cleric bears a magnificent amulet, a golden skull with eyes of diamonds. As soon as *Ambuchar's Amulet* is found, it addresses Princess Bhrokiti in a hollow, distant voice that all can hear: "The Raja regrets that he cannot be here to receive you personally. However, knowing of your interest in magic, he hopes that these humble bridal gifts will tickle your fancy."

Of course, the gifts are nowhere to be found, but the amulet can tell the party members that they were sent to the top of the Tower of Harmony for safekeeping. The amulet can also list some of the items sent by the Raja: a *ring of wizardry*, a *book of exalted deeds*, *gloves of missile snaring*, and many other equally wondrous items.

Upon hearing about these wonderful bridal gifts, Princess Bhrokiti insists upon going to the Tower of Harmony to recover them. No matter

what the PCs say, she will not be dissuaded. In order to persuade party members to accompany her, she will try flattery, intimidation, and outright threats. Finally, if necessary, she will agree to give each PC one of the gifts—their choice, if necessary. If need be, she even attempts to reach the tower alone. (If the party allows this, the Dalai Lama's *karma curse* may be activated.)

In addition to its ability to speak, *Ambuchar's Amulet* has one other magical property. Any character holding it for more than a few moments finds himself compelled to place the amulets chain around his neck. Once donned, the amulet cannot be removed by anything short of a *remove curse* or *wish* spell. Its only harmful effect is a tendency to make sarcastic comments when things are going badly for the party. It is valued at 1,500 gp.

The Survivor. As the party finishes exploring the area near the gate, a lone Tuigan warrior stumbles out of Kushk. He is badly wounded and very pale, having just come from an encounter with a blood-drinking *jiki-ketsu-gaki*. He falls into the party's arms, then, in rough and guttural common, says, "Tell the general he will find the secret of the purple wyrm in the tower, but he must follow the Sixfold Path." He dies an instant later, clutching an ancient scroll in his hand.

The scroll, written in Ra-Khati, is an account of Gaumahavi's campaign against Kushk. According to the scroll, Solon's forces laid siege to Kushk at the beginning of the war, then the purple dragon systematically set about burying the city beneath her dusty breath. A month later, the city was nearly covered, but the abbot had discovered the secret of the dragon's power. According to the scroll, the abbot had come down to the city to inform his followers that he had found a way to defeat Gaumahavi when the dragon unexpectedly returned. As the scroll ends, the abbot is rushing for his laboratory in the Tower of Harmony and the dragon is swooping down to attack.

Should the party have some way of communicating with the dead, the Tuigan can tell them the following.

- He was Bagatur Jokai, commander of a ten-man unit known as an arban in the great Tuigan army.
- The army was camped outside the deserted city when a purple dragon began attacking them. The great general Hubadai began to suspect that his army had inadvertently camped at the entrance to the dragon's lair. Jokai and his men volunteered to explore the city.
- They managed to reach a small temple inside the inner wall, where their shukenja found the scroll and they learned that the only way to reach the top of the mountain was via the Sixfold Path.
- He can tell them little else, save that the purple dust covering the city is honeycombed with the lairs of hundreds of foul monsters.



Reaching the Tower of Harmony. At this point, most PCs will wish to retrieve Bhrokiti's bridal gifts, and to learn the nature of the abbots discovery regarding Gaumahavi. Clever player characters may wish to avoid traveling the tunnels of Kushk, however. Unfortunately, the Sacred Mountain of Kushk rises over ten thousand feet from the plain, and the only way to reach the top is by going through the city and walking the Sixfold Path.

Parties attempting to take a short cut may be in for a surprise. Assuming they find some way to keep themselves from sinking into the silt, they can cross the buried city with no trouble at all. But as they ascend the granite cliffs of the mountain (whether by climbing or some magical means such as flying), they begin to fade away. By the time they are halfway up the mountain, they are translucent as ghosts. By the time they are ninety percent of the way up, they are completely invisible and intangible to each other. Any character continuing all the way to the Tower of Harmony simply fades away and disappears into absolute nothingness. (This makes *teleporting* to the Tower of Harmony a very unfortunate mode of transport.) Characters who have faded away completely can only be recalled via a *wish* spell, and remember nothing of ascending the Sacred Mountain of Kushk. Those partially faded return to normal as soon as they descend to the base of the mountain.

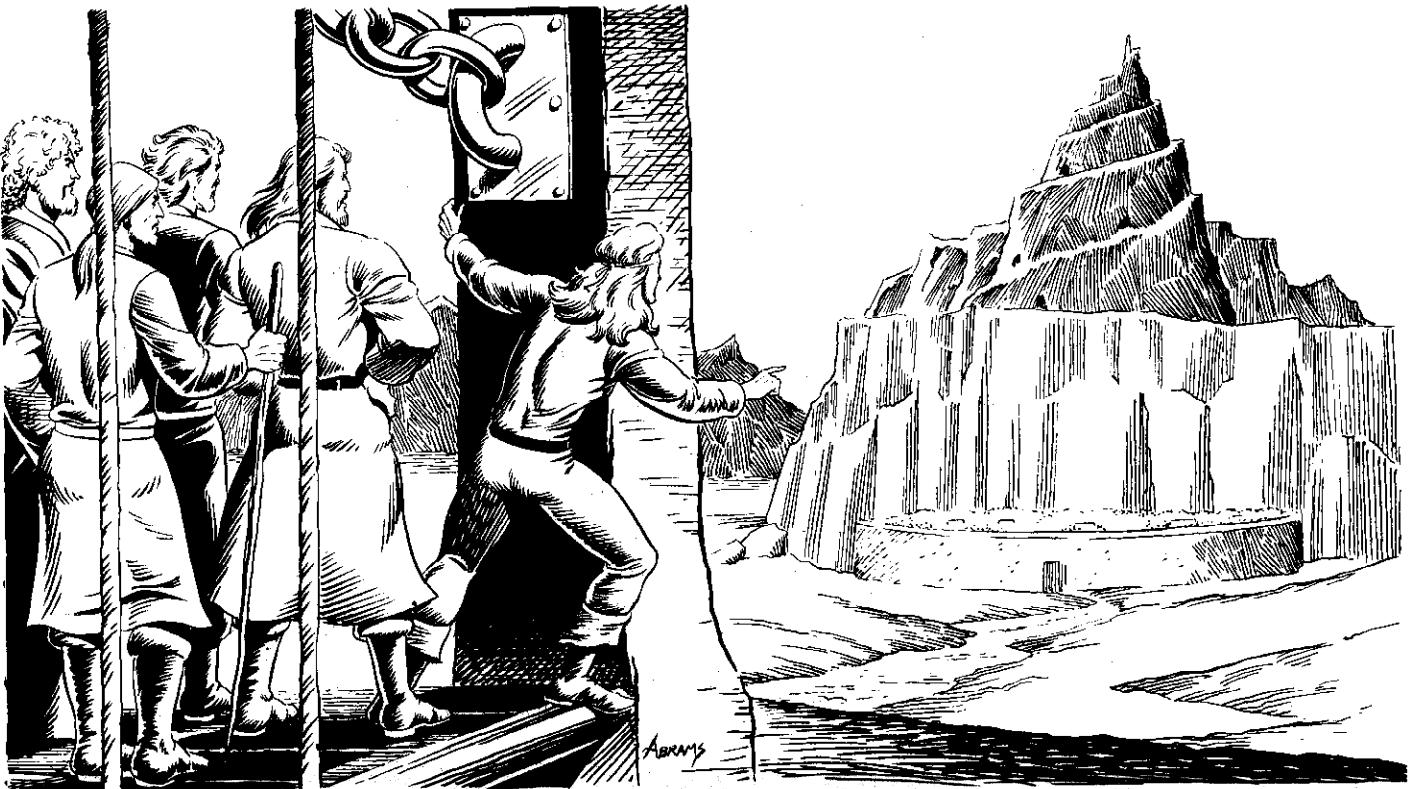
After the party fades to ghostly apparitions, Princess Bhrokiti suggests that taking a shortcut to the tower might be unwise. She is

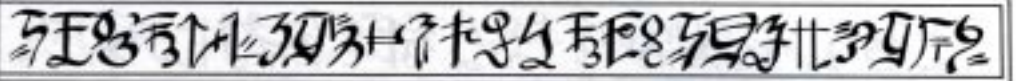
right. The only way to reach the Tower of Harmony is by going through the city and walking the Sixfold Path. All attempts to do otherwise meet with the results described above.

Event 2: Into the Purple Night

The road runs beneath the ancient city wall, then becomes no more than a tunnel through a sea of compacted dust. Overhead, sunlight filters through the silt, resulting in a purple twilight that barely illuminates the path ahead. Every ten or fifteen feet, the corner of some buried building protrudes into the tunnel, marking what was once the edge of a road.

DM's Notes. The tunnel continues for another 120 feet, then comes to an abrupt end where compacted dust blocks the way. On each side are wooden doors.





If the party still has Sandiraksiva, he cannot be taken any further—his cage is too large. The Princess suggests leaving the black courser here, saying that he will

certainly be safe inside the cage—and can undoubtedly handle anything that comes to harass him.

The door on the left leads into what was once the office of a stable. Inside are a simple wooden table, chairs, and a ledger noting the current account status for each yak and horse being boarded there. As it is more than fifty years old, the ledger is barely legible and could easily be mistaken for a book of another sort. All other exits from the room are blocked by silt.

There is also a shikko-gaki in this room. This gaunt humanoid has dull, lethargic eyes, a face pocked by disease, and long, filthy nails. It attacks the first person through the door.

The door on the right leads into what was once a tea room. There is an empty window frame on the back wall of the room. In front of the window is a counter, and in front of the counter are several tables. At one of the tables, a man dressed in Tuigan costume sits slumped in a chair, his head in his arms as if he has fallen asleep. PCs investigating quickly discover that the man is quite dead. His blood has been drained through a bite-wound on the inside of his arm. In his pocket is a *potion of healing*.

Although there are two stories above this one, neither contains anything of interest. The second story was a storage room and contains only rotten bricks of tea and clay jars of molded grain. The third floor is filled with purple silt.

The only exit from the room is through the window on the back wall. It leads to Event 3 and what was once an enclosed stable.

Statistics

Shikko-Qaki: AC 4; MV 12/6; HD 5; hp 20; #AT 2; Dmg 1-4/1-4; THAC0 15; AL CE; XP Value 975; SA Disease: A successful hit forces victim to save vs. poison. Failure indicates the victim falls deliriously ill in 2d6 turns, and loses 1 hp/hour until receiving *cure disease*. SD can only be hit by +1 weapons or better, and regenerates 2 hp per turn (not round). Immune to *charm*, *hold*, and *sleep* spells. As spirits, they cannot be turned by clerics.

Event 3: The Stable

The window opens into a large, dark area.

DM's Notes. This area is dark because it is enclosed by walls of stacked stones and covered with a roof of thatched vines. When the party creates a source of light, they see the skeletons of several horses and yaks scattered over the dirt floor. Purple silt has seeped through the unmortared rocks of the wall and lies three feet deep around the edges of the chamber.

This stable once boarded beasts of burden for Ra-Khatian caravans. The unfortunate animals suffocated when Gaumahavi buried this portion of the city.

The gate on the southern wall leads into the main street, still completely buried in silt. If the party opens the gate, all PCs must save vs. paralysis or be engulfed as purple dust cascades into the stable. Those failing their saves are buried. Suspended in silt, disoriented, and completely enveloped, they are unable to move. They suffer 1d8 suffocation damage per round until rescued. The silt continues to pour into the stable, thwarting any attempt to shut the gate. Within eight rounds, the entire stable will be buried.

The only exit from the stable is the hole on the southern wall. Because the hole is only two feet in diameter, only one person per round may squirm through it.

Should the party take the time to explore the stable and avoid filling it with silt, they discover a golden ring (50 gp) in the nose of one of the yak skeletons. When placed in the nose of a beast of burden, this ring allows the person who placed it there to communicate with the beast in its own language. The animal also becomes generally obedient to this person.

When the party crawls through the hole in the south wall, continue with Event 4.

Event 4: The Gauntlet

The hole in the wall leads to a narrow alley running due west. Once again, translucent purple silt hangs overhead, and the alley is bathed in dim violet light.

Somebody—or something—has excavated the alley from side to side. Three hospices sit along the north side, and the south side is lined by the back wall of three other buildings.

DM's Notes. The wall immediately to the west of the hole is similar to the stable walls in Event 3. It is made of stacked stones, unmortared and unchinked, and is the back wall of another stable.

All of the other structures along the alley are made of mortared stone, then plastered with mud which has, for the most part, fallen off. As the party continues down the alley and passes each building, consult the appropriate entry below.

4a. The piazza of this small hospice is filled with three feet of loose silt. Inside, the first floor



consists of what was once a kitchen and a dining room. The second floor was a communal dormitory, and the third floor was the living quarters of the owner and his family. In the family room on the third floor, a scroll with one *remove curse* spell hangs framed on the wall.

After the party passes into the hospice or down the alley, an invisible jiki-naku-gaki rises out of the dust and attacks, trying to surprise the last person in line (victim is -4 on his surprise roll).

4b. The window on this wall opens into the ground floor of a large hospice. This floor consists of a large kitchen and a dining room with many wooden tables and benches. The upper floors are buried in silt. The purple dust is sifting through joints in the sagging ceiling.

An invisible jiki-naku-gaki lurks in this room. If the party enters the room, he attacks one of the PCs in the middle of the line (victim is -2 on surprise roll). Should anybody be foolish enough to create any sort of shockwave in this room (as with a *fireball* or *lightning bolt* spell), the ceiling collapses and several tons of silt crash into the room. Everyone within must save vs. breath. weapon or be buried alive.

Buried characters cannot move, and can cast no spells except those with only somatic components. They also suffer 1d10 suffocation and crushing damage per round until rescued.

4c. The open square in front of this hospice is buried under three feet of loose silt. The first floor was once a kitchen and dining room. The second floor held a series of bed chambers, and the third floor was the living quarters of the owner, in this case a local cleric. In a cabinet in his bedroom, there is scroll with two *raise dead* and one *remove curse* spells on it.

After the party passes this building, the invisible jiki-niku-gaki on the third floor leaps out of the window and attacks the last character in line. (Victim is -2 on surprise roll, unless expecting such an attack.)

4d. The window on this wall opens into the ground floor of a large hospice. This floor consists of a kitchen and a dining room with many wooden tables and benches. In the middle of the room, visible from the window, lies a dead Tuigan shukenja. Six vials of magical potions have spilled out of his cloak and are scattered nearby.

Three of the vials contain *potions of extra-healing*, one contains a *potion of gaseous form*. The other two potions, one red and one green, are special. Taken individually, the red vial contains a *potion of delusion* and the green vial contains an *elixir of madness*. But together, the potions have the effects of several potions: *healing*, *invulnerability*, and *heroism*.

The upper floors are buried with silt. The purple dust is sifting through the joints of the sagging ceiling.

The invisible jiki-niku-gaki lurking inside at-

tacks the first character to climb through the window. Should the party create any sort of shockwave in this room (as with a *fireball* or *lightning bolt*), the ceiling collapses. See entry 4b for the results of being buried alive. In addition, the dead shukenja's potions are destroyed.

4e. As the party reaches this hospice, the invisible jiki-niku-gaki lurking on the second floor jumps the leader. The victim must check for surprise at -1.

After the battle, the party may examine the hospice. The first floor contains a ruined kitchen and dining room. The second floor was a communal dormitory; the third floor, the living quarters of the owners. Two ebony tubes protrude from beneath a rotting mattress in the communal dormitory. Inside one tube is a *raise dead* scroll, and inside the other is a *remove curse* scroll.

After the party escapes alley and turns south, continue with Event 5.

Statistics

Jiki-niku-gaki (5): AC 6; MV 12; HD 3; hp 12 each; #AT 3; Dmg 1-4/ 1-4/ 1-8; THAC0 18; AL CE; XP Value 270; SA *invisibility*; regenerates damage at 1 hp per turn. Immune to *charm*, *hold*, and *sleep* spells. As spirits, they cannot be turned by clerics.

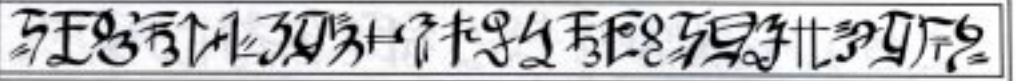
Event 5:

The Greedy Padhrasattva

The alley runs forty feet south before a large plaza opens to the east. Here, the silt ceiling seems thinner than elsewhere. But the ground is covered with four feet of purple dust, which almost conceals the fountain at the far end of the square. At this end of the plaza stands the statue of a pleasantly smiling man. In one hand, he holds a sheaf of barley. The other hand is extended palm up, as if expecting payment.

DM's Notes. This stone statue depicts Bimasara, Padhrasattva of Barter. A dead Tuigan warrior lies upon the statue's pedestal, clinging to the Padhrasattva's feet. The warrior's remains have been thoroughly savaged by several *gaki*, but he holds a scroll in his hand. The scroll reads:

Bimasara's Greatest Treasure
If you wander through the world
without aim,
You will visit
many marvelous places



and never reach
your
destination.
If you rush ahead,
always taking the
straight road
to your resting
place,
You will finish the
journey
and miss the point
of traveling.
Therefore, seek the
Sixfold Path
that is both route and end:
Faith, Resolve, Speech, Action,
Endeavor, and Concentration;
These are right steps
in the right course.

The poem refers to the easiest way of reaching the Tower of Harmony located atop the Sacred Mountain of Kushk. By following the spirals of the path, the party will prepare itself not only to reach the tower, but to face many tests that lie ahead.

The Plaza. The plaza is surrounded by the hospices, much as described in Event 4. Each building follows a variation on a single pattern. The bottom floor once housed a kitchen and dining room, the second floor was a sleeping dormitory, and the third floor was reserved for the use of the owner and his family. Except for the two hospices marked 4c and 4e, all of these buildings are empty. If the party has not yet explored building 4c or 4e and wishes to do so, see the appropriate description in Event 4.

A series of four-story buildings (5a) line the western side of the street. These served as the stalls from which the monks of Bimasaba conducted business. They traded with western merchants from the western side of the buildings, and with Ra-Khatian merchants from the eastern side. The diagonal wall in the middle of each stall prevented foreigners and Ra-Khatians from seeing each other.

The ground floor of each building was devoted to account keeping and conducting business? All floors above the first served as storage. These storage areas are filled with long-rotted foodstuffs, textiles, and/or tons of silt. The desks in the office areas each contain 5d10 gp, but persons pausing to collect this wealth run a risk. In the first office searched, there is a 10% chance that the ceiling collapses. This chance goes up to 20% for the second office searched, and up another 10% more for each subsequent search.

Characters in one of the stalls when the ceiling collapses must save vs. breath weapon or be caught in the tons of debris that falls from the upper stories. Buried characters suffer 2d8 crush-

ing damage, are disoriented, cannot move, and can cast no spells except those requiring only somatic components. They continue to suffer 1d8 suffocating damage per round until rescued.

Statue Attack. When Kushk was still active, Ra-Khatian merchants customarily paused at Bimasaba's shrine and placed a small offering in the Padhrasattva's hand. The statue would then pocket the token and smile upon the merchant.

It has been many years since anyone has offered so much as a gold piece to Bimasaba, and the Padhrasattva is upset about being neglected. If the party attempts to pass without placing all their treasure in his hand, the Padhrasattva comes to life and attacks. He does not stop attacking until either he or the party is destroyed.

Within his pedestal, the Padhrasattva has stored 3,000 gp, a *dagger* +2, and a *horn of collapsing* (three times normal effect within Kushk).

When the party leaves the square, continue with Event 6.

Statistics

Stone Padhrasattva: AC 5; MV 12; HD 9; hp 50; #AT 1; Dmg 2-20; THAC0 11; AL LN; XP Value 2,000; SA and SD hit only by magic, immune to *hold*, *sleep*, *charm*, all forms of mind control spells, and fire. Can cast *color spray*, *dancing lights*, *chill touch*, and *deafness* simultaneously in any round he does not attack-once per day.

Event 6: Fireflies

From the square, the road continues south forty feet. Here, another road connects from the east to form a "T"-intersection, then the road continues south for another forty feet and ends at a stone wall.

A half-dozen tiny flames hover at the intersection, flickering on and off with a complex but steady rhythm.

DM's Notes. The rhythm is three long flashes, three short flashes, then three long flashes (coincidentally the same pattern as "SOS" in Morse code).

As the characters approach, the tiny flames flit down the road to the east, always pausing to make certain the party is following. Here, the road quickly becomes a narrow tunnel again. The only visible signs of ancient Kushk are a protruding corner of stone wall. Should the party hesitate to follow, the flames fly back, then turn and flicker down the corridor, as if beckoning them forward.

Assuming the party follows, the flames lead the way down the western corridor, then turn south again at the next intersection. On the western side of this corridor is a solitary window. The window leads into a room partially filled with silt. (Two invisible shinen-gaki hide beneath the silt in this room.)



After passing through the gate that leads beneath Kushk's inner wall, four of the tiny flames form a semicircle and wait for the party to follow. At this point, they remain fairly motionless and allow the party to inspect them at close range. The tiny fires appear to be insects similar to fireflies, save that their entire bodies are made of flame.

As soon as the last PC steps through the gate, or when it becomes apparent the party is too wise to fall into the trap, the last two flames leave their hiding place in the buried room and fly up behind the party.

Fire Attack. The fireflies are shinen-gaki polymorphed into insect form. As the shinen-gaki change into their true forms, humanoids made of fire, roll surprise for the party. If they are not surprised, then roll initiative for the shinen-gaki and for the party.

If the shinen-gaki have the first move, they shroud the party in a circular area of fire. Each party member suffers 1d10 fire damage and must save vs. paralyzation to escape the flames. Those failing the save suffer another 1d10 of damage and must make another attempt to save before escaping.

After the PCs escape the flame trap, or if they avoid it altogether, the shinen-gaki attack in their humanoid form.

Results. After the battle, the party finds itself standing between Kushk's inner wall and the cliff ringing the base of the Sacred Mountain of Kushk. In Kushk's glory, this area was a park-like mall filled with flowers and lined by the monks' living quarters. Now, however, it is covered by a thin layer of compacted silt and filled with piles of debris.

Six caves ring the bottom of the cliff, each with a Ra-Khatian proverb etched above the entrance. As the party approaches each cave, consult the appropriate event below.

Statistics

Shinen-gaki (6): AC 0; MV 18; HD 4; hp 15 each; #AT 1; Dmg 1-8; THAC0 17; AL CE; XP Value 270; SA and SD *circle of fire* does 2d10 points of damage per round to any who come into contact, save vs. paralyzation to escape. Immune to *hold*, *charm*, or *sleep* spells. Can use *invisibility* and *polymorph* into an insect at will.

Event 7: Faith

A smooth-walled cavern leads into the mountain, curving slightly to the right and running uphill at a noticeable angle. Above the entrance, a Ra-Khatian proverb has been carved into the rock.

DM's Notes. The proverb reads:

*Those with faith
in themselves and
their fellows
wear the greatest
armor of all.*

In the cavern, the party needs a light source. Approximately eight feet high and six feet wide, the tunnel is barely wide enough for two men to walk—or fight—abreast. It spirals to the right, ascending at a steep angle. Anyone detecting for magic discovers that the whole cavern radiates magic. (The party is now inside the Sacred Mountain of Kushk, which is in itself a magical formation.)

Betrayal. After nearly a mile of walking through the cavern, the party's light source dies with no explanation. By the time they relight it, Princess Bhrokiti is missing. A moment later, a flurry of *magic missiles* streak down the tunnel, and one strikes each party member for 1d4+ 1 damage.

A moment later, Bhrokiti's laugh comes from up the corridor, though it seems evil and perverted. "Take me to Ambuchar Devayam, will you?" she yells. "You'll never see daylight to finish the journey."

A dim light flashes behind her, and the party can clearly see her silhouetted fifty feet up the corridor. She looks terribly cruel and angry as she points at them and utters a spell. A tiny glob of flame leaves her finger, then swells to fill the corridor and rolls toward the party.

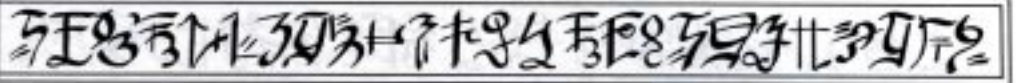
Ask each party member what he or she is doing. Make a secret Wisdom check at +4 for any player character who attempts to disbelieve what he sees. Those passing realize that the figure cannot be Bhrokiti, for she is standing with the party, confused by all the commotion. There is nothing ahead except empty tunnel. (The illusion is an effect of the Sacred Mountain.)

Those failing the Wisdom check, or not stating any intention to disbelieve, suffer 3d10 fire damage as the *fireball* strikes (save vs. spell for half damage). If anyone counterattacks the illusion, use Princess Bhrokiti's statistics from her character card. The real Bhrokiti suffers any damage done to the illusion.

On the next round, the illusion fades and the battle ends.

After the Battle. Dead PCs may make a system shock roll. Those passing return to life with one hit point. If Bhrokiti was killed, she automatically returns to life with one hit point—and she is extremely angry with any player characters who attacked the illusion.

Damage suffered from the illusionary attack is magically healed by the mountain, unless Princess Bhrokiti suffered any damage. In this case, all



party members injured by the attack remain injured.

The Tower of Harmony. After the party gathers its wits, it may continue up the tun-

nel. Within a mile, it leaves the interior of the mountain and becomes a narrow, precipitous trail circling the mountain. Eventually, it reaches a door at the base of the six-story Tower of Harmony.

The door is unlocked, and leads into a small room on the first floor of the tower. What they find in this room depends upon how they reacted to the illusion. If at least one party member successfully disbelieved the illusion of being attacked by Bhrokiti, and she was not killed, the party discovers the “Sword of Kushk,” a glowing sword +3 (+5 against spirits). Upon command, it casts a blue light with an intensity equal to a *light* spell—even in areas of magical darkness. Upon grasping it, the possessor immediately understands its nature and how to use the weapon.

If nobody disbelieved the illusion successfully and Bhrokiti was not killed, the party finds nothing.

If Bhrokiti was killed, whether or not anybody disbelieved the illusion successfully, the party finds a glowing sword that appears to be magical. In actuality, however, it is a *cursed sword* that modifies the THACO of everybody in the party by -3—except that of the possessor. The possessor’s THACO is modified by +3. This weapon can be discarded only by means of a *remove curse* spell. If the possessor is in a party of one, his THACO becomes 20.

This is the only room in the tower which the party may enter by any means. Any characters attempting to fly, scale the walls, or reach another room by any means begin to fade away. Those persisting for more than two rounds fade into nothingness (see “Reaching the Tower of Harmony” in Event 1).

The only exit in the room is the one through which the party entered. When the PCs leave, continue with Event 8.

Event 8: Resolve

The party can approach this encounter from the top of the Sacred Mountain of Kushk or from the bottom. The only way to complete it successfully is from the top, and the boxed text below assumes this is the angle from which the PCs are coming.

Player characters attempting to enter this tunnel from the bottom see an etching above the entrance that reads:

*Do you have sufficient faith
in your ability
to take this path?*

If the party members have not yet traveled the Path of Faith (Event 7), they cannot climb the Path of Resolve. Player characters attempting to climb this path prematurely begin to fade away as in “Reaching the Tower of Harmony” in Event 1.

Assuming the party is coming from the top of the mountain, start this encounter with the boxed text below:

From outside the tower, the view of the terrain beyond Kushk is remarkable. An endless plain of arid, rolling hills lies to the north, and, beyond the deep gorge of the Jumpa River, the rugged mountains of the Katakoro lie to the east.

DM’s Notes. After the party starts down the path, they realize that it is not the same one they came up. The Tower of Harmony magically placed them on the Path of Resolve when they left it. Though the party can return to the tower, it is completely sealed and they cannot regain entry by any means, even magical. They may note one interesting thing, however. The tower is now only five stories tall.

More than a mile down the mountain, the steep trail enters a cavern. Above the entrance is a sign that reads:

*The man who lifts his sword
in fear or anger
may as well lift it
in greed or envy,
for he is already lost.*

As the party descends, the tunnel grows supernaturally dark. The only thing that will light it is the *Sword of Kushk*. A mile later, the tunnel fills with the smell of rancid meat and the sound of heavy, labored wheezing. Parties using the *Sword of Kushk* to light their way see the source of the foul smell and sound: two immense, two-headed mounds of blubber are seated a short distance ahead.

When the party reaches the two ettins, they find the path ahead blocked by their amorphous, fleshy masses. The ettins grab two of the characters by the shoulders and demand, “Where do you think you’re going, dink?” (Remember, parties without the *Sword of Kushk* cannot see the ettins.)

The ettins will harass and insult the party. But as long as no PC draws a weapon, the pair will allow the PCs to crawl over their sweaty, stinking mounds of hairy flesh and continue down the corridor. If the party draws their swords, however, the ettins will fight—suffering a +2 THACO penalty due to the cramped quarters. After the fight begins, the ettins can be bribed into ending the battle. The price is 100 gp per hit point they suffered, or a (non-cursed) magical item equivalent to +2 weapon (your judgment).



After passing the ettins, what the party finds at the tunnel exit depends upon how they responded. If a fight erupted, the exit simply opens up at the base of the cliff. But if the party refrained from fighting, a crystal ball rolls out of the tunnel after them. Imprisoned inside is the figure of an obese ettin.

This is the *crystal of answers*. Once a week, its possessor may ask a yes/no question regarding a possible course of action. If the answer to the question is yes, the ettins nod their heads. If the answer is maybe, one nods his head and the other shakes his head. If the answer is no, the ettins shake their heads. Anyone touching the crystal ball understands its power immediately.

When the party goes to the Path of Speech, continue with Event 9.

Statistics

Ettins (2): AC 3; MV 12; HD 10; hp 45 each; #AT 2; Dmg 1-10/2-12; THAC0 11; AL CE; XP Value 2,000; SA and SD surprised only on roll of 1, infravision, no minus for attacking with both hands.

Event 9: Speech

If the party has not yet traveled the Paths of Faith and Resolve (Events 7 and 8), they cannot climb the Path of Speech. Player characters attempting to climb this path prematurely begin to fade away as in "Reaching the Tower of Harmony" in Event 1.

Assuming the party has completed Events 7 and 8, begin this event with the boxed text below.

Above the entrance to this rough-hewn cavern is a Ra-Khatian proverb. The tunnel curves to the right and ascends at a steep angle.

DM's Notes. The proverb reads:

*No matter how well
a man speaks,
he cannot tell a good lie*

A few hundred feet up the tunnel, a huge, empty, animated suit of lamellar armor blocks the way. It holds a vicious looking naginata in its gloves. From its belt hangs a wide assortment of bejeweled and magical weapons (daggers, short swords, maces, shurikens, etc.).

The armor says, "Only worshipers of the Padhrasattva of Barter may pass. Do you worship Bimasara?"

Take note of whether the PCs answer truthfully or not. Clever attempts to confuse the issue must be considered untruthful answers, although any answer given in the belief that it is true is considered true.

Whether or not they are telling the truth, the armor allows PCs claiming to worship Bimasara

to pass. It does not allow anyone who does not claim to worship the Padhrasattva of Barter to pass. Instead, he holds out a hand as if expecting payment. As a toll for allowing nonworshippers to pass, the suit of armor demands any weapon of 200 gp value or more, or any (non-cursed) magical item.

Should the party attempt to pass without paying a toll or proclaiming faith in Bimasara, the armor attacks. It ceases attacking the instant the party pays the toll.

Results. If the animated armor is destroyed, it turns to dust, along with all the items on its belt.

A mile past the armor, the tunnel ends and the trail continues up a narrow ledge to the peak of the mountain. This time, the Tower of Harmony is only four stories high. The door opens into a small room barren of any furniture.

If the party told the truth to the armor, a silver medallion with a spiral pattern hangs from a hook in the ceiling. This is a *medallion of ESP*. If they lied, the room contains a gold *medallion of thought projection* (both items as described in *Dungeon Master's Guide*).

Aside from the door by which the party entered, the only door in the room leads to the Path of Action. Continue with Event 10 when the party leaves the tower.

Statistics

Animated Armor (1): AC 2; MV 9; HD 15; hp 74; #AT 2; Dmg 1-8/ 1-8; THAC0 5; AL N; XP Value 4,000; SA and SD none.

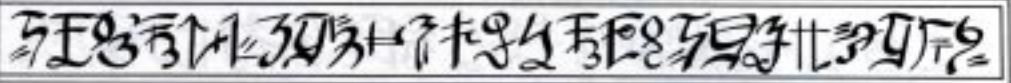
Event 10: Action

The party can approach this encounter from the top of the Holy Mountain of Kushk or from the bottom. The only way to complete it successfully is from the top, and the boxed text below assumes this is the angle from which the PCs are coming.

Player characters attempting to enter this tunnel from the bottom see an etching above the entrance that reads:

*Can you honestly say
that you have faith
in your ability
to take this path
and resolve
to climb to the top?*

If the party has not yet traveled the Paths of Faith, Resolve, and Speech (Events 7, 8, and 9), they cannot climb the Path of Action. Player characters attempting to climb this path prematurely



begin to fade away as in "Reaching the Tower of Harmony" in Event 1.

Assuming the party is coming from the top of the mountain, start this event with the

boxed text below.

The path leads down the rocky mountainside. It is obviously a different path than the one you just climbed.

DM's Notes. More than a mile later, the party reaches a cavern going into the mountain. There is no etching carved over the entrance. If the party searches for the proverb, they find it in the mountainside. It reads:

*Sins committed in the dark
are seen in the heavens
like sheets of fire.*

This tunnel is supernaturally dark and can be lit only by the *Sword of Kushk*. A mile down the path, a glowing staff hangs suspended from the ceiling by two chains. A sign floating beneath the staff reads, "Staff of the Magi. This staff was taken from Tsia Yobro in personal battle by the

Dalai Lama himself. It was donated to the city of Kushk as an emblem of the holy one's faith in the good judgement of the Monks of Bimasaba. Please do not remove."

A *detect magic* spell reveals that the staff is quite powerful. There is nothing to prevent the party from taking the staff. However, if they do, an iron golem awaits them at the exit to the tunnel. It shakes one finger at the party members, then attacks. The golem does not stop fighting until the staff is returned to it. Fleeing does the party no good. The opposite end of the cavern is sealed by an iron door too sturdy to break and too heavy to lift.

Should the party defeat the golem, they may keep the staff. However, it crumbles to dust as soon as it is used.

If the party does not steal the staff, the iron golem still awaits them at the exit. He carries a wooden staff bound with iron and set with silver rivets. He bows, then presents this weapon, a *staff of thunder and lightning*, to the party's leader. Then he holds up ten fingers five times (to indicate that the staff has fifty charges remaining).

When the party approaches the Path of Endeavor, continue with Event 11.

Statistics

Iron Golem: AC 3; MV 6; HD 18; hp 80; #AT 1; Dmg 4-40; THAC0 3; AL N; XP Value 15,000; SA





and SD +3 weapon or better to hit. Immune to all spells except electrical attacks, which merely slow it for three rounds, and magical fire, which repairs one point of damage for each hit die of damage the spell should have caused. On the second round of combat, the golem breathes poison gas doing 2d6 damage.

Event 11: Endeavor

If the party has not yet traveled the Paths of Faith, Resolve, Speech, and Action (Events 7 through 10), they cannot climb the Path of Endeavor. Player characters attempting to climb this path prematurely begin to fade away as in "Reaching the Tower of Harmony" in Event 1.

Assuming the party has completed events 7 and 8, begin this encounter with the boxed text below.

The walls of this tunnel radiate a painfully bright white light.

DM's Notes. No proverb is visible near the entrance to this tunnel. After the party enters, however, the proverb appears in the air behind them. It reads:

*If a thing is worth doing,
then it is worth doing
without regard to effort.*

A hundred yards later, the party hears explosions, roars, screams, and other sounds of battle coming from below. Presently, they come upon the scene of conflict.

A gaunt, pale form is attacking a ki-rin. The gaunt form wears a black cape and has sharp fangs. Experienced PCs may realize the thing is a vampire.

The ki-rin is badly injured, and the vampire is taking obvious pleasure in the other's pain. As the party watches, the vampire throws his victim against the wall. The ki-rin screeches in agony, then falls unconscious. His whole body begins quivering.

A Generous Offer. The vampire then turns to the party and, in a dry, crackling voice, whispers, "I have no quarrel with you. You may pass."

If the party continues up the tunnel, the vampire keeps its word—at least for a few minutes. However, if the party attempts to rescue the ki-rin, the foul thing attacks. Fortunately for such brave PCs, this creature is feeble by the standards of its kind, having been exhausted by the ki-rin.

After the battle, the ki-rin can be revived by shaking or slapping. He thanks the party profusely. Introducing himself as Ba'Mit Ahn-so, he explains that the vampire has been using the deserted city as its lair for quite some time. Ba'Mit came to drive him out, but fell victim to an ambush in this tunnel. As far as Ba'Mit is con-

cerned, his battle with the vampire has nothing to do with the Sixfold Path.

For saving his life, Ba'Mit awards the player characters with an *amulet of steadfastness*.

This amulet negates the effects of *fear* magic within a 15' radius, whether the fear originates from a spell or a creature's natural powers.

Should the party care to question Ba'Mit about Solon, he can tell them the following:

- Solon is ruled by high powered lich named Ambuchar Devayam.
 - Before he died, Ambuchar was one of Bimarsara's most effective monks.
 - He bought Solon for 24 gp worth of trinkets.
 - When his superior chastised him for making such a foolish bargain, Ambuchar left Kushk in anger and went to claim the kingdom for himself.
 - Through his foul priests, he now commands a great army of zombies and other undead.
- After thanking the party for their help in his fight against evil, Ba'Mit leaves.

Results. If the party does not help the ki-rin, the vampire appears at the exit and attacks. When it allowed the party to pass, it was just buying time to recover from the effort of fighting the ki-rin.

After making it past the vampire, the party may continue up to the Tower of Harmony, which is now just two stories tall. Inside, parties that helped the ki-rin find a bowl filled with a golden fluid. A sip of the fluid restores any experience levels lost to a vampire's touch. There are six doses, each dose will restore all the levels lost to one character, and the player characters may collect those they don't need here for future use.

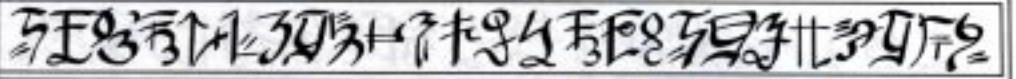
Parties which did not aid the ki-rin find nothing but an empty room.

As before, the only door to the tower is the one through which they entered. Proceed with Event 12 when they leave the tower.

Statistics

This vampire has two statistics listed after some attributes. The numbers to the left of the slashes apply if the party attacks him in the tunnel. The set to the right applies if he attacks them at the exit.

Vampire: AC 4/1; MV 12; HD 8+3; hp 12/40; #AT 1; Dmg 1-4 + 6; THACO 17/13; AL CE; XP Value 3,000; SA an d SD + 1 or better weapon to hit. Immune to *charm*, *sleep*, and *hold* spells. On successful hit, drain two levels.



Event 12: Concentration

The party can approach this encounter from the top of the Sacred Mountain of Kushk or from the bot-

tom. The only way to complete it successfully is from the top, and the boxed text below assumes this is the angle from which the PCs are coming.

Player characters attempting to enter this tunnel from the bottom see an etching above the entrance that reads:

*Can you honestly say
that you have faith
in your ability
to act wisely upon this path,
and the resolve to continue
your endeavor to the top?*

If the party has not yet traveled the Paths of Faith, Resolve, Speech, Action, and Endeavor (Events 7 through 11), they cannot climb the Path of Concentration. Player characters attempting to climb this path prematurely begin to fade away as in "Reaching the Tower of Harmony" in Event 1.

Assuming the party is coming from the top of the mountain, start this encounter with the boxed text below.

On the plains below, a tremendous dust cloud has appeared at the horizon.

DM's Notes. As the party descends the trail, it becomes apparent that the dust cloud is coming toward Kushk. The cloud is being caused by the return of Hubadai's army, though the party cannot see that from this distance.

More than a mile down the mountainside, the trail reaches a cavern from which pours a bilious black fog. The fog is not harmful. As soon as the party enters the tunnel, a *magic mouth* activates and says, "One who has mastered the Sixfold Path need not fear death's gaze."

The black fog smothers all light sources save the *Sword of Kushk*. A mile into the tunnel, the air grows uncomfortably warm and close. The menacing sound of a very large creature's heavy breathing fills the tunnel. If the party has a light source, they see a mountain naga ahead of them. This snake-like creature has white scales lined by crimson bands and the head of a human female with ivory-colored hair.

To pass the mountain naga, the player characters must exhibit their mastery of the five previous lessons of the Sixfold Path:

1. They must continue forward without pause. This exhibits their faith in themselves and the teachings of the proverb at the tunnel entrance.

2. As the PCs walk forward, the mountain naga moves to block their way. They must continue on, exhibiting their resolve to pass the white naga.

3. As each player character reaches it, the naga asks them what he seeks on the Sacred Mountain of Kushk. The party member must answer truthfully, exhibiting his understanding of the value of honest speech.

4. The naga then offers to *teleport* the PCs to their destination. The rest of the tunnel is too dangerous for the PCs to travel, she explains, and they have almost reached the end of the Sixfold Path anyway. The PCs must refuse this offer, exhibiting their commitment to proper action.

5. Finally, the naga angrily warns the party members that she will not allow them to pass, and will use her death gaze on them if necessary. But if the party exhibits their willingness to endeavor and tries to pass the naga anyway (even by attacking), she stands aside and lets them pass-grumbling mightily about stubborn adventurers.

If the party fails any one of these five tests, the naga tells them they must go back to the beginning of the Sixfold Path and retrace their steps. (The party will encounter no resistance if they choose to do so.) She attacks parties failing to follow her instructions immediately.

In battle, the naga, who is using an *infravision* spell to see the party, relies on her death gaze to disable the party.

After passing the naga, the party may continue down the tunnel. When they step out of it, continue with Event 13.

Statistics

Mountain Naga: AC 4; MV 12; HD 10; hp 20; #AT 2; Dmg 1-6 or death; THAC0 11; AL CN; XP Value 4,000; SA and SD death gaze: treat as missile attack. On successful hit, victim must save vs. death or die. Spells: Wizard: 1) *color spray*, *chill touch*, *magic missile*, *spook*; 2) *fog cloud*, *detect invisibility*; 3) *infravision*. Priest: 1) *cause fear* (x2), *hold person*.

The mountain naga is an exceptionally small and weak offshoot of the breed, perhaps as a result of living at high altitudes.

Event 13: The Tower of Harmony

After stepping out of the tunnel, you somehow find yourself at the top of the Sacred Mountain of Kushk. The Tower of Harmony, now only one story tall, stands directly ahead.

DM's Notes. Upon completion of the Sixfold Path, the party was teleported to the top of the Holy Mountain of Kushk.

Inside the tower, the party finds a once-opulent room with a gray, faded tapestry hanging on the wall. A huge triangular diamond, approximately



one foot on a side, sits on a hardwood table. Next to the diamond lies a tattered scroll and small book of parchment.

The book is the journal of Lama Yeshe Ood, abbot of Kushk. Yeshe's last entry reads:

Solon's hosts stand watch outside the walls, ever vigilant and unsleeping. Despite their thousands, however, Kushk would have survived if not for the Purple Wyrms, who returns every morning at dawn.

But the city lies buried beneath her breath, and I know I have failed the Padhra. In my next life, I will be a mangy goat in the caravan of an ill-tempered salt merchant.

Still, Ra-Khati may survive. There is a difference between dust and light, just as there is between body and soul. If one cannot kill the body, then he must capture the soul.

The journal ends there. The scroll next to the diamond contains a *sunray* spell (usable only by a cleric).

The Diamond. The diamond is the *Prism of Kushk*. When a beam of light is shone through the bottom of the diamond, it acts like a prism. The light beam breaks down into six beams, each a different color of the rainbow: red, orange, yellow, green, blue, and purple. These colored beams shoot out from the tip of the diamond, writhing and squirming like tendrils.

If the *Prism of Kushk* happens to be pointed at a living being, the tendrils lash and try to grasp the target. The tendrils do a certain amount of damage and stand a certain chance of grappling the victim, depending upon the power level of the light source.

The *power level* depends upon the nature of the light. All non-magical light sources are considered 0 power level sources. Light caused by first level spells, +1 glowing weapons, and similar magic is considered a level one source. Light caused by 2nd level spells or +2 glowing weapons is considered a level two source, light caused by 3rd level spells or +3 glowing weapons is considered a level three source, etc. For example, light caused by the 5th level clerical spell *moonbeam* would be considered a 5th level power source. *Lightning bolt*, *pyrotechnics*, *wall of fire*, and other spells producing light as a side-effect may be used as a light source, but only for one round. *Color spray*, *rainbow pattern*, and similar spells producing a prism-like effect may *not* be used as light sources.

For every power level of the light source, the tendrils do 1d10 damage (save vs. petrification for half damage) and have a 10% chance of grasping the victim's spirit. Once the tendrils grasp a spirit, they drag it back into the diamond. For example, light caused by the 9th level clerical spell *sunray* causes 9d10 points of damage (save

vs. petrification for half) and stands a 90% chance of dragging the victim's spirit into the *Prism of Kushk*.

To intentionally hit a target, the person wielding the diamond must be able to see the target, simply point the diamond at it, and speak the target's name. No attack roll is required. The victim suffers the appropriate damage and the attacker makes the appropriate percentile roll to see if the victim's spirit is dragged into the prism (no saving throw applies, but magic resistance applies). The bodies of victims are dragged into the prism along with their spirits.

There are only two ways to release a captured spirit. The first is to capture another victim. The first victim will be released when the second spirit enters the prism, for it can hold only one prisoner at a time. The other way to release the spirit is to cast a spell creating darkness upon the *Prism of Kushk*. This spell must be of a power level equivalent to or greater than the power level of the light source that trapped the victim in the first place. The *Prism of Kushk* cannot be shattered, cracked, or opened by any other means.

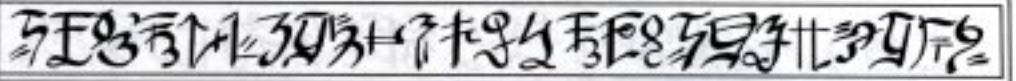
The powers of the *Prism of Kushk* are summarized below:

Prism of Kushk

Power Level	Damage	Capture Chance
0	0	0%
1	1d10	10%
2	2d10	20%
3	3d10	30%
4	4d10	40%
5	5d10	50%
6	6d10	60%
7	7d10	70%
8	8d10	80%
9	9d10	90%

Other Treasures. In addition to the *Prism of Kushk*, the Tower of Harmony contains the bridal gifts sent to Princess Bhrokiti by the Raja of Solon. A wide assortment of magical items has recently been dumped into the corner of the tower: a golden ring, a book bound in black leather, a pair of boots, a pair of silver bracers, a crystal ball, a pair of gauntlets, a belt with a golden buckle, and a small gem engraved with a golden symbol.

Unfortunately, all of these items are cursed. Ambuchar Devayam sent them as insurance that Princess Bhrokiti would come to Solon. His plan was that she would fall victim to their influence, then be forced to seek his help in escaping their many curses.



Unaware of the true nature of the items, Princess Bhrokiti at first appears reluctant to keep her word and allow the party members to make their selections.

However, she will agree to honor her agreement with only a little prodding.

A list of the items and their true natures follows. All items function as described in the *Dungeon Master's Guide*.

Ambuchar's Bridal Gifts

ring— *ring of delusion*
 book —*book of vile darkness*
 boots —*boots of dancing*
 bracers— *bracers of defenselessness*
 crystal ball— *crystal hypnosis ball*
 gauntlets— *gauntlets of fumbling*
 belt— *girdle of femininity/masculinity*
 gem —*periapt of foul rotting*

The Magic Tapestry. As the party prepares to leave the Tower of Harmony, the faded tapestry on the wall suddenly comes alive with vibrant colors. It shows them meeting the Tuigan Horde outside the walls of Kushk, their hands raised in friendship. A moment later, it becomes a picture of them riding across a distant plain with an army of Tuigan warriors, then waving farewell and entering a cavern hidden beneath the roots of a great willow tree. A few moments later, they emerge with a golden, glowing sceptre.

The picture fades, then it shows an alternative possibility. When it emerges from Ra-Khati, the party flees from the Tuigan warriors into a sandy wasteland. The Tuigan hound them mercilessly for an indeterminate time, eventually chasing them into a vast, dark castle. A few moments later, the party emerges, their bodies rotted and skeletal, and leads an undead attack on the Tuigan army.

The implication should be clear—it is in the party's best interest to meet the Tuigan.

The party may leave the Tower of Harmony by any means it chooses. Once outside, the player characters see the mighty Tuigan army gathered at the base of the mountain. Several hundred men mounted on griffins are circling the mountain. Unless the party found a way to bring Sandiraksiva with them on the Sixfold Path, the black courser is clearly visible in the middle of a herd of white mares.

Should the party wish to flee the horde, Princess Bhrokiti points out that they really should recover Sandiraksiva. She also suggests that fleeing the army may prove impossible.

After the party descends the mountain and

steps off the Sixfold Path into the northern quarter of Kushk, continue with Event 14.

Event 15: Tuigans

A hundred men stand outside, angrily gesturing at the caves and the mountain.

DM's Notes. The men are Tuigan warriors. One of them, a tall man with hard, cunning eyes and a fierce countenance, addresses the party:

"On behalf of His Mightiness Prince Hubadai Khahan, son of the Omnipotent Yamun Khahan, commander of the Tuigan Empire and Ruler of the Universe, I give you peaceful greetings. Our great ruler has had a dream, and therefore has ordered me, Baga Choki, commander of a tumen, to offer you commissions as scouts in the Great Army of Yamun Khahan."

"If you accept, you will be well-paid and treated with all the respect due a Tuigan warrior. As we desire to keep the location and number of our army secret, if you decline we will regretfully cut out your tongues, burn out your eyes, fill your ears with molten lead, pull off all your fingers, and, if you survive, make you tent slaves. What is your answer?"

Negotiations. Baga Choki is prepared to negotiate. His superior, Hubadai, had a dream in which the party guided his army through Ra-Khati.

If asked why Hubadai wants to go through Ra-Khati, Baga Choki gladly explains that Hubadai's army has just conquered Semphar. Now he must attack Khazari's southern flank to rejoin the rest of his father's army there. Hubadai intends no harm to Ra-Khati.

Should the party express concern over Ra-Khati's safety, Baga Choki is quick to point out that, "Skillful scouts can steer the army clear of cities and villages. Without scouts, however, the army will undoubtedly stumble upon any number of towns. Unfortunately, if this happens, Hubadai will have no choice except to burn the village to the ground and kill all the inhabitants—men, women, and children. Perhaps this fate might even befall the capitol city. Hubadai would deeply regret such terrible accidents, but would not hesitate to carry them out in order to safeguard the secrecy of his army."

If the party tries to excuse themselves on the basis of their commitment to deliver Bhrokiti to the Raja of Solon, Baga Choki comments, "Living men may keep their promises. This luxury is not afforded to the dead."

Baga Choki will not take no for an answer. If the party does not agree to do as he asks, he sends his warriors to capture them. The party may flee up the tunnel, but the Tuigan shukenja uses a *snake barrier* to block their way. The Tuigan warriors attack to subdue, for their instructions are to take



the party alive. The shukenja attempts to uses his *hold person* spells to immobilize the party.

Should any party member attempt to use a spell to *charm* or otherwise influence Baga Choki's judgement, Baga Choki's *amulet of sound thought* reverses the spell.

Results. Baga Choki and his men escort the party from the deserted city of Kushk, either as honored guests or as prisoners. If they are prisoners, Baga Choki confiscates all of their weapons.

Statistics

Baga Choki, Commander (14th level warrior): AC 0; MV 12; hp 72; #AT 2/1; Dmg 1-10 +6 (two-handed sword +3); THAC0 3; Str 18 (14), Int 13, Wis 15, Dex 12, Con 13, Cha 10; AL NE; XP Value 4,000.

Equipment: *lamellar armor + 5*; *two-handed sword +3*; *amulet of sound thought*.

Hsi Yog (10th level shukenja): AC 2; MV 12; hp 40; #AT 1; Dmg 1-8 + 2 (tetsubo +2); THAC0 12; Str 11, Int 13, Wis 12, Dex 10, Con 10, Cha 10; AL N; XP Value 2,000.

Equipment: *bracers of defense AC 2*, *tetsubo + 2*.

Spells: 1) *deflection*, *cure light wounds (x3)*, *snake charm*; 2) *hold person (x4)*; 3) *levitate (x2)*; 4) *snake barrier*, *detect lie*; 5) *possess*.

Tuigan Warriors (98) (3rd level warriors): AC 5; MV 12; hp 12 each; #AT 1; Dmg 1-8 (sword); THAC0 18; Str 12, Int 8, Wis 8, Dex 14, Con 12, Cha 6; AL N; XP Value 65 each.

Equipment: *lamellar armor*, *swords*.

Event 16: Hubadai

Baga Choki and his warriors lead the way out of Kushk. A vast army of horses and men is making camp outside the walls. Baga Choki walks toward the center of camp. Eventually, he stops at a large, beehive-shaped tent of felt.

DM's Notes. Baga Choki leads the party members inside to meet his commander. Hubadai, a powerfully built Tuigan with hard eyes and a stern face, sits on the ground surrounded by subordinates.

At Hubadai's feet lies a leopard with purple spots. Around the beast's neck is a horse-hair rope tied with a slip knot. One of Hubadai's nervous subordinates is holding the rope quite tight. He cinches the knot down whenever the beast moves.

Hubadai welcomes the player characters to his yurt, then repeats Baga Choki's offer of employment. If necessary, he also repeats the threat.

Mention of Solon. Should the party mention their commitment to deliver the Princess to Ambuchar Devayam, Hubadai regards her with an expression of sympathy. He tells her she is very

lucky to be his prisoner, for he will treat her much better than the Raja would treat such a beautiful wife. Then Hubadai turns to the party members and tells them that if they had any courage, they would destroy Ambuchar Devayam rather than deliver such a beautiful woman to him.

As Hubadai speaks, it becomes apparent Princess Bhrokiti is growing quite attracted to him. She cannot take her eyes off his face, and nods her head at everything he says.

Hubadai gladly informs the party of everything he knows about Solon. He has sent many scouts into the desert country. The few that have returned have been mad, telling incomprehensible tales about armies of walking dead and cities of fire.

One such scout returned with a human skeleton riding his spare mount. In the pocket of that skeleton's robe was a journal. Should the party ask to see this journal, Hubadai promises to show it to them "tomorrow," but will not produce it immediately. (See Event 17 for the contents of the journal.)

Hubadai's Pet. After the party agrees to stay with the Tuigan army, Hubadai tells them they have made a wise decision. As if to prove his point, he waves a hand at the leopard, saying, "My will is unstoppable. I have a dragon for a pet—"

At this point, the leopard growls ferociously. Its roar is so loud that Hubadai must wait a moment before continuing, "And I have a new horse that breathes fire and flies like an eagle."

As Hubadai finishes his sentence, the leopard growls again. It leaps at its holder and tears the unfortunate man to shreds. An instant later, the beast rips the rope off its neck, then changes into its true form: a huge, scaly, and bloody purple dragon.

By the time Gaumahavi completes her transition, Hubadai has used his *ring of teleportation* and disappeared. Without showing the slightest sign of fear, Hubadai's subordinates attack the dragon. Within seconds, she tears several of them to shreds, then turns toward the player characters, clearly intending to attack.

Gaumahavi will not listen to reason. Angered by Hubadai's bragging and the news that Sandiraksiva has been captured, she is determined to kill every human in sight. If the party members are to survive, they must stop her quickly.

Assuming they have the *Prism of Kushk*, they stand a good chance.

Statistics

See "New Monsters" in the introduction for Gaumahavi's statistics. During this battle, how-



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ever, both her spells and her breath weapons are exhausted.

Hubadai (16th level warrior): AC -2; MV 12; hp 112; #AT 2/1; Dmg 1-

8 +4 (sword +3); THAC0 2; Str 16, Dex 14, Con 16, Int 13, Wis 10, Cha 10; AL CM; XP Value 6,000.

Equipment: *lamellar armor* +5, *ring of protection* +2, *sword* +3, *ring of teleportation* (once per day, this ring allows him to teleport to any location he has previously visited.)

Although he is not wearing it in Event 16, Hubadai is never more than arm's length from his *helm of reflection*. This helmet turns any magic used against Hubadai back on the user. For instance, if the party attempted to entrap Hubadai with the *Prism of Kushk*, the tendrils would attack the spell-caster instead.

Event 17: Hubadai's Return

The battle has barely ended when Hubadai arrives—riding Sandirksiva. He has donned a glistening war helmet and carries a horse lance. The black courser wears no saddle or bridle, but appears willing to bear its rider.

DM's Notes. Hubadai's first action is to ask, "What happened to my dragon?" He seems quite disappointed that the fight is over, but thanks the party for their part in recapturing "his pet."

Noting that he is honor-bound to repay the party, Hubadai asks them what gifts they would like. He is thinking along the lines of their own yurt, a few horses, possibly even 1,000 gp. He will not yield any magical items or give the party its freedom.

The Skeleton's Journal. Should the party ask for the skeleton's journal mentioned in Event 16, Hubadai readily yields it. Apparently, the journal belonged to a powerful samurai from Kara-Tur. This warrior heard of Ambuchar Devayam from traveling merchants. In order to make himself a legend, he came all the way from Wa to meet Devayam in single combat.

Despite the fact that the samurai had brought many enchanted weapons, the Raja easily defeated him. As the samurai lay pinned beneath Ambuchar's foot, the Raja revealed the secret of his victory: he can be injured only by the *Sceptre of Shih*, which has been lost for many centuries.

Laughing cruelly, Ambuchar prepared to deliver the death stroke.

But the Raja had made a mistake. The samurai's helmet bestowed a limited power of teleportation on him. Just as the Raja's sword fell, the samurai teleported himself into the desert.

During his travels, the samurai had heard a legend concerning an army of stone knights buried beneath the dead city of Kuo Meilan in far off Shou Lung. These knights were known as the Stone Army of Shih.

To the noble samurai, the similarity in the name of the sceptre and the name of the stone knights seemed more than coincidence. Therefore, he decided to travel all the way back to Shou Lung to find the Stone Knights of Shih and, he hoped, recover the *Sceptre of Shih*.

The journal ends with the samurai complaining that the infection in his wounds was growing worse, preventing him from traveling quickly.

After the party reads the journal, Princess Bhrokiti suggests that they recover this *Scepter of Shih* and destroy the Raja. She is certain that her father would be pleased by that.

Hubadai also points out that Shou Lung is east of Khazari, so the party might as well guide his army through Ra-Khati. Princess Bhrokiti likes Hubadai's plan, for she knows it would save thousands of Ra-Khatian lives. She also points out that what Baga Choki said in the Deserted City is true: dead men cannot keep their promises.

Wind-up. This is the end of *Storm Riders*. If you intend to play its sequel, *The Black Courser*, there is no need to adjust the final event. *The Black Courser* will begin where this adventure ends.

If, however, your PCs' travels will take them in a different direction, this encounter should be adjusted to provide a concrete conclusion.

In this case, improvise a few encounters in which the party leads Hubadai's army through Ra-Khati's rugged terrain. You might try an attack by yeti, a meeting with a group of monks, convincing a group of villagers to leave their homes before the Tuigan ride through, and so forth.

At the border of Khazari, Hubadai releases the party and Princess Bhrokiti. Upon her return to Saikhoi, Princess Bhrokiti convinces her father that the party did as they promised and protected her, even though they did not deliver her to the Raja of Solon. The Dalai Lama then allows them the freedom to leave Ra-Khati-providing they promise never to return. As a reward for their service, the party is allowed to keep all of the treasure they found during the adventure.



Shan Karsha
(14,331')

To Semphan

Leopard Shan (Mountain
of the Leopard) (16,000')

Snow Leopard Stupa
(Abandoned)

Shan Nala
(13,951')

Deserted City

Sacred Mountain Kushk
of Kushk (18,030')



The Silk Road

Laqiluri

Jumpa River Gorge

Rainbow Falls

Gogrus River Chasm

Manasowar

Akushi River

Saikhoi

Norasji
(Lake of Dreams)

Dharbang River

Chenparuni Non
(Bottomless Lake
of Chenparuni)

City of
Chk

Quoyya Desert



Shan Skar
(15,065')

Alashan

KHAZARI

Repo La
(Broken Wall Pass)

Skarou

Jumpa Muren

Shyok Muren

Yumbu Shan
(16,041')

Yumbu Citadel
(Fortress of Life)

Katakoro Mountains

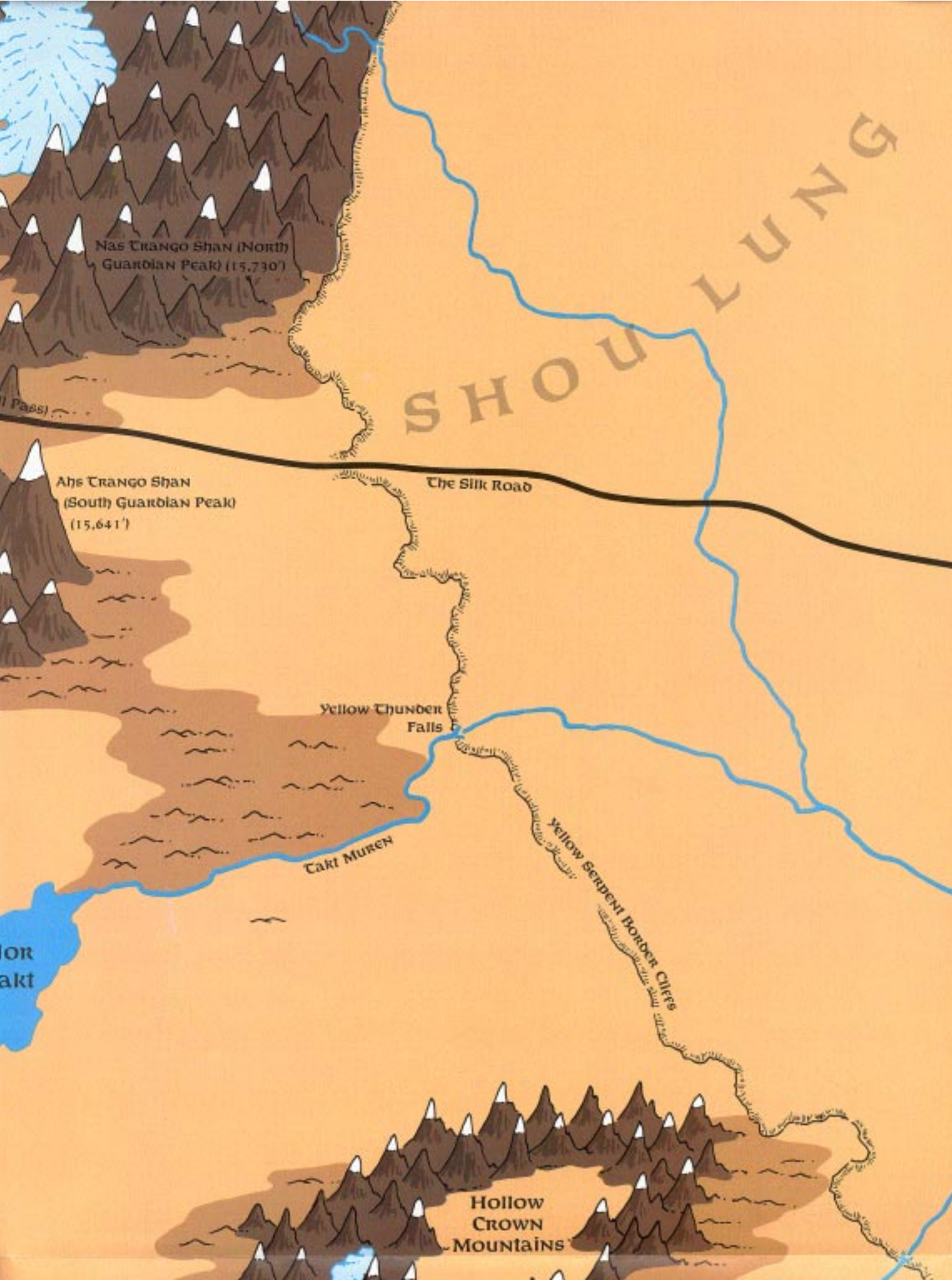
Mhobi Shan
(19,251')

Kundi River

Katakoro Glacier

Nor Zanskra

Nor Takt



SHOU LUNG

Nas Trango Shan (North Guardian Peak) (15,730')

Ahs Trango Shan (South Guardian Peak) (15,641')

The Silk Road

Yellow Thunder Falls

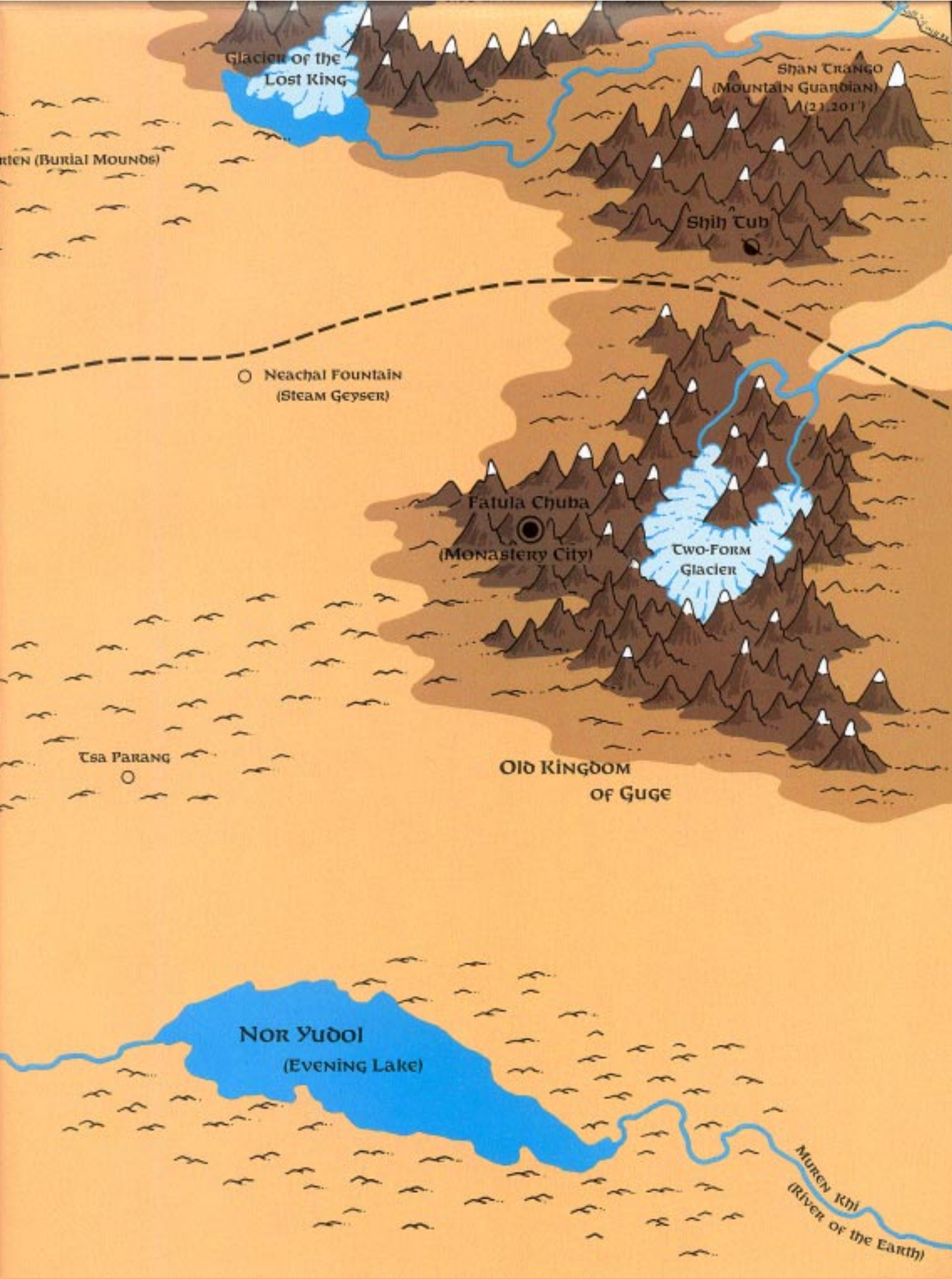
Takt Muren

Yellow Serpent Border Cliffs

Hollow Crown Mountains

or akt

akt



Glacier of the
Lost King

Shan Trango
(Mountain Guardian)
(21,201')

Shih Tub

○ Nechal Fountain
(Steam Geyser)

Fatula Chuba
(MONASTERY CITY)

Two-Form
Glacier

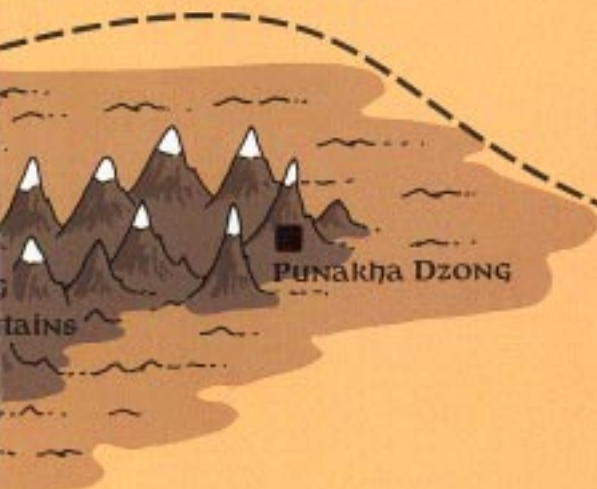
Old Kingdom
of Guge

Tsa Parang
○

NOR YUDOL
(EVENING LAKE)

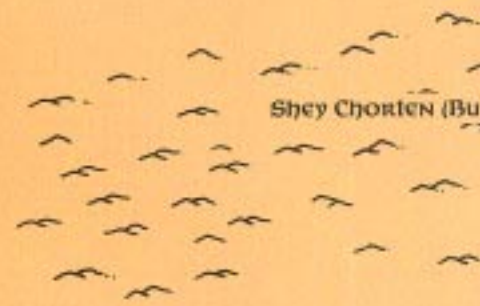
Muren Kh'i
(River of the Earth)

AN PL
'94')



PUNAKHA DZONG

ains



Shey Chorten (BU)

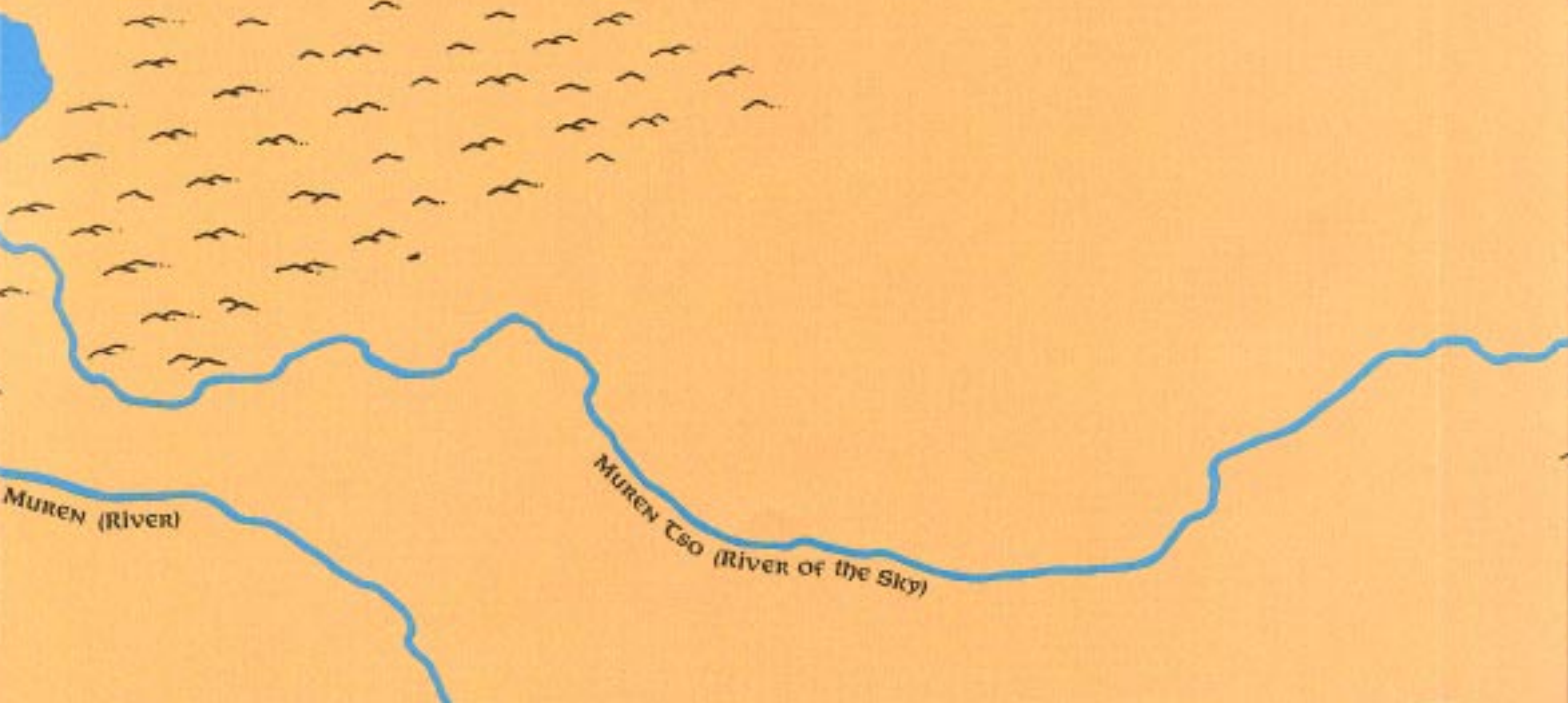
Old Caravan Road (Abandoned)

▲ ZANDA CHOLING
(Resting Place of Kings)



Muren (River)

Muren Tso (River of the Sky)





Great Chain Bridge

Shan Pi
(17,994')

Ghalyi Shan
(19,043')

Shiyuk
Glacier

Yarlung La (Crying Pass)

The
GROWING
MOUNTAINS

Shigatse
Glacier

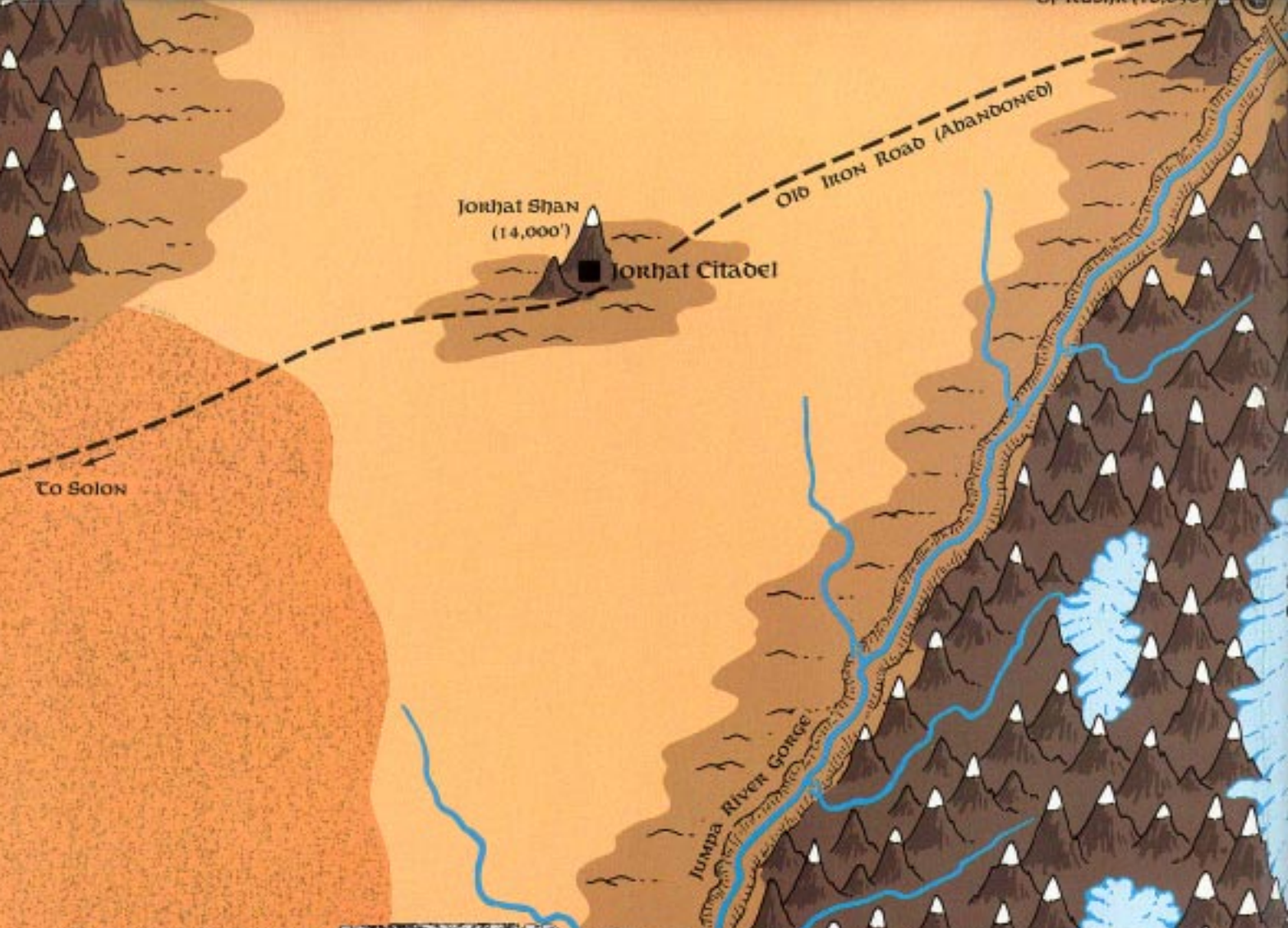
Muren
Tso (River of the Sky)

Maham-Saratsui Shan
(Mountain of the Sweet-voiced
Goddess) (21,346')

NOR TSO
(Sky Lake)

Wild
Yak
Meadows

Upper Hungste Muren (River)



FORGOTTEN REALMS

KATAKORO REGION

Scale: 1 inch = 10 miles

	MOUNTAIN RANGE		LAKE		DESERTED TOWN
	MOUNTAIN PEAK		RIVER		SHRINE/TEMPLE
	FOOTHILLS		FALLS		SHRINE/TEMPLE RUINS
	ROLLING HILLS		CLIFFS		SPECIAL INCENSE
	DESERT		CITY		ROAD
	GRASSLANDS		TOWN		TRAIL
	CLEAR		CAVE/KEEP		BRIDGE
	GLACIER		RUINS		

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Katakoro Mountains

The Dalai Lama, Holy Leader of Ra-Khati

18th level cleric/17th level monk

STR	16	WIS	18	INT	17
DEX	17	CON	18	CHA	15
AC	-3	MV	30	hp	68
#AT	3/1	Dmg 1d6 (hand), 1d8 (foot), +4d6			
AL	NG	THACO 10			

Spells: 1) *detect magic, detect poison, detect snares and pits, detect evil, locate animals and plants, bless, purify food and drink, cure light wounds*; 2) *augury, detect charm, find traps, know alignment, speak with animals, slow poison, withdraw, resist cold*; 3) *locate object, speak with dead, dispel magic, magical vestment, negative plane protection, protection from fire, remove paralysis, remove curse*; 4) *detect lie, divination, reflecting pool, tongues, cure serious wounds, neutralize poison, protection from evil 10' radius, spell immunity, repel insects*; 5) *commune, commune with nature, magic font, true seeing, cure critical wounds, atonement*; 6) *find the path, speak with monsters, heal, anti-animal shell*; 7) *astral spell, karma curse*.

As a high-level monk, the Dalai Lama has several ki (life-energy) powers:
 —resist magical attack. After making successful saving throw, the High One may negate effects of magic entirely. If he fails the saving throw, he only suffers half-damage.
 —fall up to 30' (within 4' of a wall) without taking damage.
 —ESP spells have only a 4% chance of success against the Dalai Lama.



Princess Bhrokiti

2nd level wu-jen

STR	11	WIS	15	INT	17
DEX	16	CON	15	CHA	18
AC	3	MV	12	hp	10
#AT	1	Dmg 1d6 (hand) or 1d8 (foot) +1			
AL	CG	THACO 20 (19 missile)			

Princess Bhrokiti is marginally skilled in the Snow Leopard Martial Arts, though she has not practiced hard enough to learn any of its special maneuvers.

Spells: 1) *comprehend languages, magic missile*

Ki Powers: Focus ki, bursting into sudden action for +3 bonus on initiative dice roll for one round, once per day.

Taboo: Like all Wu-jen, the Princess has a taboo she cannot violate upon pain of losing her power. She can never sleep in the same room as another human being.

As the Dalai Lama's only living relative, Princess Tsenya Bhrokiti is the heir apparent to the spiritual and temporal stewardship of Ra-Khati. This fact greatly concerns the Dalai Lama's advisors. The advisors consider Bhrokiti too impetuous, willful, and self-



Changchub Zangpo, Sergeant of the Guard

8th level sohei

STR	18/48	WIS	17	INT	10
DEX	14	CON	12	CHA	14
AC	0*	MV	12	hp	45
#AT	1	Dmg 1d6 (hand) or 1d8 (foot or scimitar) +3			
AL	LN	THACO 15 (14 with scimitar)			

Sohei Spells: 1) *detect magic, remove fear*; 2) *hold person*
 *At low level, the Snow Leopard martial arts style provides an AC adjustment of -1 for every two levels of skill.

Ki focus: During one round of battle, Changchub receives an extra attack, his AC, THACO and Damage are all improved by 1 point, his movement is increased by 3, and he can dodge missile weapons by making a successful saving throw vs. breath weapons. In addition, if Changchub is reduced to 0 hit points, he continues fighting until reduced to -10 hit points, gaining an additional +2 on THACO and damage rolls.



- immune to disease, poison, *haste*, *slow*, *geas*, and *quest* spells.
- simulate death for indefinite period of time.
- heal 12-15 points of damage on own body per day.
- only 15% chance of being affected by *charm*, *hypnosis*, and *suggestion* spells of all types.

Dalai Lama literally means “ocean spirit father” in Ra-Khatian. In a country hundreds of miles removed from any ocean, this may seem a peculiar title for the ruler of the land. However, the title is meant to show the exalted status occupied by the Dalai Lama, who presides over all the affairs of his land—spiritual, mundane, and economic.

The current Dalai Lama, whose given name is Tsenya Garbo, has ruled Ra-Khati for nearly a hundred years—though one would never guess this fact from his appearance. He looks to be no more than 50 years old, though his face is lined and weathered by the rigors of high altitude life.

Tsenya Garbo, or the High One as he is often called, is a fearless, good-hearted man who would sacrifice anything for the welfare of his country. Unfortunately, he also tends to be a bit shortsighted in placing the welfare of Ra-Khati above all else. Hence, he will not listen to his daughter’s suggestions that Ra-Khati open its borders—or to the protestations of any “shapas” he interns in his citadel.

In addition to his role as Ra-Khati’s priest-king, the Dalai Lama is also the reigning grand master of the Snow Leopard martial arts style (see *Oriental Adventures* for more detail on martial arts in *AD&D® game*). He has mastered all of the special maneuvers taught by the Snow Leopard style: circle, flying and backward kicks; choke holds and locking blocks; feints, prone fighting, and missile deflection; fall, instant stand, hurl, and great throw; pain touch, stunning touch, paralyzing touch; weapon catch, weapon breaker, steel cloth; meditation, all-around sight, mental resistance, blind fighting, and ironskin. As can be seen, the Dalai Lama’s fighting skills have room for improvement—but not much.

Fortunately, the Dalai Lama prefers to avoid violence. Unless mortally threatened, he simply turns any attack aside and asks his attacker to stop fighting. If the attacker persists, he may use a special maneuver to temporarily stun his opponent. However, when more than one person attacks him, he disables his opponents as rapidly as possible, without regard to their safety. He treats wizards and priests who use their talents for violence less than generously. He pummels them into unconsciousness and takes away any magic items he finds on their bodies.

centered to make a good leader. At times, the Dalai Lama shares their opinion, although he also perceives the innate sense of decency and goodness that guides his daughter in all of her adventures. Despite the counsel of his advisors, therefore, the Dalai Lama has decided to continue his attempts to train her for leadership.

Princess Bhrokiti finds her father’s stubbornness in this matter uniquely distressing. She has little concern for the spiritual matters that are the focus of so much of Ra-Khati’s societal life. Like her father’s advisors, she realizes she can never hope to lead a people with whom she has so little in common.

Although the Dalai Lama cannot fathom how his own daughter came to care so little about spiritual matters, the cause of Princess Bhrokiti’s eccentricity is not difficult to understand. Bhrokiti’s mother died in childbirth, leaving her in the care of the Dalai Lama’s staff. From infancy, the Princess was pampered and overindulged, and never faced the difficulties of life that most often lead to a concern with spiritual matters. Instead, her father’s advisors took turns delighting her with gifts, games, and sleight-of-hand wizardry.

It is no wonder, then, that she developed an interest in the artistry of the Wu-Jen at an early age. However, her father takes a dim view of her interest in magic and has done whatever he can to discourage it.

Although Bhrokiti is aware that most Ra-Khatians consider her a spoiled, egocentric termagant, she considers herself a curious, fun-loving young woman with a fearless sense of adventure. To a certain extent, both opinions are correct.

Despite the outward appearance of being a potentate’s spoiled daughter, the Princess is not insensitive. She takes great pains to consider the feelings of others and tries not to insult them too grievously. She is also genuinely concerned with the welfare of her homeland. However, she is careful not to let this side of her personality show, lest it encourage her father’s delusions of turning Ra-Khati’s stewardship over to her.

In addition to being considered selfish, Bhrokiti has acquired a reputation as a callous and cruel young woman, for she despises cowardice and does not suffer faintheartedness willingly. It is not surprising, then, that she despises Ra-Khati’s governmentalized xenophobia, which she considers the legacy of a craven and piggish people.

She has tried to discuss her thoughts on this matter with her father, but he has refused to listen to her views. Dismissing her misgivings as naive born of ignorance, he has ordered Bhrokiti to begin an intensive study of the wisdom of the Padhran religion.

In order to stifle her interest in things foreign, the Dalai Lama has also forbidden the Princess from leaving the Potala before she assumes the regency.

Although greatly saddened by her father’s decision, Princess Bhrokiti has nevertheless done as ordered—surprising all who “know” her. Still, there are those who whisper that Bhrokiti’s obedience is a ruse.

Typical Sohei (29) (2nd level sohei): AC 3*; MV 12; hp 10; #AT 1; Dmg 1d8 (scimitar) +1; THAC0 20 (19 missiles); Str 12, Int 10, Wis 17, Dex 12, Con 12, Cha 9; AL CN.
*Reflects -1 adjustment for Snow Leopard Martial Arts Style.

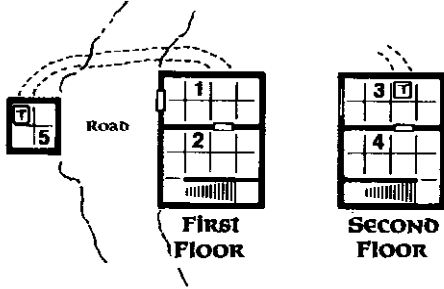
Both Changchub and the guards are studying the Snow Leopard Martial Arts. Changchub is skilled in choking, throwing, kicking, locking, disarming, and pain touches. His subordinates are skilled in choking, throwing, and kicks.

Within the walls of Saikhoi (Ra-Khati’s capital city), all of the sohei are fearless warriors. They will gladly fight to the death to defend the Dalai Lama, the Potala, and even Princess Bhrokiti.

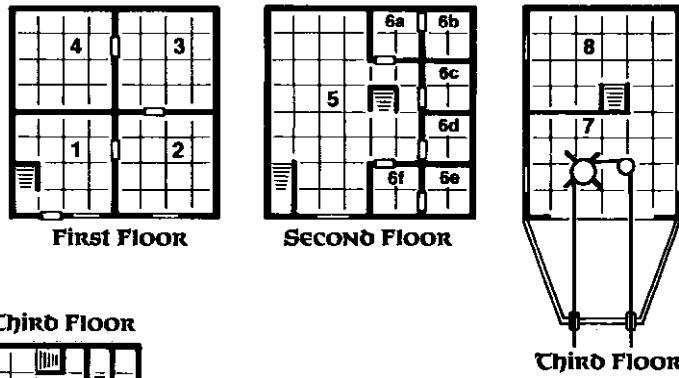
However, once they leave the city, they become superstitious and unpredictable. Most of the time, they will cower in fear at the slightest bad omen. Occasionally, however, when embarrassed or threatened into action, they become insanely brave—more often than not bringing disaster down upon the party’s head with their foolhardy approach.

Fortunately, Changchub is somewhat more steady, though he will prove of little use to the party, for he must spend most of his time trying to control his subordinates.

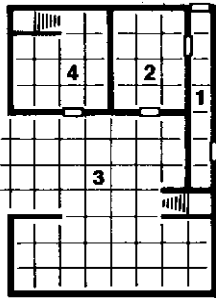
Red Tower



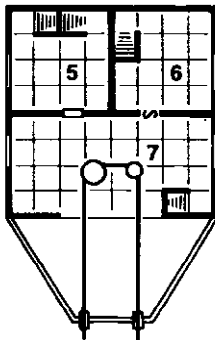
Orange Cloister



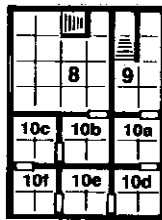
First Floor



Second Floor



Third Floor

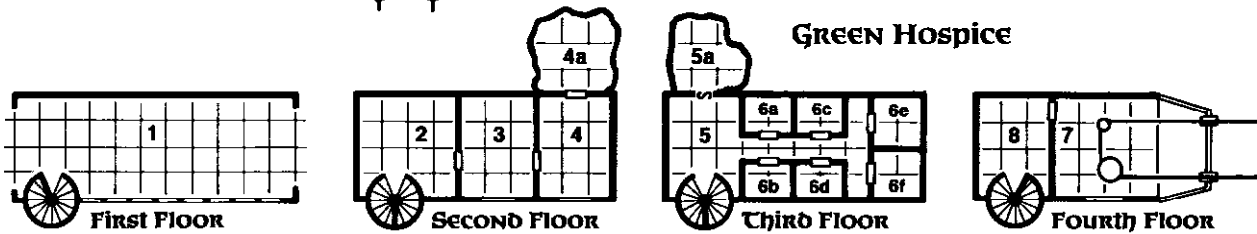


Yellow Abbey

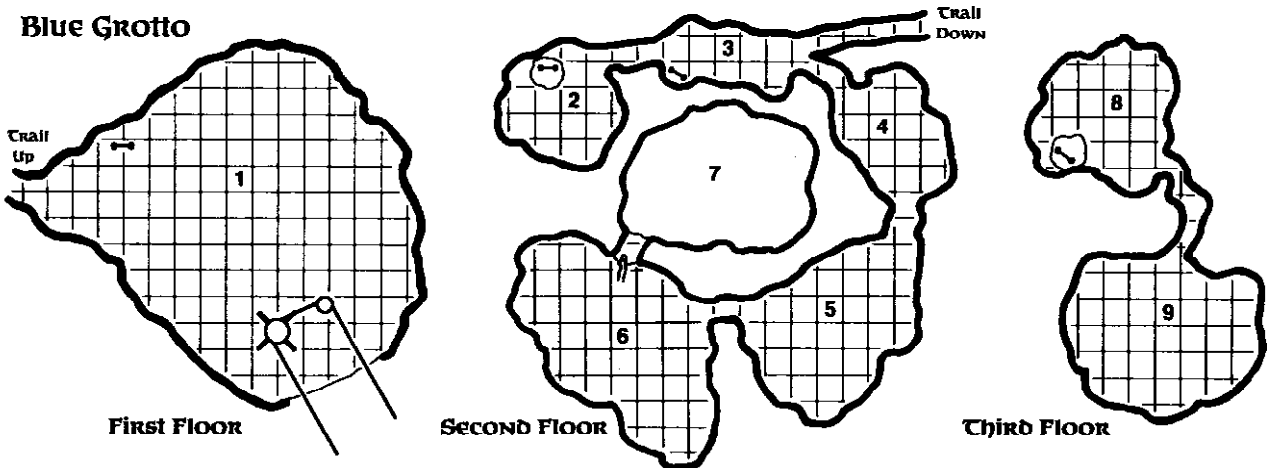
**Rainbow Falls
MONASTERY INTERIORS**

1 square = 5'

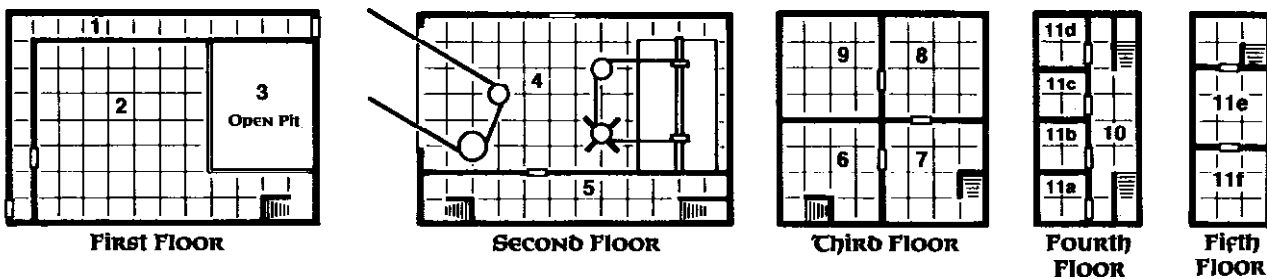
Green Hospice



Blue Grotto



Purple Priory



Advanced Dungeons & Dragons
2nd Edition



Official Game Adventure

Storm Riders

by Troy Denning



The Horde is riding!

The mountains rumble under the thundering hoofbeats of 40,000 barbaric horsemen. When the player characters find themselves in their path they have no choice except to flee.

Their journey takes them into the forbidden kingdom of Ra-Khati, a land of ancient mysteries and untold wealth nestled deep within the Katakoro Mountains. As honored guests they are invited to partake of its extravagance. Wealth, power, romance—anything can be theirs for the asking. That is, anything short of their freedom!

But when invaders threaten the Hidden Kingdom, the player characters are given a chance to earn their liberty. They are charged with escorting a spoiled princess and her dowry, a ferocious black stallion, to a nearby kingdom as a bribe to stop a war. Nothing stands in their way except 40,000 bloodthirsty riders and a vengeful purple dragon.

Storm Riders is the first adventure in the *Empires Adventures Trilogy*, and the first adventure taking place in the new FORGOTTEN REALMS™ campaign world territories described in *The Horde* campaign set. The *Empires Adventures Trilogy* is also set amidst the turbulent events portrayed in the *Empires Novel Trilogy*. This adventure is designed for four to eight player characters of levels 5-7.

Look for the sequels to *Storm Riders—The Black Courser* and *Blood Charge*—coming soon!



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