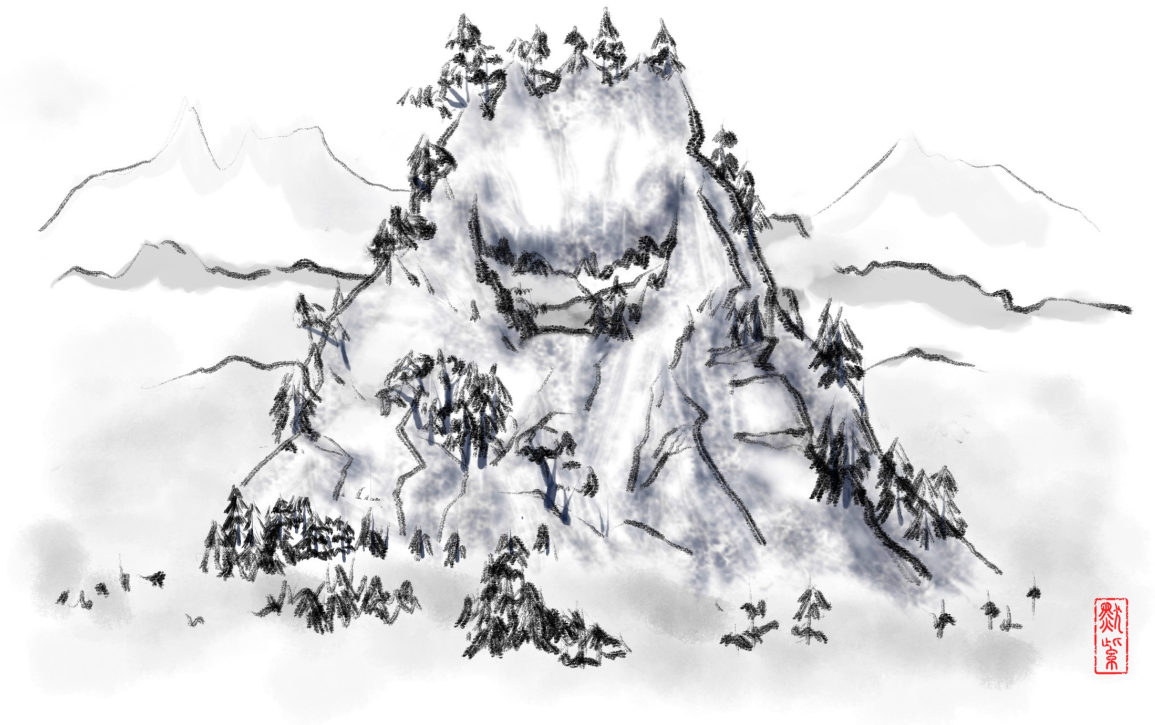


# Chinese Myths & Legends 1

## The Land of Pán-gǔ



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# Chinese Myths & Legends #1: The Land of Pán-gǔ

The Land of Pán-gǔ is a 5e-compatible adventure designed for 4~6 players at level 0 to 1. Estimated gameplay time can run from 6 to 8 hours, making it an ideal one or two-shot, especially for those new to TTRPGs. The adventure also provides enough experience points for player characters to advance one level during the adventure.

## Overview

Players are members of a neolithic community near the Yellow River. After the village oracle foretold a disastrous weather change that would destroy the upcoming harvest, the party must set out to procure a number of offerings for the gods. Hopefully, with the appropriate tributes and ritual, the village can avert disaster, or at least avoid having to make a human sacrifice instead.

## For GMs: Before you play...

Help the players make their characters using the SRD (see Appendix B for more customization). Most importantly, determine if PCs have any family, friends or enemies in the village, as their bonds may be potential sacrifices should the party fail.

The Oracle's gender is undecided and written in third-person singular (they) to complete this module's text. Select the gender you are most comfortable with.

Other than established in-universe lore, GMs and players should feel free to incorporate your own findings on neolithic China, as well as interpretation of the Pán-gǔ creation myth, into the adventure

## Reading Guide

*Paragraphs in italics are description that may be read to the players. Generally, these texts are spoiler safe.*

*Location and character descriptions are presented within a plain text box. These descriptions are generally also spoiler safe.*

Bolded text indicates the first time a **non-player characters (NPCs)** or **Monsters** is mentioned. Otherwise, it highlights something important.

*Shaded boxes are narrative text where an event is unfolding.*

*“Quotations” indicate line spoken by NPCs.*

On information checks, players receive information from all tiers they pass. Tiered DC checks are presented in unlined black and white tables.

### Table: Example DC Chart

DC	Explanations
10	<i>Two players roll. One gets a 13, the other a 16. They both get to know the information in this box. (The italics indicate this text may be dictated to the players!)</i>
15	<i>This section has a DC of 15, so the player who rolled 13 does not get this information, while the one who rolled 16 does.</i>

## Starting Location: A Village by the River

*Our story begins in a time when writing has not quite been invented, history has yet to be recorded, and stories of how life came about are passed down through generations of oral traditions. Life in the neolithic age (even a somewhat fantastical one) is a cycle of endless tasks dependent on the seasons, and everyone plays an essential role in the village's upkeep.*

*With a population of about 100, our unnamed village lies a touch beyond the flood plains of the roaring Yellow River. Surrounded by a waist-high moat, then a fence of wattle, eight clans (some matrilineal, some patrilineal) live in three dozen houses, made of mud walls and thatched roofs. Towards the center of the village where buildings become sparse, several livestock pens house squealing pigs and lively chickens. The animals act not only as a food source, but also as the first choice of offerings to give to the gods when the situation arrives. Those that raise them take pride in taking excellent care of the animals, as the healthier the sacrifice, the happier the gods, or so everyone believes.*

*There is also a clearing that acts as a square at the center of the village. A stone dragon statue, an effigy of the river god, Hé-gōng, who supposedly lives nearby, sits towards the north side of this clearing. No one remembers who carved this statue, or why it was made. Nevertheless, farmers, fishers and hunters often leave daily tributes at the foot of said statue, hoping that their hard work will be blessed and that the harvest, catches, and hunting trips before winter will be plentiful.*

*While the village is led by a female elder, the person with the most influence is the elder's younger sibling, the self-proclaimed, self-appointed spokesperson of the gods, often referred to as the Oracle. Time to time, the Oracle will proclaim doom approaching, followed by orders for a ritual to please the higher powers. Though some are skeptical of the ceremonies, the charismatic Oracle holds enough sway over the people that most would rather go along with what they were instructed to do than risk the wrath of the gods.*

*Thus, on one particularly sunny morning, as the Oracle storms into the village square calling the attention of all. You, dutiful members of the village, each with an important role, join the crowd to listen to what they have to say...*

### On Chinese Pronunciation...

All Chinese names and terms are in Mandarin Chinese, written in Hányǔ Pīnyīn with tones indicated. Please note that while pīnyīn uses the Latin alphabet, it is not pronounced the same. (Example: q is not 'kw', but a sharper and flatter variant of 'ch')

For more information, refer to websites on pronouncing Chinese. Some, such as [this handy pīnyīn chart from Yabla](#), or videos on Youtube provide plenty of audio examples.

# Chapter One: A Prophecy of Rain (25 XP total)

## The Village Square (12.5 XP)

The story begins with the Oracle, greying hair tied back, dressed in an ornate fur robe, walking to the foot of the dragon statue and making a declaration.

*“Disaster! Disaster abound! The gods of rain and wind argue, and we are caught between them! A catastrophe is heading our way! We’ve been taking good care of our crops this year. We should have plenty of millet, soy and rice for the cold ahead, but that will all change should rain descend! With rain comes a flood, and with it, a rot that shall take our sweat, blood, and tears!”*

Many of the villagers gathered look up in confusion, as there are barely any clouds in the sky, and the wind is dry. Players may make a Perception check (DC 10) to conclude that there is no sign of rain on the horizon for at least the next day or two. They may also make a Nature check, of which Farmers may roll with advantage:

### DC Nature

10 *The Oracle’s claims about rot following the rain is true, as grains that are near harvest are susceptible to decay from heavy rainfall.*

15 *While it’s a bit late in the season for rain, surprises do happen. The best way to mitigate potential losses is to harvest early, despite the grains not being fully ripe.*

Some villagers gasp in dismay at the news. The Oracle silences them with a gesture.

*“Fear not, we may avoid this disaster yet. If we can pacify the gods with a sacrifice before their feud gets out of hand, all shall be well. Alas, given how angry they are at each other, the usual pigs or chicken will not do. It shall need to be a human one, two in fact! Two devout followers willing to serve the gods forever in eternity—*

*“UNLESS! Unless... we offer something better than two humans, something from the creator of the world, from Pān-gǔ himself!”*

As the crowd look amongst themselves, give the players the information below, based on their Passive Perceptions.

### DC Passive Perception

10 *A handful of standoffish villagers on the fringe of the crowd watch with disdain. The Oracle keeps an eye on these folks as they speak.*

12 *In particular, a farmer, dressed in pelts, followed by his two sons, shakes his head as they walk away. The man appears to be Lǚ-shù, a man who has long disapproved of the Oracle’s actions.*

While the Oracle could manipulate the villagers into grabbing these non-believers as sacrifices, they want to play the hero (or at least be on the heroic side) this time.

Thus, they call for a quest instead.

*“A handful of items from the giant’s body, plus the usual offerings, should be enough to quell their anger. So, who amongst you shall bravely volunteer to find these items? Speak and be remembered as heroes that saved this village, or else I shall have to consult the sky on who shall join the gods!”*

Allow the players to introduce their characters to one another at this point. Giving the size of the community, they are welcome to reveal as much background information as they wish. Players must also tell the GM why their character joined the quest. We suggest this be written down on paper and given to the GM for safekeeping. Players are suggested to not make note of this themselves.

If players wish to discuss rewards, the Oracle will happily hear them out as they walk to their hut. Those that are easy to sway with material or political rewards will be met with careful promises, while people that appear to do it out of altruism will be met with polite praise. Of course, the Oracle is also assessing if any of the PCs might threaten their hold on the village. They will not jeopardize this quest though in any shape or form.

## **The Oracle’s Hut (12.5 XP)**

Below is the description of the hut’s interior.

*The inside of the Oracle’s hut is spacious, yet barely lit. The biting smell of blood and burnt tree sap linger in the air. Faint, white trails of smoke drift from the smoldering firepit in the middle of the room. The ground crunches under each footstep. Looking down, pieces of bone litter the floor like gravel on a riverbank.*

A Religion check (DC 15, Apprentices have advantage) will the players know that the smell and smoke suggest a commune ritual was conducted earlier in the day.

The Oracle will request the fire to be stoked until the flames are flickering as they shift through a pile of bones to select a pig scapula. Placing it on the ground, they make a prayer to the gods above before taking a branch from the fire to press into the bone. The spot on the bone that is touched by the branch char and blacken. The entire scapula cracks with a pop, dividing into five pieces. The Oracle holds out their arms to keep anyone from touching the now-broken scapula.

*“Disturb not the results, lest we further incur the gods’ wrath! Let us look at what they say of the offerings we seek.*

*“Five parts of Pán-gǔ’s body have manifested in our world. The first: In our village itself, a part of his bone, red as the marrow, was what stirred the tempers of the gods. Offer this to the river god, and he shall take it elsewhere so the brothers may come to their senses”.*

The above part of the prophecy is covered in the chapter two, under “Pigs and Chicken”. It involves an unresolved feud between the pig and chicken farmer.

*“The Second: Outside our fences, Pán-gǔ’s sweat coalesces on his body hair, drying under the gaze of his left eye. The smell distracts the farming god from his work. Offer him that which produces the smell, and he shall be grateful and protect our crops from harm.”*

This item is covered in chapter three, under “The Peach Stone”. Here, the PCs will greatly affect the lives of several creatures living in the village’s orchard.

*“The Third: In the giant’s flesh, the teeth of a mite dig, needing to be extracted. The mountain god would like this annoyance gone, for a cleanup is long overdue. In return, he shall persuade the brothers to take their feud deeper into the mountains.”*

The third item is also covered in chapter three, under “The Buffalo Horn”. Players will encounter an adversary of the Oracle, who they will need to persuade in order to complete their task.

*“The Fourth: In his bloodstream, a tear from his right eye has fallen in, settling in a place it does not belong. The carpenter god would like to use it to decorate a statue he is working on. Provide him the material, and he shall help settle the matter between the gods of wind and rain.*

*“Lastly, Pán-Gǔ’s heart, the most important offering that which we may offer in the hopes of saving our harvest...”*

The last item mentioned here is covered in chapter three’s “The Stone Anchor”, where players will need to negotiate with the villager’s fisherfolk for an item that appears to be a divine gift.

As for the Oracle trailing off, players may make an Insight check (DC 15) to realize that the Oracle appear to be lost in thought, as if they are unable to interpret the result before them.

Players may attempt to take a look at the bones. However, the Oracle will scold away anyone who tries to take a look, swiping the bones into a dark corner of the hut.

After the reading, the Oracle will entertain up to three questions from the players. If players ask about what items they should be looking for, the Oracle will answer the following.

*“Rocks, fruits; living, non-living... It can be anything, but it must be extraordinary. Whatever you find, remember to bring them back and give them to me!”*

If asked about the locations where these items may be found:

*“The village, the farms, the river. Look around and ask, surely there will be something that sticks out. Though I suppose you should ask my older sister for permission first. The blessing of the Elder will always help, plus it will assure others that you are there with righteous purpose.”*

Even of the players do not ask about possible locations, the Oracle will still remind them to seek the village Elder’s permission.

If the players ask the Oracle for something that could help them, the Oracle will take out a necklace with three dried chicken feet hanging off of it (See *Talisman of Seeking*).

*“Something to help keep your eyes keen and mind sharp. Legs from a three-legged chicken who had a taste for the unusual. May this help you on your search, though remember, it only eats so much in a day.”*

If asked about the last item (the heart), or if the players try to ask more than three questions, or if they ask the Oracle about the story of Pán-gǔ, they will grow impatient.

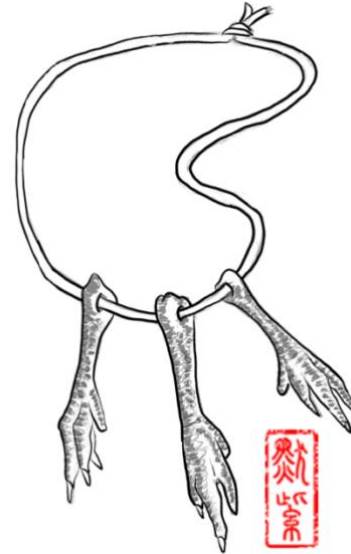
*“Why are you still lingering? There are things to be found! Get to it! I have more gods to serve yet. Out of my hut, shoo!”*

After hearing the prophecy, players may attempt to recall what each part of Pán-gǔ’s body transformed into by making a History check (DC 10). If they succeed, have them roll a d8, then reference the table below to find out what body part they recall:

d8	Body Part	Transformation
1	Bone	A mineral
2	Sweat	Rain
3	Body hair	Tree and grass
4	Right eye	Sun
5	Flesh	Topsoil
6	Mite	An animal
7	Bloodstream	River
8	Right eye	Moon

If two or more players get the same number, they will simply recall the same piece of information. Each player may only make this check once throughout this module. It

may be rerolled using abilities granted by race, feats, class, or items.



### ***Talisman of Seeking***

*Wondrous item, Minor, Common (Requires attunement)*

In the village, chicken is the most common blood sacrifice made to the gods, given the rate at which they mature and how easy they are to raise. Whenever a chicken is born looking a little different than the rest, however, the oracle of the village will be called to inspect the animal. They then declare whether the animal’s birth is a good omen or bad omen, and if certain actions need to be taken.

The three chicken legs on this particular talisman looks thoroughly dried out, though the talons appear to relax or clench depending on whether its powers have been used for the day.

**A Taste for Knowledge.** Once per day, the creature wearing the item may make one INT or WIS skill check of their choice with advantage. Once this ability is used, the talons of the talisman curl to indicate its appetite has been fulfilled.

## Chapter Two: Stories Within the Fences (50 XP total)

### Pigs and Chickens (25 XP)

Immediately after the PCs step outside, several chickens and pigs rush past, chased by excited dogs. Using Athletics or Acrobatics (DC 10), players may attempt to stop the runaway livestock or get out of the way. Successes will net the group 1d4 pigs and 2d4 chickens, whereas failure will result in the players taking 1 point of bludgeoning damage each as they get trampled.

Beside the animal pens, two individuals are in a heated argument. One is **the chicken farmer (Jī-gē aka Brother Chicken)**, who is short and thin, with a mess of hair that's been dusted red. The other is **the pig farmer (Zhū-gē aka Brother Pig)**, who is tall, fat, and shaven bald. Almost the entire village can hear them quarrel, and while some are watching, they are not intervening yet.

*"I knew it!" The pig farmer points an accusing finger at the chicken farmer. "I knew it had to be you who opened the gates! What were you up to this time?"*

*"The only thing I did was let my chickens out for a stroll. You're the one with the flimsy gate that a hen can unlock." the chicken farmer says.*

*"Oh, yes, it was the hen that did it. Was the hen also the one who gave you that bowl of water you were about to pour into my feeding troughs? What is in there, the stuff you feed your chickens that makes all their combs droop?"*

While the farmers bicker, the players may look at the animal pens freely. Give them the following description if they do.

*The animal pens are made with the same wattle that surrounds the village, though only waist-high with gates installed. Despite housing different animals, both pens are about the same size, probably enough to fit a family of four if it were a house. The pigs have both a wooden drinking trough and a feeding one, whereas the chickens have several clay bowls.*

*Tiny bits of vegetation and grain can be found on the ground of both pens, as food scraps and leftovers are primarily what the animals are fed. Unusually, there is very little of it today.*

The argument, meanwhile, goes on (possibly in the background) with the two farmers insulting each other's poor skills in animal husbandry, insinuating that they had to pick up the other's slack, and lastly, accusing the other of poisoning the animals (both intentional or out of negligence). If any of the players are friends with either villager, they will know when the feud between the two started. Several months ago, when the Elder announced that her youngest daughter was looking for a prospective marriage partner, both farmers decided to try their hand at wooing her. While both have been turned down since, an ill-willed competition between the two continued. Over what exactly, nobody knows for sure. Or at least not yet anyway.

Players may further inspect the animals for more information using Perception or Nature rolls. Potters roll with advantage on the latter.

Asking the two farmers about the above discoveries will reveal that the chicken farmer dyed his animals for good luck (much like he did his hair) while the pig farmer marked his to tell which season they were born in. They both traded for a chunk of cinnabar some months ago, originally hoping to gift it to the Elder’s daughter. This was how their feud began: they both thought the other copied their strategy.

The players may use Persuasion or Intimidate (DC 15) to get one of them to give up their rock, or get both of them to give up their respective pieces. Persuading the two to stop the rivalry may be part of this check or not (up to GM discretion).

If the players successfully obtained both pieces of cinnabar, award each PC an additional Hit Dice to heal with for the duration of this module. Convincing the

farmers to stop the feud will also greatly help a DC check in Chapter 4.

That said, if the players fail to get the cinnabar pieces or do not intervene in anyway, the chicken and pig farmer will escalate their shouting match to a fistfight. Other villagers present will pry the two apart and call for the Elder, who will later confiscate both pieces of cinnabar and hand them to the Oracle. As mentioned before, GMs should take note of this, as it will become relevant in a later chapter.

**Table: Information Uncovered via Inspection of Animal Pens**

DC	Perception	Nature
10	<i>Some of the livestock appears unusually lethargic and docile, even though the condition of the pen suggests they have yet to be fed today.</i>	<i>There’s red dye on the animals, and it appears to be the type commonly used to paint pottery ware. The powder is also occasionally used as make up, though too much can make one sick.</i>
15	<i>The chicken’s combs and wattle have been dyed with red pigment. The same pigment appears to be used to make dots on the pigs’ forehead.</i>	<i>The red dye is created from a mineral called cinnabar. While it does not induce anger directly, this mineral should match the first item described by the Oracle.</i>

## The Elder's Daughter (25 XP)

As mentioned by the Oracle, the players should ask for permission from **the Elder** before going to the farms. Without it, all NPCs encountered in Chapter 3 will view the players with heavy suspicion. GMs should increase relevant DCs if the players forgo this portion of the quest.

If she has not been summoned to resolve the fight between the chicken and pig farmers, the Elder may be found taking a casual stroll through the village. Silver-haired and hunched-over, she needs assistance from one of her grandsons and a cane to walk. Seeing the party approach, she will indicate to the child to find her a place to sit and talk.

While the Elder is more than willing to let the players conduct their search, she will tell them that she herself no longer oversees the farms and orchards. That duty has been handed over to her youngest daughter, and it is her the players should seek permission from. That said, if asked to recount the story of Pán-gǔ, she will be able to recite the entire tale (See Appendix A) and provide some hints too as to what items the players should look for.

*“Bone became precious minerals, sweat is the rain that feed our fields, his right eye became the moon, and we, all living creatures two or four-legged, are the mites that once lived on his body.”*

The elder's daughter, **Shí-huā**, is a charismatic young woman who greets all with a warm smile. She has a reputation of being a good listener, quick-witted, and having an almost supernatural talent for

many artisanal crafts, especially pottery. Due to how late in life her mother had her, rumors circulate that Shí-huā's birth was accomplished through magical means, and her sorcery reflects that. Her relationship with the Oracle is thus rather strained, as she has refused many times to be their apprentice. Whether they work against or with each other on this adventure though is up to the GM to decide. Also, as mentioned before, she is supposedly looking for a partner to marry, though perhaps she already has someone in mind and is waiting on them.

Behind the Elder's home, Shí-huā is working away on shaping several vessels on a potter's wheel. Talented as she may be, she is bored of the repetitive work, so when the players arrive, she'll welcome the distraction. She may do one of two things: challenge to the players to guess the story behind a series painted pottery, or decorate a pot to depict the story. The latter foregoes the roll. The GM gets to decide the shape and size of the vessel.

The pots are located on the next page. A table of each pottery's description and their associated hints has been provided. Players may make Int checks (DC 12, potters get advantage) to receive the hints.

The gist of the story goes as such: during a bout of drought when food was scarce, the river god taught people the tools and skills to catch fish in the river, thus saving the people from relying on foraging and farming for food. People come to believe that the river god watches over them and offers protection and guidance in many ways.



**Table: Painted Pottery Descriptions and Hints**

Pottery	Description	Hint: Int check DC 12
1: Vase, painted on the outside only	<i>Several figures raise their arms upwards; the lines beneath them are flat</i>	Lines depict barren earth
2: Plate, painted inside and out	<i>In: There is a face totem flanked by fish Out: The art depicts hooks and nets</i>	Face totem represents the river god
3: Bowl, painted inside and out	<i>In: There are rows of fish and nets Out: Totems of boats and faces are drawn</i>	Fish and nets go in the river, boats stay out
4: Vase, painted on the outside only	<i>Several figures link hands above swirling patterns with circular eyes in them</i>	The people are celebrating

While failing to interpret or represent the story “correctly” will not result in the party being barred from the farms, Shí-huā will reward the group for entertaining her by giving them her hair stick. Alternatively, she may simply give the item (in secret using Sleight of Hand) to someone she favors before the party leaves. (See *Xiān-nǚ*’s *Blessing*)

If asked about the farms or orchards, Shí-huā will briefly describe the area (see next chapter). She will also warn the PCs.

*“It is nearly harvest season, so be careful when you are out there. I expect everything to be undisturbed, understand?”*

If asked if she might provide some advice on the quest itself, Shí-huā will be reluctant to provide a straight answer.

*“The Oracle and I, we have disagreements, and agreements. They think we should appease the gods, whereas I feel... well, let’s just say I have no right to meddle with what is happening this time.”*

Players may roll an Insight check to ascertain why she is evasive on the subject. Shí-huā’s lover may roll with advantage.

#### DC Insight

10 *Shí-huā, being supernatural in nature, often knows more than the average human should regarding the gods and their whims*

15 *She feels that this quest is a destined challenge for the mortal humans, meaning it would not be right for her to aid the party given her nature.*

If persuaded (DC 15), she will provide some cryptic clues that is relevant in the last part of chapter four, “*The Heart-to-heart*”.

*“I’ll say this only once, so you better listen closely:*

*“First, take only what you need, and leave behind what others need.*

*“Second, if you must take something, replace it with something better.*

*“And lastly, the sky is always watching, so don’t lie to the heart when it asks why.”*



#### *Xiān-nǚ*’s *Blessing*

*Wondrous item, Minor, Uncommon (Requires attunement)*

The wooden hair stick is designed to look like a bird with long legs and beak. The bird represents a crane, a creature that accompany the divine.

**Divine favor.** This item allows the wearer to reroll a saving throw before success or failure is declared. This may be done up to three times per day.

Alternatively, the player may expend all three charges and automatically succeed a saving throw. This ability can only be used if the item has all three charges.

## Chapter Three: Orchard, Fields, and River (75 XP total)

There are three areas outside for the players to explore, namely the orchard, the farm plots, and the river. The orchard is a loose collection of fruit trees and bushes that are mostly bare right now as it was recently harvested. It is the closest out of the three.

The farm plots, on the other hand, are small fields of green and gold where millet, soy, and rice grow aplenty. Players can easily spot several figures currently out in the fields, working away, probably eagerly awaiting the harvest before winter comes.

The river, the furthest of the three, out north beyond both these areas. Though it is a distance away, the PCs can catch glimpses of the fishing boats anchored on shore. Several figures are also there, seemingly trying to make a catch.

These locations do not have to be visited in the order listed. Allow the players to choose where they wish to head to first, though NPCs encountered might exhibit different attitudes if they saw the PCs in another area. How that might affect the adventure will be up to the DM to decide.

### The Peach Stone (25 XP)

When players enter the orchard, give them the following description.

*The Orchard comprises of about twenty-five fruit-bearing trees, some only up to a person's shoulders, others sprawling towards the sky as if it wants to reach the heavens itself. With the change in season, a few trees have begun to shed a thick carpet of yellow, orange and brown, while others still currently retain their leaves.*

*The sweetly sick aroma the Oracle spoke of gets stronger the further in. Looking up, there are still a few peaches that have yet to be picked in the branches, yet most look unripe. A few partially consumed fruits can be found on the ground, yet none appear to be the major source of the smell, even though they are decomposing.*

Actively investigating the area will turn up the information in the table below. Should players check inside the hole, they will find that there is a nest of **tree sparrows** inside. The nest contains two parents (CR 1/8) taking care of three nestlings.

**Table: Information Discovered via Investigating the Orchard**

DC	Investigation	Nature
10	<i>A particular barren and leafless tree appear to be the primary source of the smell of fermentation.</i>	<i>The tree appears to have lost all its signs of life sometime last year. Its bark is pitted with tell-tale signs of disease.</i>
15	<i>The smell is coming from a hole in said tree, and the lightest of chirps can be heard coming from the inside of the hole.</i>	<i>While the tree looks dead, it is actually in an extended hibernation state. Curing it of the disease might help revive it, given time</i>

A peach the size of a fist has miraculously grown in the hole. It has been acting as both food for the sparrows and bait for insects. Players may make a Nature check to learn more about the birds. Hunters make this check with advantage.

If the players reach into the hole, the parents will attack, first pecking at the limb or object that reached in, then trying to fly in the face of whomever the person is to distract the target (see Adult Tree Sparrow statblock for more details). However, if players begin to fight seriously, the pair will quickly retreat after only two rounds. While the worried parents cannot hope to defeat the players, they will stay nearby until they are aware of the fate of their babies.

Should the players “adopt” the nestlings, they may make a WIS check (DC 5) to evaluate who in the village is able help. The chicken farmer, the Elder, and Shí-huā are all good candidates. That said, everyone will likely be mortified that the players have “kidnapped” or orphaned these nestlings. There is a chance that their reputation may be damaged.

A Religion Check (DC 10) will allow the player to assess what part of the peach they need exactly. Passing the check will allow them to realize the only component that they absolutely need is the stone of the fruit. In fact, the farming god might prefer it.

If the players take only the stone and leave the rest of the fruit give them each an additional HD to heal with for the rest of this module. If they take the whole fruit, or harm the sparrows, GMs should make a note of this for Chapter 4.

## Table: Tree Sparrow Knowledge Check

### DC Nature

5 *Tree sparrows are omnivorous, eating both insects and grains alike, so in some ways, they can be considered pests.*

10 *Regardless of the age, tree sparrows are notoriously difficult to tame. A common saying goes “You can’t raise a sparrow and keep it alive”.*

15 *If they absolutely must be raised by humans, the sparrow nestlings must be fed every couple of hours, and only the most diligent and skilled of owners will be able to keep them alive in captivity.*

## Adult Tree Sparrow

*Tiny beast, Neutral*

AC 19	HP 4 (1d4)	Sp. fly 40ft.			
<b>STR</b>	<b>DEX</b>	<b>CON</b>	<b>INT</b>	<b>WIS</b>	<b>CHA</b>
7	18	10	3	13	7
(-2)	(+4)	(+0)	(-4)	(+1)	(-2)
<b>Senses</b> Darkvision; passive Perception 11					
<b>Challenge</b> 1/8 (25 XP)					
<b>Actions</b>					
<b>Beak.</b> <i>Natural Melee:</i> +0 to hit, 1 pierce.					
<b>Distract.</b> Fly in the face of one target. Target makes Dex save (DC 14). On failure, gets disadvantage on next attack.					

## The Buffalo Horn (25 XP)

Here is what the players see in the farming plots when they first arrive.

*Stalks of millet and rice sway in the wind, the tips of which are heavy with seeds. The soybean plants, in a different plot, are slowly maturing from green to gold. Various farmers are tending to the crops, removing weeds and pests, checking to see if anything needs watering. A few are picking handfuls of leafy vegetables for the evening meal.*

If the players arrive here before going to the orchards, the working farmers may greet them and inform them about the tree that's been stinking the whole place up like a pot of alcohol, and point out a few tree sparrows in the region who likes to pick at the crops and fruits. Otherwise, continue on with the following:

*Three farmers, a middle-aged father with his two sons, stand a little further outside the fields. They are currently before a mound of some kind, seemingly paying respect. Each of them is also holding a hoe in hand.*

These farmers are the ones that walked away in chapter one. When approached, the father, **Lǚ-shù**, will ask the players defensively what they want. Lǚ-shù has historically been at odds with the Oracle ideologically, preferring to believe that most gods do not account for humans as they go about their godly duties, though they do appreciate the lowly tributes. Mentioning the Oracle's quest will result in him spitting on the ground and cursing.

*"That fraud! Last year, they demanded our hardy buffalo be sacrificed to the gods. We refused, of course. How else were we going to till the land? But a season later, the poor beast died in the middle of the night. That buffoon then had the gall to claim it was a sign that we had angered the gods. Why, then, should we help you help them?"*

Players may list up to a reason each as to why he should help. These reasons will affect the DC of the Persuasion check. The DC begins at 15 and decrease by 1 for each acceptable reason the players give, down to a DC of 10. The DC might also increase if the players word things poorly, up to a DC of 20. Reasons that are not listed, ambiguous, or somehow fit in both categories will not affect the DC.

Lǚ-shù will think highly of reasons that:

- Related to the stability, prosperity and wellbeing of the village
- Mentions the River god, which he worships, in a good light
- Paint the Oracle as a human that commits mistakes

He thinks poorly of players that:

- Insult the Oracle (he will feel as if the PCs are buttering him up)
- Suggest the Oracle do what they do for the betterment of the village
- Say that the Oracle acts as a mouthpiece and is therefore not responsible

If asked, Lǚ-shù's sons will contribute. The older son remembers the Oracle saving their mother once from an illness (Lǚ-shù does not mind his son being fond of the

Oracle, but he does not feel indebted to them). The younger son remembers being terrorized by the Oracle over a birthmark. The former will decrease the DC by 2, while the latter will increase the DC by 2.

If the players use Intimidate, they will discover that Lǚ-shù does not take well to threats. He will start a fight if he has to. As Lǚ-shù was a hunter before he retired to have a family, his stats correspond to the level 1 hunter from the sample PCs. His sons are level 0 farmers. All three are wielding stone hoes. (See Appendix B for sample character stats.) The family will stand their ground until one of them is unconscious, after which they will retreat back to the village, swearing to take their revenge someday.

If the players win, they may dig up the mound. If they lose, they cannot obtain this item. The fight will become known in the village, and they will be met with scorn or mockery once they return.

If persuaded, Lǚ-shù, he will ask the players to help dig up the bones of the old buffalo. Physically helping requires a Con save to avoid one level of exhaustion. As thanks for retrieving the bones of his old friend, the farmer will give the players one of the buffalo's horns as a gift.

Only one horn is necessary for this item to be considered collected. If the players obtain the horn by peacefully convincing Lǚ-shù to help, reward them with a HD that will last for the duration of the module. No other methods will award the HD.

## The Stone Anchor (25 XP)

Describe this for the players as they approach the river.

*The segment of the roaring Yellow River closest to the village has a beach of pale pebbles and dirt. The fishers dock their log boats here, usually dragged further inland, or tied to a pole to keep them from floating away. Dense bushes and trees grow on the other side of the wide river. In the middle of the turbulent waters, rocks have aggregated into a small island. On days with stable weather, fishermen often cross a rickety ladder-bridge to that island to fish, as they believe it to be a lucky spot.*

Taking a boat will allow players to cross without the need for checks. If they decide to brave the ladder bridge, non-fisher characters need to make an Athletics check with a DC of 10 to cross the bridge.

Failing this check, players will need to make a DC 15 Acrobatics check to avoid falling into the river. If they do fall into the river, they take 1 point of bludgeoning damage per round as they are swept away, hitting rocks and debris along the way. In the day time, fishers on the banks and island will come to the players' rescue, so they will only take the damage once.

If no fishers are around, those who have fallen into the river will need to make additional Athletics checks (DC 10) to attempt to swim to shore and avoid further damage. There is a real risk of PCs drowning here. Though tragic, the quest will still need to be fulfilled, so have that unfortunate player roll up a new character if need be.

Once they arrive on the island, a Perception check will reveal the following.

### DC Perception

10 *Many of the rocks are a pale white color not unlike the moon itself.*

13 *That said, the pebbles have scratches and are no good for anything but amusing baubles.*

15 *There is a huge chunk of said iridescent mineral sitting on the bank of the river, about the size of a large pot. Several boats are secured to it with rope.*

Attempting to take the rock while the fishers are there will result in a one of the fisherwomen, **Shuǐ-fù**, stopping the players.

*“How dare you, thieves! That there is a protective charm for us fishermen gifted to us by Hé-gōng himself. So hands off, shoo!”*

If asked to elaborate on what the rock is, she will answer the following.

*“Five years ago, I caught a humongous fish. Just as I was patting myself on the back, the poor thing started crying! I had to let it go. After going to bed I had a dream. The River God himself said that the fish I let live was a descendent of his, and for my mercy, we shall be rewarded and protected. Come next morning, bam! This rock was right here, stuck on the bank. We’ve haven’t had a single person drown since that day (well, maybe except you lot... Anyway!), so don’t you dare touch even a single grain of sand on that rock with your grubby fingers!”*

Insight checks will reveal that she doesn’t think she is lying, and a couple of fishers present will corroborate her story.

If asked about where more of the same type of rock may be found, Shuǐ-fù will point to the mountain ranges south.

*“I hear you can find more of the same rock in the mountains there. That mountain has got something special, though I can’t remember for the life of me if it’s something about a cave, or something near the top.”*

If the PCs asks if there is any way to get her to allow them to take the rock, she will reply the following.

*“Look, I hate to have people begging, but I didn’t place this rock here. If you want to take it, even a small bit of it, ask the River God, not me. I’m just the one keeping an eye on it and using it as an anchor to keep our boats weighed down.”*

Players may deduce from her behavior that Shuǐ-fù is not only a devout worshipper of the River God, but also a loyal follower of the Oracle. She just happened to miss the announcement made in the village square as she had already left to begin fishing.

By revealing that they are here on behalf of the Oracle, players can make an easy Persuasion or Intimidate roll (DC 5). Shuǐ-fù will relent, so long as a suitable replacement is given, or only a piece of the anchor stone is taken. She will avoid any chance of physical confrontation, and will flee with her fishers at the first signs that a fight might be brewing.

The players only need a sample about the size of a fist. If the players peacefully

acquired this item from here specifically, award them a HD to use for the rest of this module. No other methods will award the HD.

Once the players have investigated all three areas, inform them that the sun is setting, and it might be safer to return to the confines of the village. While they are free to proceed, it might draw a lot of suspicion from whomever is guarding the village tonight, in addition to crossing paths with something dangerous.

Also, the players' actions thus far will already begin to affect their reputation in the village. For example, if the players made a mess of any of the area, stole, or got into a fight with anyone, Shí-Huā will be waiting at the gate, ready to express her disappointment. If she had previously given the players a gift, she will demand it be returned. The Oracle or Elder might also be there to confront the players about their actions. While the Oracle may let them off the hook easy (so long as the items are collected), the Elder is far stricter, and might put an end to any further searches inside and around the village. GMs are welcome to come up with additional consequences, reflective of both "good" and "bad" behaviors the players have roleplayed so far.

## **Before the Next Chapter...**

The next part of the adventure will have the players leave the village on a day-long journey. Give the players the opportunity to take a long rest. If they have any rewarded HD leftover, they retain those until the end of the module. Those that started at level 0 may take the opportunity to advance to level 1, as they have gained over 100 XP (150 to be exact).

Players may begin to hand in items they have collected to the Oracle. In fact, if the party show the Oracle any offerings, they will demand that they be handed over for safekeeping. Players may hide these items from the Oracle, of course, or hand them to other NPCs. Whether the other NPCs will then give them to the Oracle can be decided by the GM.

If the players decide to depart the village without a rest, or in the middle of the night there is a greater amount of risk involved. What that entails exactly will be up to GM discretion.

## Chapter Four: A Mountain Far Away (150 XP total)

After a debriefing from the players on what has happened so far, the Oracle will inform the party where the final item is located and what needs to be done to obtain it.

*“The gods have spoken to me while you were away. The Heart of Pán-gǔ can only be obtained with a heart-to-heart under the permanent crescent moon. Be aware! Your convictions shall be tested, your motives questions, and your actions examined. Do not lie, for the sky is always watching.”*

Players may make a Nature or History check (DC 10) to deduce where the next location is. If they ask the Oracle instead, they will think for a moment before answering.

*“There is a mountain southward, a day’s trek away, that has a hole like it smiles. Perhaps that is what the gods mean? Go quickly, we’ve only two days left! Pray that the mountain god shall accept you into his domain and keep you safe.”*

To prepare for the trip, other villagers are eager to help. Mundane equipment available in the stone age worth 10 gp or less may be easily obtained. Players can also roll 3d6 to see what items they get from the table below. They may also interact directly with three NPCs too, who will provide their specific items. Those they had a conflict with will outright refuse to help, however. Also, if the party’s reputation is damage, roll only 1d6 instead.

**Table: Items Prepared**

d6	NPC	Item	Description and usage
1	The Elder	Revival Pill	Automatically stabilizes the one that consumes it. Can be fed to another (a move action).
2	Shí-huā	Bag of Utility	The miniature tools inside can enlarge and become usable. They then retain the size and become mundane. Contains a digging stick, stone-headed spear, a 2-ft deep woven basket, a stone hoe, and a stone hand axe.
3	Lǚ-shù	Woven Cloak	Advantage on Con saves against weather effects such as rain, general cold, etc.
4	Shuǐ-fù	Sturdy Rope	Gives +5 to checks when using rope.
5	Zhū-gē	Dried Deer Liver	Acts as an antidote. Gives advantage on Con save against poison for 1 h.
6	Jī-gē	Beast Lure	Dried string of innards. The potent smell may divert the attention of beast creatures.

## To the Mountain (50 XP)

The better-known path to the Smiling Mountain requires the players to travel west first along the river bank, then follow the first tributary that goes south. If the party is still looking for a moonstone, they may locate a pit near the mouth of a stream. The pit appears to have had some mining activity going on in the past, but is largely abandoned, seemingly rather hastily. With an Investigation check (DC 13, scavenger s get advantage), players may locate a moonstone about the size of a fist. This will fulfill the requirement of the fourth item.

Have players make a Survival check (DC 10, group check) to navigate to their destination. Hunters may make their roll with advantage. Failing the check will result in the players taking on one level of

Exhaustion from taking a more difficult path to travel by.

As the players approach the mountain, they see it appear in the distance.

*Hidden behind hills, mist, and other mountain ranges, the Smiling Mountain emerges suddenly upon approach. Its general shape is triangular, and the jagged U-shaped crescent is about a third of the way down from the top. The face of the mountain itself is mostly cliffs of grey rocks. Trees grow on whatever horizontal surface they can find, reaching out far beyond where they rooted in order to be under the sun.*

Getting to the hole is a difficult affair, requiring a series of skill challenges. Create the challenge by making rolling 4d6, then use the table below to determine the

**Table: Mountain Climbing Skills Challenge**

d6	Encounter (All DCs are base 10)
1	<b>Obstacle:</b> Hornet nest. Animal Handling or Nature to avoid disturbing the insects. Group failure requires players to make a CON save or take 1 point of poison damage.
2	<b>Boon:</b> Overgrown stairway. Survival or Nature with a weapon/tool that does slashing damage to clear. Success gives players the option to turn away from the next encounter and seek out another path should they wish to.
3	<b>Obstacle:</b> Sheer cliff. Athletics to climb. Individual failure result in the player taking 1d3 fall damage. May be repeated until success, or until death.
4	<b>Modifier:</b> Falling rocks. Acrobatics to avoid. Individual failure result in 2 points of bludgeoning damage. Group failure adds +5 to next encounter's DC.
5	<b>Boon:</b> Large overhang beside a small waterfall. Players may take a short rest here. Drinking from the waterfall recovers one level of exhaustion.
6	<b>Modifier:</b> Wall drawings that reveal a hidden path up. Arcana or Insight to decipher. -5 to the DC of the next encounter if successful.

challenges (reroll repeats). Succeeding on one of the challenges equates to 1 hour of travel time, while failing equates to 1.5 hours. GMs are welcome to add their own encounters or replace this challenge altogether with their own.

If the players take less than 5 hours to get to their destination, they have time to set up camp and perhaps converse with one another before bed. If they have time to set up camp, the upcoming NPC will visit them in the middle of the night. Otherwise, they arrive at the location to find that there is a fire going, and an adult man is sitting there, seemingly waiting.

The following is the description of the man they find up on the mountain.

*This **Unnamed Man** looks to be a woodsman, from his simple clothes, to the small axe he carries on his person, and the bundle of wood on his back. That said, his facial hair is well-groomed, his clothes are impeccably clean, and there is an air of tranquility around him. He does not look particularly young or old. When you think him to be old, his energetic response suggests otherwise. When you think him to be young, a spark of wisdom will appear in his eyes, one found only in the oldest of elders.*

The man will welcome the PCs to the fire, or ask if he may share theirs. If players are friendly, the man will return it in kind. If players are hostile, the man remains calm, saying there is no need to threaten him. Should the players attack the man, they will find that he simply reappears somewhere else, chuckling at the rashness.

## The Heart-to-heart (100 XP)

After everyone has settled in, he will ask why they have come to such a strange place. If asked about who he is, he will say he is merely one who has spent a lot of time looking at the world, wondering its people and events.

If asked about the heart of Pán-gǔ, he will say that he knows where it is, but ask why he should tell them. Players may attempt keep their quest objective secret, but the man already knows. He will say that he is willing to let them know where the heart is, providing they answer his questions first.

The list on the next page gives the intent of each question. How each is phrased is up to GM interpretation and discretion. We encourage GMs to elaborate and include details that only the players should know. Questions tailored to and directed at specific PCs are also a plus.

Skip any questions that do not apply. Also, note that while some questions appear to ask the players to justify themselves and their actions, the effect on the upcoming DC may already be set in stone.

During the interrogation, the man will act as if he's impossible to please, bringing up alternatives and scrutinizing motives. Players may make Insight checks to try and discern what he is looking for, and what they need to answer. The DC for this check starts at 5 and increase by increments of 3 for each subsequent roll. Doing this will not impact the unnamed man's impression of the players, nor will it impact the DC for the final negotiation.

**1. Why did you (try to) settle the feud between the chicken and pig farmers the way you did?**

If the players settled the conflict between the chicken and pig farmer, even if they didn't get any pieces of cinnabar, the DC will decrease by 2. If only one of them was convinced, then the DC only decrease by 1.

If they actively worsened their relations, increase the DC by 1.

**2. Did you have to disturb the sparrows to obtain the peach (or peach stone)?**

If all tree sparrows were unharmed nor removed from the Orchard, the DC decrease by 2. If all birds survive, but were harmed or removed from the Orchard, even if they were given a new home, the DC decrease only by 1.

If any sparrows died, increase the DC by 2. If all sparrows were killed and/or left for dead (i.e. nestlings will not be able to survive without a nurturer, or a sparrow fainted and failed their death saves), increase the DC by 4.

**3. Was it right to involve Lǚ-shù, who hates the Oracle?**

Here, the man is looking for a logical and empathetic answer that took the farmer's feelings into consideration. Indecisive or dismissive answers such as that there was no choice or that the older farmer grudge is unimportant and he should just get over it will increase the DC by 1.

**4. Why didn't you take any other options to obtain the moonstone?**

The man is looking for signs of whether players have considered other options, whether there was thought before action. If alternatives are mentioned by the players, decrease the DC by 1.

**5. What do you think about Shí-huā?**

This is a trick question. It has no bearing on the DC and is merely an act of supernaturals looking out for one another. However, if a player embarrasses her, Shí-huā will absolutely find out about it, and there may be some short-term consequences.

**6. Why did you volunteer for (or agree to go on) this quest? What are you hoping to get out of it?**

The man doesn't care about the answer itself, just whether they were truthful. Ask players for their reasons and double check it against **the motivations written down way back in chapter 1**. If they don't match, have those people roll Deception, though they will automatically fail in secret. Each "lie" result in the DC increasing by 1.

After being questioned, ask the players to have one person make a final negotiating roll. If they intend to use Persuasion, the DC of starts at 10. If they use Intimidate, the DC begins at 15. Only one of them may make this final roll, though others may use spells and class skill effects to aid the individual making the roll.

If the player succeeds the check, the man will give a hearty laugh, comment on how he is satisfied with the answers. He will put a hand to his chest and pull something away to give to the players. The item he holds is a jade heart that appears to be pulsing light. The man will tell the players that after the ritual, he will like this tiny portion of power back. If asked how, he will say that leaving it with Hé-gōng (the River God whose statue is in the village square) will suffice.

If the players did not succeed, but the base DC modifier was less than 0, the man will reach into a pouch at his waist and give the players a small stone statue of a humanoid figure instead. The man will mention that it's not the same as the heart, but it will still help a little. He will also ask for this to be returned, via the same method as the heart. Both the heart and statue count in terms of determining whether the last item was successfully collected, and a HD should be awarded.

If the players did not succeed the roll and did not have enough decreases, the man will sigh and comment on how humanity has a long way to go still. He will wish the players well on the upcoming ritual at the very least and apologize for not being able to help more.

With this portion of the quest concluded, the man will suggest the players wake up

and go home, for it seems the two bickering gods are going to fight soon. The players will jolt awake, situated in the crescent hole in the mountain. Even if they have no recollection of setting up camp, their supplies will be set up around them as if it were any other camp. To the east, the sun is just peeking over the horizon. They may now return to the village to begin assisting the ritual. The item they received will be mysteriously exactly where they had it in the dream.

Despite not remembering going to sleep, players do in fact get a long rest here. Players that started as level 1 characters may also take the opportunity to advance to level 2, as they have earned 300 XP by now.

For those curious about the unnamed man's identity, players may make an Int check (Arcana or Religion, DC 20). Those that somehow make the check will speculate whether the man they talked to might be Emperor Hào-tiān, the personification or God of the sky, who is speculated to be Pán-gǔ's heart given form. That is, if everything that happened was actually real. It probably was all just a dream, right?

## Chapter Five: Rain, Rain, Go Away! (150 XP total)

### A Ritual of Offering (100 XP)

As the players make their way back to the village, read the following to them.

*The wind has picked up, and the trees in the surrounding are whipping back and forth. A flash, followed by seconds of silence, followed by the crack of thunder, sound ominously on the horizon. Up in the sky, thick, dark and stormy clouds are slowly rolling in the village's direction. It seems the Oracle's prophecy might come true after all. That ritual needs to be conducted, and fast.*

The timing of the players' arrival back at the village will be dependent on how many items they have procured. It is entirely possible that they arrive after the ritual has begun. To the right is the d100 roll table for determining when the players enter the map.

**Table: d100 Roll**

Round	Pre-init.	2	4
5 items	1~90	91~95	96~100
4 items	1~75	75~85	86~100
< 3 items	1~50	51~75	76~100

**Table: Encounter Round Breakdown**

Pre-initiative	Players starting point 1
Round 1	Oracle begins ritual regardless of player presence
Round 2	Player starting point 2; Shí-huā warns of spirits approaching
Round 3	Villagers run away; wind and river spirits appear on map
Round 4	Player starting point 3
Round 5	Jade heart (free action): every player is allowed to heal using a Hit Die.
Round 6	Thick clouds gather. Lighting conditions becomes magical dim-light.
Round 7	A light drizzle of rain and wind put out 1d4 torches
Round 8	Rain and clouds part. Lighting conditions return to normal.
Round 9	Jade heart/Wooden statue: Every player is allowed to heal using a Hit Die.
Round 10	If Oracle is conscious, they will declare the Intent of Offering at end of round

The ritual takes 10 rounds to conduct and begins with the Oracle as its caster (See Encounter Round Breakdown for details). The ritual ground is set up in the square of the village, several steps before the dragon statue. (See map for exact set up) An offering table 10ft long and 5 ft wide has been set up in the center of a circle of torches that are burning coal and incense. Offerings that have already been giving to the Oracle will be on the table, along with an assortment of foods that the villagers have prepared while the players were away.

With so many magical ingredients and delectable food gathered in one place, a pair of mischievous **Wind Spirit** and **River spirits** (CR ½ each) will come to interfere. The stats for these monsters and the Oracle can be found in Appendix C.

The only person who sees the spirits approaching is Shí-Huā. She can only warn the villagers (and PCs) of their approach, however, and cannot participate in the encounter itself save for minimal support.

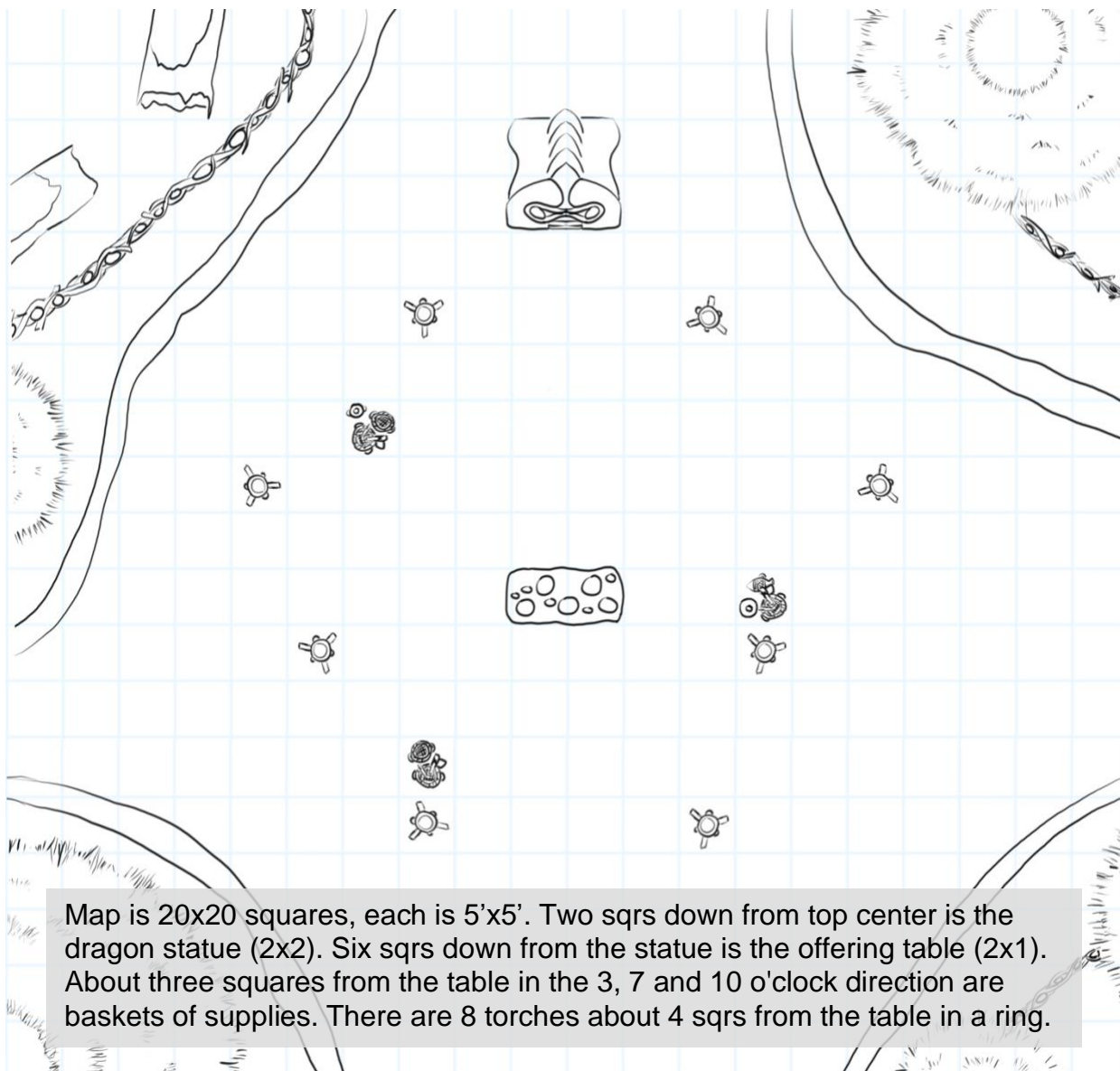
The Oracle, on the other hand, will panic for a short while before ordering the players to protect them and the offerings from the clutches of these monsters. They will also point out that the offering must be on the table at the end of the tenth round to be properly offered to the gods.

Three clusters of baskets have been left on the ritual ground (See map for locations). They have been filled with tools, equipment, weapons and other miscellaneous items. (Note that the highest grade of weapons available are made of stone/flint. Metallurgy has yet to be invented.) Players may use their move or bonus action to search the pile. They must be within 5ft of the pile to search.

Using a move action while next to one of these clusters will allow them to locate an item that they ask for (within reason). If they only use a bonus action, have them roll a d20, then use the table below to determine what they find. There is also a 1 in 20 chance of them finding nothing of use.

**Table: Objects Found in Baskets**

d20	Item	d20	Item	d20	Item
1	--	8	Bag of dust	15	Pot of oil
2	Fishing net	9	Hoe	16	Wattle whip
3	Pot of millet	10	Club	17	Wood shield
4	Gourd	11	Woven basket	19	Arrows
5	Unlit torch	12	Rice wine	20	Short sword
6	Digging stick	13	Fish spear	Note: Players may find all simple melee and range weapons except crossbows	
7	Rope (10ft)	14	Axe		



**Map: Town Square Ritual Ground**

In reality, players only need to complete two objectives for the ritual to be complete, which are:

**A. Ensure ALL available tributes are on the table AS the tenth round ENDS.**

**B. the intention to offer the tributes is declared ON or AFTER the tenth round.**

All other matters such as relighting torchers or defeating the spirits are secondary, though the spirits may be used to

indicate if the above criteria have been fulfilled if they are still alive after the encounter.

If the objectives are met, a bolt of lightning will strike the two spirits, and they will scurry away in fear. If either or both failed, the two spirits will each grab an armful of offerings before running off, laughing at the pathetic humans as they make their exit.

## Wrapping Up (50 XP)

The conclusion of this module will vary greatly depending on what the players did throughout the adventure. In addition, they may still influence the ending as it is unfolding. To accommodate for that possibility, we will only provide a listing of important outcomes to cover, as well as several minor talking points.

### 1. Was the ritual successful?

This is partially addressed in the previous section. If the spirits were not there to indicate success or failure, this is left unanswered. Even the Oracle will be unsure.

If the village in general feels that the ritual was a success, there will be a celebration that evening as everyone shares the food and drinks that was prepared. Players may take the chance to wrap up some conversations amongst themselves or with other NPCs.

On the other hand, if the village feels that the ritual was not successful, the villagers will return to their homes crestfallen. None shall rest easy that night as everyone keep an ear out for the sound of rain. Some NPCs may blame the PCs, while others will counsel them, saying they did their best.

### 2. Does it rain or not?

A failed ritual doesn't automatically mean the players failed to prevent rain. GMs may decide to let the ritual succeed if they believe it is appropriate. If you wish to determine this mechanically, roll a d20.

- If the ritual succeeded, the base DC is 5. If the ritual failed, the base DC is 10.
- "Perfect" offerings decrease DC by 2.

Normal offerings decrease DC by 1.

- "Perfect" offerings involve: both pieces of cinnabar, whole peach, two buffalo horns, the entire moonstone anchor rock, and the jade heart.
- For normal offerings, so long as a piece of the whole or an equivalent item (such as the statue) was present, it counts.

If it rains, the flood will not only fill the flood plains and destroy the crops, but it will also encroach on the village, endangering both livestock and villagers alike. Players may actively help mitigate the effects or use the opportunity for other purposes.

### 3. If the Oracle plans for a human sacrifice anyway, who do they choose?

The Oracle is ultimately an excellent schemer, so their decision to make a human sacrifice can be independent of the outcome of the weather. They will pick one potential enemy, then another that will mask the reason of why they selected the first person.

The outcome of 2 affects how supportive villagers will be of the choices, which is something the Oracle will also consider. The only person immune to being picked will be the Elder.

Players can greatly interfere with this process by making suggestions, offering themselves, or cut the middleman altogether and "sacrifice" the Oracle. Note however that penalty of murder in the village is permanent exile.

### 4. What happens to each of the PCs? How has this quest affected them?

If they appear to have saved the village, the PCs will certainly be regarded as heroes, and they may be given many benefits in the

village, from property to political alliances. The story of this adventure will also be passed down for generations to come via oral history. If they “failed”, however, they definitely are not receiving any rewards. Some people are forgiving, some people are not. At the very least, perhaps their efforts will be recognized, providing their reputation within the village is still intact.

Have the players describe in turn how their characters have been affected by the quest, how they feel about the outcome, and what actions they decide to take as a result of how the adventure turned out.

### **5. How is the village as a whole affected?**

Conclude with describing how life around the village has changed (if it has changed at all), whether it prospers or falters, whether the people live in hope or despair, even whether they remain or move elsewhere. Depending on the actions of the players, what its inhabitants expect will happen in the next ten years will vary greatly...

This section presents a good opportunity to go over the minor talking points.

Alternatively, those may be scattered throughout the ending. The minor talking points are:

- Do the chicken and pig farmer get along afterwards?
- Does Shí-huā eventually get married, and to whom?
- Do any tree sparrows remain in the region?
- Does Lǚ-shù ever change his opinion of the Oracle?
- Does Shuǐ-fù’s belief in the gods waver?
- If the players received the Heart or a statue, did they give it back?

## **XP, Rewards and Hooks**

In terms of experience, completing this module awards a total of 450 XP to each player. For ease of use, the XP awarded in each section of the adventure has been written next to the section headings, and each chapter has the total XP gained in the chapter noted by their titles.

The equipment and wondrous items obtained in the adventure may also be kept as rewards. This includes the Heart or statue, which may become the plot hook for the next adventure if not returned. While the Unnamed Man is in no rush to have a tiny portion of his power returned, perhaps the pulse of magic might attract something terrifying to the village. Could it be someone who wished to use the power for nefarious means? Or might it be a righteous individual who desire to see the power restored?

The various NPCs in the village may also be sources for the next plot hook. After all, as (almost-nearly) heroes of the village, everyone is eager to rub shoulders and trade favors with the PCs. Not to mention, there is always something that needs to be done in the village by capable people.

In fact, nearby villages might hear of their exploits, and come from far away to seek their help...

## Appendix A: The myth of Pán-gǔ

Disclaimer: There are many, many versions of the story of Pán-gǔ told throughout ancient and modern Chinese history. Please note that the version we have here was written specifically for this module in mind and should not be taken as a reliable source of the myth, even though we did reference details from various historical texts.

*“Before the sky and earth existed, the world was an indistinct chaotic mass shaped like an egg. Born into this cradle, Pán-gǔ grew day by day, separating that which is bright, light, warm and clear from that which is dark, heavy, cold and murky. The former became the sky, the latter became the earth. Each day, Pán-gǔ grew a foot, and so the sky became a foot taller, and the earth became a foot thicker. For eighteen thousand years he pushed the two apart, until they shall never mix again.*

*As he took his last breath, Pán-gǔ, divine as the sky, sacred as the earth, gave his body to become our world. Breathe became wind, voice became thunder. His left eye became the sun, and his right eye the moon. His four limbs became pillars that held up the sky, while the torso became the mountains. Bloodstreams become rivers, muscles became soil, hair became stars, fur became plants. His teeth transformed into gold, his marrow jewels, the bones minerals, and his sweat became rain. The mites that which lives on his body, feeling the wind of change, settled in this new world, some becoming diligent farmers, cultivating that which Pán-gǔ has left us.”*

Below is the same table provided in Chapter 1, with a small addition:

<b>d8</b>	<b>Body Part</b>	<b>Transformation</b>
1	Bone	A mineral
2	Sweat	Rain
3	Body hair	Tree and grass
4	Right eye	Sun
5	Flesh	Topsoil
6	Mite	An animal
7	Bloodstream	River
8	Right eye	Moon
*	Tear	River water

\* With regards to the tear, what it turns into is not indicated in the above tale. Historically, it is said to have become the water in the rivers. For the purposes of this module, this information is not recorded in the village’s oral history. With the exception of the Unnamed Man and Shí-huā, no NPC nor PC should know this information.

## Appendix B: Sample characters and backgrounds

### On Level 0

We define level 0 characters as PCs that have no class levels, and only have their race and backgrounds. Said backgrounds are often replaced by Roles (see paragraph below). It takes 100 XP for a level 0 PC to advance to level 1. While we assume all of our characters to be human, your game does not have to operate on this assumption. Players are welcome to use fantastic races at the GM's discretion.

Consider Roles as a system that replaces the usual background system. A list of role names can be found in the Background Randomizer section of this appendix. Overall, it involves letting players pick two skill proficiencies, two tool proficiencies, and two custom equipment items related to their role. The four proficiencies between skills and tools can be changed to be three skills and one tool, or one skill and three tools as necessary. Given level 0 players have no class levels, they may only use their proficient tools as weapons. GMs may broaden the scope and assume PCs to have proficiency in all tools related to their trade.

In addition to defining who they are close to in the village, we suggest players also select an NPC to be in conflict with to diversify (or complicate) the relations between characters.

A note on language: Universal writing has yet to be invented, and it's assumed that everyone in the village share a common dialect. Additional languages are not currently relevant.

**Table: Name generator**

d6	Family Name	1st Character	2nd Character
1	Tián	dōng	yóu
2	Tǔ	xī	mèng
3	Shuǐ	yǔ	lù
4	Mù	shān	jiā
5	Shí	zhē	kè
6	Lǚ	2 syllable name; reroll	wēn

## Tián-shēng the Farmer

*Medium Human, Neutral Good*

<b>Armor Class</b> 11	<b>Hit Points</b> 11 (1d8+3)			<b>Speed</b> 30ft.	
<b>STR</b>	<b>DEX</b>	<b>CON</b>	<b>INT</b>	<b>WIS</b>	<b>CHA</b>
15 (+2)	13 (+1)	16 (+3)	11 (+0)	14 (+2)	9 (-1)
<b>Skills</b> Athletics +4, Survival +4 <b>Tool proficiency</b> Hoe, Hand axe <b>Senses</b> passive Perception 12 <b>Language</b> Common <b>Equipment:</b> Woven grass cape and hat. A pouch full of millet grains.					
<b>Actions</b>					
<i>Hoe. Melee Weapon:</i> +4 to hit, reach 5 ft. Hit: 1d4+2 bludgeoning.					
<i>Stone hand axe. Melee Weapon:</i> +4 hit, 5 ft, ran. (20/60ft). Hit: 1d6+2 slashing.					

### Background

**Bonds.** *Father, 3 younger siblings, spouse, 1 infant child.*

**Conflicts.** *Lǚ-shù nags them often about how their grandmother used to do things.*

Tián-shēng is a diligent millet farmer dedicated to making sure that the village will not go hungry each year, a task passed down by their late grandmother, something Lǚ-shù is all too willing to remind them of whenever they meet each other in the fields. After their father became sick with an incurable cough, Tián-shēng took on the role of leading the family. The immense pressure of the role is beginning to take its toll, however, and Tián-shēng wish that there could be a moment in their life where they can just be reckless and irresponsible.

## Tǔ-wá the Potter

*Medium Human, Chaotic Good*

<b>Armor Class</b> 12		<b>Hit Points</b> 7 (1d8-1)		<b>Speed</b> 30ft.	
<b>STR</b> 14 (+2)	<b>DEX</b> 15 (+2)	<b>CON</b> 9 (-1)	<b>INT</b> 16 (+3)	<b>WIS</b> 13 (+1)	<b>CHA</b> 11 (+0)
<b>Skills</b> Investigation +5 <b>Tool proficiency</b> Digging stick, Potter's wheel, Sling <b>Senses</b> passive Perception 11 <b>Language</b> Common <b>Equipment:</b> Painting stick, a pouch of dark ash for pigmentation					
<b>Actions</b>					
<i><b>Digging stick.</b> Melee Weapon:</i> +4 to hit, reach 5 ft. Hit: 1d4+2 bludgeoning.					
<i><b>Sling.</b> Range Weapon:</i> +4 to hit, reach 30/120 ft. Hit: 1d4 bludgeoning.					

## Background

**Bonds.** *Parents. Niece of Pig Farmer. (Therefore, Zhū-gē's name is Tǔ-Zhū.)*

**Conflicts.** *Was quite the troublemaker in her youth, and is therefore is disliked by the Elder.*

Born a sickly child, Tǔ-wá was left to her own devices growing up, giving her plenty of time to cause all kinds of mischief around the village. Many years have passed since, but while her keen ability to mix pigments is second to none, she hasn't quite won over the approval of the Village Elder who favors her own daughter. Her uncle, Zhū-gē, is very supportive though, and constantly encourage others to trade for her wares as they have a flair of their own in terms of design and utility.

## Shuǐ-Zǐ the Fisherman

*Medium Human, Chaotic Good*

<b>Armor Class</b> 12		<b>Hit Points</b> 10 (1d8+2)		<b>Speed</b> 30ft.	
<b>STR</b> 9 (-1)	<b>DEX</b> 15 (+2)	<b>CON</b> 14 (+2)	<b>INT</b> 11 (+0)	<b>WIS</b> 13 (+1)	<b>CHA</b> 16 (+3)
<b>Skills</b> Acrobatics +4, Performance +5 <b>Tool proficiency</b> Rope, Fishing net <b>Senses</b> passive Perception 11 <b>Language</b> Common <b>Equipment.</b> A woven hip basket, a pouch of bait.					
<b>Actions</b>					
<i><b>Knotted rope.</b> Melee Weapon:</i> +4 to hit, reach 10 ft. Hit: 1d4 slashing.					
<i><b>Net.</b> Range Weapon:</i> +4 to hit, reach 5/15 ft. On hit: Restrain creatures large or smaller. (Str DC 10 to escape. Net AC is 10, 5 slashing to destroy.)					

### Background

**Bonds.** *Grew up with Lǚ-shù's sons.*

**Conflicts.** *Does not get along with his fanatical mother, Shuǐ-fù*

The only surviving child of Shuǐ-fù, Shuǐ-zǐ wants nothing more than to get out from under his mother's domineering thumb, not to mention her devout fervor to the gods. His fellow fishermen and women help cover for his slack, so long as he keeps them entertained with his fishing songs, which they believe to be able to hypnotize the fish into coming to the nets. On days when no one is out fishing, Shuǐ-zǐ would often sneak out of the house to go boating with Lǚ-shù's sons, "borrowing" his mother's boat for their river adventures.

## Level 1

These level 1 characters uses this module's role system instead of the conventional backgrounds. Everything else is functionally the same. Please refer to the SRD for ability details.

### Mù-què the Flintknapper

*Medium Human, Neutral good Rogue 1*

<b>Armor Class</b> 14 (leather)	<b>Hit Points</b> 9 (1d8+1)			<b>Speed</b> 30ft.	
<b>STR</b> 14 (+2)	<b>DEX</b> 16 (+3)	<b>CON</b> 13 (+1)	<b>INT</b> 15 (+2)	<b>WIS</b> 11 (+0)	<b>CHA</b> 9 (-1)
<b>Saving throws</b> Dex +5, Int +4 <b>Skills</b> Acro. +5, Athl. +4, Invest. +4, Nat. +4, Perc. +4, Stealth +5 <b>Tool proficiency</b> Flintknapping tools (hammer, piece of protective leather) <b>Senses</b> passive Perception 10 <b>Language</b> Common, Thieves' Cant <b>Equipment.</b> Flintknapping hammer					
<b>Sneak Attack.</b> Once per turn, Mù-què may deal an extra 1d6 damage to one creature they hit with an attack that has advantage on the attack roll.					
<b>Actions</b>					
<b>Stone Dagger. Melee Weapon:</b> +5 to hit, reach 5 ft., range 20/40ft. Hit: 1d4 piercing.					

### Background

**Bonds.** *Mother, older sibling of the Chicken Farmer. (Yes, Jī-gē's name is in fact, Mù-jī)*

**Conflicts.** *Shí-Huā believes they have stolen a necklace from her.*

Mù-què has always preferred to keep a low profile in the village, choosing the humble role of the flintknapper and supplying others with arrowheads, small daggers, or knives. Their efforts to find materials and hone their skills have resulted in them becoming friends with some suspicious outsiders, however. While Mù-què insists they value the village above all else, Shí-huā constantly keeps an eye on them, as recently, she spotted them near her home when her necklace went missing.

## Shí-nǚ the Apprentice

*Medium Human, Lawful Good Cleric 1 (Life Domain)*

<b>Armor Class</b> 16 (hide + wooden shield)	<b>Hit Points</b> 8 (1d8)	<b>Speed</b> 30ft.			
<b>STR</b> 9 (-1)	<b>DEX</b> 15 (+2)	<b>CON</b> 11 (+0)	<b>INT</b> 13 (+1)	<b>WIS</b> 16 (+3)	<b>CHA</b> 14 (+2)
<b>Saving throws</b> Wis +5, Cha +4 <b>Skills</b> Acrobatics +4, Deception +4, Medicine +5, Persuasion +4, Religion +5 <b>Senses</b> passive Perception 13 <b>Language</b> Common <b>Equipment.</b> A set of divination bones (acts as a holy symbol).					
<b>Spellcasting.</b> Shí-nǚ is a 1st-level spellcaster. Her spellcasting ability is Wisdom (spell save DC 13, +5 to hit with spell attacks). She has the following cleric spells prepared:  Cantrips (at will): <i>Guidance, Sacred Flame, Resistance</i> 1st level (2 slots): <i>Bless*</i> , <i>Cure wounds*</i> , <i>Detect Good and Evil, Detect Magic, Detect Poison and Disease, Healing Word</i> *Domain spells					
<b>Actions</b>					
<b>Sacred Flame.</b> <i>Spell attack:</i> +5 to hit, range 60 ft., 1 target in seen range. Creature makes a Dexterity save (DC 13) or takes 1d8 radiant damage.					

## Background

**Bonds.** *Friends with the Jī-gē the chicken farmer and Shí-huā the Elder's daughter.*

**Conflicts.** *Believes the Oracle favors others over her.*

Orphaned at a young age, Shí-nǚ was taken in by the Oracle for her excellent speaking skills. The training of an apprentice is harsh and difficult, but she has persevered through it so far with the help and encouragement of Jī-gē. Despite her talents, Shí-nǚ is deeply afraid of the Oracle being disappointed by her abilities, to the point of secretly consulting with her adopted cousin Shí-huā on every tiny matter instead of using her connection with the gods.

## Lǚ-bān the Hunter

*Medium Human, Lawful good Ranger 1*

<b>Armor Class</b> 15 (stud. leath.)		<b>Hit Points</b> 12 (1d10+2)		<b>Speed</b> 30ft.	
<b>STR</b> 11 (+0)	<b>DEX</b> 16 (+3)	<b>CON</b> 14 (+2)	<b>INT</b> 13 (+1)	<b>WIS</b> 15 (+2)	<b>CHA</b> 9 (-1)
<p><b>Saving throws</b> Str +2, Dex +5  <b>Skills</b> Athl. +2, Acro. +5, Nature +3, Perception +4, Survival +4  <b>Senses</b> passive Perception 12  <b>Language</b> Common  <b>Equipment.</b> Fire making kit, Skinning knife</p>					
<p><b>Favored Enemy: Beast.</b> Lǚ-bān makes Wis (Surv.) checks to track his favored enemy and Int checks to recall information about them with advantage.</p> <p><b>Favored Terrain: Mountain.</b> Lǚ-bān can travel and lead others through his favored terrain with ease. When he makes Int and Wis checks related to the terrain, if he is trained in the skill, he can double the proficiency</p>					
<p><b>Actions</b></p>					
<p><b>Spear. Range Weapon:</b> +5 to hit, range 20/60ft. Hit: 1d6 piercing.  <b>Longbow. Range Weapon:</b> +5 to hit, range 150/600ft. Hit: 1d8 piercing.</p>					

## Background

**Bonds.** *Nephew of Lǚ-shù, middle-aged parents, romantic relations with Shí-Huā*

**Conflicts.** *The entire Shí family (minus Shí-Huā) thinks he's not good enough for her*

Trained by Lǚ-shù himself, Lǚ-bān was destined to become the village's best hunter, and thus doomed to be the one who is rarely in the village most of the time. Somehow, that didn't get in the way of him and Shí-Huā developing feelings for one another and starting a relationship. That said, the animosity between the Lǚ and Shí families definitely makes life complicated for the young lovers, and Lǚ-bān is still slowly working up the courage (or rather, Charisma...) to convince the families to give their blessings to the couple.

## Background Randomizer

### How to use these tables?

These tables are meant to give players a rough direction on what their characters do to help the village function. As mentioned before, Roles function as a replacement for backgrounds, and a can be easily built by picking four proficiencies in skills or tools (at least one of each). We have not tied specific skills or tools with specific roles in order to maximize opportunities for character customization.

The Living Family Randomizer, on the other hand, helps players determine their blood relations in the village. Note that the table is intended for living and known family members, though players can easily determine who has departed the world with a roll of some kind (i.e. a d6, with 1 indicating deceased).

The Friends and Conflict Randomizer lists the NPCs of this module, their age range and marital status. This table can help determine early on how an NPC might react to each PC.

**Table: Role Randomizer**

**d10 Role Names**

1	Farmer
2	Apprentice
3	Hunter
4	Potter
5	Weaver
6	Flintknapper
7	Mason
8	Scavenger
9	Fisher
10	Leatherworker

**Table: Living Family Randomizer**

d6	Anything Special?	Grandparents	Parents	Siblings	Spouse	Children
1	--	--	--	One	--	--
2	--	--	--	Two	--	--
3	--	--	One	Three	--	--
4	NPC in family (see below)	--	One	Four	--	--
5	You have no family	One	Two	Five	--	--
6	Your family does not live in this village	Two	Two	--	Yes	Yes

**Who are you friends with? Who are you in conflict with?** (d10; 9 = none 10 = roll twice)

1. The Oracle (40s, marital status decided by GM)
2. The Elder (60s, widowed, 4 sons 1 daughter)
3. The Chicken Farmer (20s, unmarried)
4. The Pig Farmer (30s, unmarried)
5. Shí-Huā, the Elder's Daughter (20s, unmarried)
6. Lǚ-shù the farmer (50s, widowed, 2 sons)
7. Shuǐ-fù the fisherwoman (50s, married, 1 son)
8. Lǚ-shù's son(s) (late 10s and early 20s, too young to marry)

## Appendix C: NPCs and Monster Stat Blocks

### Non-Player Characters

For characters not shown here, use the closest sample PC in Appendix B as those NPC's stats, i.e. if the character is a fisherwoman, use the fisher stat. GMs are welcome to make tweaks as they see fit.

#### The Oracle

*Medium Human, Neutral Cleric 2 (Divination Domain)*

<b>Armor Class</b> 13 (+1 robe)	<b>Hit Points</b> 14 (2d8+2)	<b>Speed</b> 30ft.			
<b>STR</b> 12 (+1)	<b>DEX</b> 14 (+2)	<b>CON</b> 13 (+1)	<b>INT</b> 13 (+1)	<b>WIS</b> 16 (+3)	<b>CHA</b> 16 (+3)
<b>Saving throws</b> Wis +5, Cha +5 <b>Skills</b> Deception +5, Medicine +5, Insight +5, Persuasion +5, Religion +3 <b>Senses</b> passive Perception 12 <b>Language</b> Common <b>Equipment.</b> Ancestral fur robe, quarterstaff, carved knuckle bones (divine symbol).					
<b>Spellcasting.</b> The Oracle is a 2nd-level spellcaster. Their spellcasting ability is Wisdom (spell save DC 13, +5 to hit with spell attacks). They have the following cleric spells prepared:  Cantrips (at will): <i>Guidance, Resistance, Thaumaturgy</i> 1st level (3 slots): <i>Detect Magic*</i> , <i>Detect Poison and Disease*</i> , <i>Sanctuary, Command, Protection from Evil and Good, Purify Food and Drink</i> *Domain spells					
<b>Actions</b>					
<b>Quarterstaff.</b> <i>Melee attack:</i> +3 to hit, reach 5 ft., 1 target. Hit: 1d6 bludgeoning.					

#### Behavior

The Oracle will concentrate on completing the ritual. They will protect themselves with spells like *Sanctuary* the instant they are targeted. The Oracle will also order the players to keep the ritual ground as pristine as possible, telling them to relight the torches and such (even though it is not necessary). If players ignore them, they will use the *Command* spell to try and get the players to do their bidding.

## Shí-Huā The Elder's Daughter

*Medium Human, Lawful Good Sorcerer 4 (Xiān-nǚ)*

<b>Armor Class</b> 12	<b>Hit Points</b> 20 (4d6+4)		<b>Speed</b> 30ft.		
<b>STR</b> 10 (+0)	<b>DEX</b> 15 (+2)	<b>CON</b> 13 (+1)	<b>INT</b> 14 (+2)	<b>WIS</b> 12 (+1)	<b>CHA</b> 18 (+4)
<b>Saving throws</b> Con +3, Cha +6 <b>Skills</b> Arcana +3, Insight +3, Persuasion +6, Sleight of Hand +4 <b>Senses</b> passive Perception 11 <b>Language</b> Common <b>Equipment.</b> Carved hair stick (if she has yet to give to player), jade bangle					
<b>Divine craftsmanship.</b> Shí-huā makes all craft rolls related to pottery with advantage. She can use this ability up to a number of times equal to half her level between long rests.					
<b>Spellcasting.</b> Shí-huā is a 4th-level spellcaster. Their spellcasting ability is Charisma (spell save DC 14, +6 to hit with spell attacks). They have the following sorcerer spells prepared:  Cantrips (at will): <i>Control Flame, Friends, Mending, Prestidigitation, Mold Earth</i> 1st level (4 slots): <i>Detect Magic, Comprehend Language</i> 2nd level (3 slots): <i>Detect Thoughts, Enhance Ability, Web</i>					
<b>Sorcery points.</b> Shí-huā has 4 sorcery points she can use. She uses these to cast all spells with somatic components using metamagic: Subtle spell.					
<b>Actions</b>					
<b>Unarmed Strike.</b> <i>Melee attack:</i> +2 to hit, reach 5 ft., 1 target. Hit: 1 bludgeoning.					

### Behavior

Shí-huā is very careful in hiding her magical abilities, even from family. The only person she will use her powers in front of freely is perhaps a lover. During the ritual, she can only watch from the sidelines, but will help move those who are unconscious to safety. If she herself is attacked, she will use *Web* to entangle the target before making her escape to safety.

## Monsters

### Wind Spirit

*Medium Elemental, Neutral*

<b>Armor Class</b> 14	<b>Hit Points</b> 50 (10d8 +10)		<b>Speed</b> fly 60 ft.		
<b>STR</b> 10 (+0)	<b>DEX</b> 18 (+4)	<b>CON</b> 12 (+1)	<b>INT</b> 13 (+1)	<b>WIS</b> 13 (+1)	<b>CHA</b> 16 (+3)
<b>Senses</b> passive Perception 11 <b>Skills</b> Acrobatics +6 <b>Language</b> Auran, Common (understands) <b>Challenge</b> ½ (100 XP)					
<p><b><i>Incorporeal Spirit.</i></b> The Wind Spirit's form allows it to occupy the same square as another creature. That said, it needs to make a Cha check against DC 12 in order to successfully interact with inanimate physical objects. Even if it succeeds, it will only be able to carry items up to 15 ft away for 1d4 rounds. The amount it can carry is limited by its Strength score.</p> <p><b>Actions</b></p> <p><b><i>Buffet.</i></b> Target within the same square as the Wind Spirit must make a Con save (DC 13) or take 1d6 bludgeoning damage. This is considered a natural melee attack.</p> <p><b><i>Swiping Wind.</i></b> The Wind Spirit moves 60 ft in a straight line. All creatures along the path must make a DC 13 Str save or be knocked prone.</p> <p><b>Reactions</b></p> <p><b><i>Gone like the Wind (Recharge 6).</i></b> When hit, the Wind Spirit may dissipate until the beginning of its next round. When in this form, they are immune to all non-magical physical attacks.</p>					

# River Spirit

*Medium Elemental, Neutral*

<b>Armor Class</b> 12		<b>Hit Points</b> 50 (10d8 +10)		<b>Speed</b> 30 ft. burrow 30 ft.	
<b>STR</b> 18 (+4)	<b>DEX</b> 14 (+2)	<b>CON</b> 12 (+1)	<b>INT</b> 13 (+1)	<b>WIS</b> 13 (+1)	<b>CHA</b> 16 (+3)
<p><b>Senses</b> passive Perception 11  <b>Skills</b> Athletics +6  <b>Language</b> Aquan, Common (understands)  <b>Challenge</b> ½ (100 XP)</p>					
<p><b><i>Incorporeal Spirit.</i></b> The River Spirit’s form allows it to occupy the same square as another creature. That said, it needs to make a Cha check against DC 12 in order to successfully interact with inanimate physical objects. Even if it succeeds, it will only be able to carry items up to 15 ft away for 1d4 rounds. The amount it can carry is limited by its Strength score.</p>					
<p><b>Actions</b></p>					
<p><b><i>Cutting Waves.</i></b> <i>Natural melee:</i> +6 to hit, 1d4+1 slashing.</p>					
<p><b><i>Envelop.</i></b> The River Spirit may attempt to envelop a target by entering the square the target is on. The target must make a Str save (DC 14). Failure results in the target being submerged in water and gaining the grappled condition. If the target reaches 0 hp, the spirit will let the target go and seek out another.</p> <p>When the River Spirit has enveloped a target, others physically attacking it must roll with disadvantage to avoid hitting the creature inside. Rolls made normally are assumed to automatically hit the enveloped target too, and the damage is shared between the spirit and the enveloped individual.</p>					

## Behavior

The spirits are mischievous rather than malicious. They will first concentrate on attempting to steal offerings off the table and knocking people prone. They will only begin dealing damage after they are attacked. The Wind Spirit will try to preserve itself as much as possible with its *Gone with the Wind* ability, while the River Spirit will burrow into the ground and move unseen if it has been dealt over 10 points of damage that turn. When they reach half their hit points, they will concentrate on harming the Oracle, knocking offerings off the table, or even attempt to take a swipe at Shí-huā if she is around.

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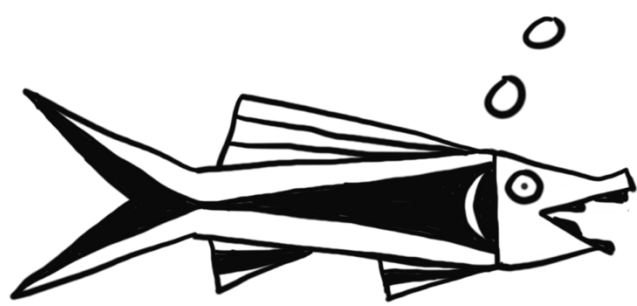
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