

COME THE LION

A One-Round D20 Living Jungle Adventure

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As Tiger has come, so shall the Vizerathu, the spirit of the Lion. Yet Lion only appears to those who come to it pure of heart and purpose, with the strength to protect it and the courage to die for it and all of Malatra if need be. The Heroes Journey is upon you - across the jungles, plains and dreamlands to a place not quite in Malatra, but a part of it. There it waits in the Valley Of The Lion guarded by a most unexpected protector. Stray from your path and you will be lost. Risk everything and win, and Malatra just might have a chance. An adventure for high (6th - 12th) level heroes only.

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This is a RPGA Network adventure game. A four-hour time block has been allocated for playing the game (or this round of the game), but the actual playing time will be about three hours.

It is a good idea to ask each player to put a name tag in front of him or her. The tag should have the player's name at the bottom, and the character's name, race, and gender at the top. This makes it easier for the players to keep track of who is playing which character.

Scoring the game for RPGA points: The RPGA has three ways to score this game. Consult your convention coordinator to determine which method to use:

1. *No-vote scoring:* The players write their names and numbers on the scoring packet grid, you fill in the top of the grid. That is all. No one is rated. This method is used for people who are just playing for fun.
2. *Partial scoring:* The players rate the game master and the scenario on their player voting sheet, and provide personal information, but don't vote for other players. The game master rates the scenario and completes personal and event information, but does not rate the players as a team or vote for players. This method is used when there is no competition, but the convention coordinator wants information as to how the game masters are performing, or the game master wants feedback on his or her own performance.
3. *Voting:* Players and game masters complete the entire packet, including voting for best player. If this method is used, be sure to allow about 15-20 minutes for the players to briefly describe their characters to the other players, and about 5-10 minutes for voting. This method is used when the players want to know who played the best amongst them, or when the adventure is run in tournament format with winners and prizes. Multi-round adventures usually required advancing a smaller number of players than played the first round, so voting is required for multi-round adventures.

When using Voting, rank the players in order of your voting choice while they are completing their forms, so that you are not influenced by their comments on your abilities.

The players are free to use the game rules to learn about equipment and weapons their characters are carrying.

Some of the text in this scenario is written so that you may present it as written to the players, while other text is for your eyes only. Text for the players will be in ***bold italics***. It is strongly recommended that you paraphrase the player text, instead of reading it aloud, as some of the text is general and must be adapted to the specific situation or to actions of the player characters.

Fame

As stated in the Jungle Tales 2000 Compilation, fame and renown are a function of a heroes level times 10, expressed in percentiles. For example, a 3rd level hero has a base 30% chance of being recognized or heard of. A 5th level hero has a 50%. There are two exceptions to this rule, however. A first level hero has no chance of being recognized outside their own tribe, an 8th level hero has a base 100% chance of being recognized in all but the most isolated areas of Malatra. The DM is free to modify these numbers as he/she sees fit.

Adventure Summary and Background

This adventure deals with the return to Malatra of the Valley of the Lion, and the fate of the Vizerathu, the spirit of life, that is coming to aid the heroes in their fight against the Tamara.

The adventure begins with the heroes summoned by Bengoukee for what is to be the last time. Bengoukee was wounded over a year ago by Kural, the traitorous katimayan shaman. Bengoukee has never fully recovered and only the help of the Amaranthus, the flower of immortality, has kept him alive this long. Now he has foresworn its use, and the effects have begun to show. He is failing fast and may not last much longer.

Bengoukee tells the heroes that they have to seek out the Valley of the Lion and return with the Vizerathu, the spirit of life. Only so can the jungle face the coming of tiger.

The heroes set out, only to be met by a large gathering of the Simbara, the people of the lion. They must meet certain qualifications to pass this test, and only having done so are they allowed to continue.

As they move on, they are led into an ambush by the servants of the tiger, kretch and hyena katanga.

When they complete this battle they make their way via the Great Trade Way to the entrance to the Valley of the Lion. There the way is blocked by the spirit of the first tiger, a great ancestral spirit who wants them to prove themselves in battle before entering the Valley. What he is really after is seeing if they have the will to continue on against an apparently unbeatable foe.

Once in the valley of lion, they see many strange sights. Perhaps the strangest of all is that they are expected to take a bath before they are allowed in the Temple of the Lion. In the temple, they must answer two questions of wisdom. Finally allowed to meet the Vizerathu, the heroes are given three questions which they must answer before the spirit of life will agree to

accompany them. There is a lot of background material here, and the Vizerathu can answer many questions about the events unfolding in the jungle.

Leaving the valley, the heroes see signs that all is not going well for the lions as they come across a pitched battle in which two of the tamara are taking part. They can do little to help and eventually leave the trade way to head for Bengoukee's hut. First, however, they encounter a tantor that has been subverted by the enemy, although not completely. It insists that they players stop it, for it is bound to kill the Vizerathu.

After stopping the tantor, the heroes encounter Dorak, the greatest hero of the lion katanga. He leads them towards Bengoukee, telling them that the Rosh'shok, the tamara assassin is trailing them.

In a final confrontation, the Rosh'shok catches up to them and the Vizerathu must make sacrifice some of his own power to give the heroes a chance to win. With his help, they should defeat the tamara and return to the village. Once there Bengoukee takes the Vizerathu into his hut, for the power it spent to help defeat the tamara has nearly slain it. Everyone is barred from the hut for the night, no matter what they try. In the morning, things look very bad. The body of the Vizerathu is found, and of Bengoukee there is no sign.

Introduction

Read or paraphrase the following.

Recently there has been cause for much hope in the jungle. Heroes, proven wise and strong through tests of courage and skill, have taken on important positions within many of Malatra's tribes. Malatra's new societies have formed, dedicated to sharing wisdom and knowledge with all those who would learn. The Great White Saru have been freed from the horrors of the Mugarra plant. A great weapon, called 'ballista' by the Oscray, has been successfully tested. Through it, new friends in the Valley Of Kang have been found. The future of Malatra looks its brightest since the prophecies of Tiger began three years ago.

Yet one shadow looms over all, threatening to dispel all hope and destroy Malatra's preparations for battling the Tamara. Bengoukee, leader of the council of elders and wisest of all, is dying. Eighteen moons ago he was struck by the traitor Kural and has never recovered. Not even the Amaranthus, the flower of immortality, seemed able to heal Bengoukee completely. Though he wears the amulet of the flower around his neck as a charm, Bengoukee has been steadily worsening all this time.

One evening after a group of young heroes returned from the Valley of Kang, Bengoukee summons you to his hut. You recognize each other as among the greatest heroes of Malatra. If Bengoukee has called for you, surely something of tremendous importance is about to happen. The summons, delivered by one of Bengoukee's apprentices, said simply, "You must come with all haste to Bengoukee's hut. You must come prepared to leave this very night for a long journey into dangerous lands."

Pause for player reaction. The apprentice that brought the message is a nubari called Bay-thol. He can add only two things to Bengoukees' summons. First, that Bengoukees' health has failed considerably over the past week. Second, Bengoukee has ceased wearing the Amaranthus charm, saying only that 'He must save it for other, more extreme measures.'

You enter Bengoukees' hut and are shocked by what you see. The old korobokuru looks as if he has aged 100 years in the past week. His complexion is gray, his cheeks sunken and shallow. He seems not to be aware of your presence at first.

One of his apprentices nudges Bengoukee gently and he awakes with a start. "Ah," he says hoarsely. "You have come. That is good, for there is no more time."

"The great sage Ffft discovered several weeks ago where the Tamara has fled and some of what they have been doing. They are in Hyena Katanga lands and are preparing to attack. I think they would have preferred to wait, but when a group of heroes saved the Great White Saru from that hideous Mugarra plant, I think the Tamara have decided they have run out of time. Apparently it is the Great Whites which are most easily transformed into Kretch, with all other saru and ape-related creatures being a disfavored alternative source. I believe that a great many type of creatures could be corrupted by the Tamara's magic, but they take much more time. So, with little left to gain by waiting, the Tamara prepare to attack."

"It is likely that they will attack their most hated of totems, the Lion, first. I expect both the Simbara and the Lion Katanga clans to be under imminent threat. This you could have guessed for yourselves."

"What you probably do not know is that the Tamara have been looking for a place called 'The Valley Of The Lion.' It is the place that all Lion Katanga come from. It is also the place where the Vizerathu, the spirit of Lion, currently resides and is gathering its' strength."

"The Valley of the Lion lies in the Dreamlands. The entrance to this part of the Dreamlands lies at the very entrance to the Tontor Graveyard - a mere half days walk from the Valley Of Kang. In a way, the Valley Of The Lion and the Tontor Graveyard lie in the same location."

"What separates the Valley and the Graveyard is the entrance to the Dreamlands and its guardian, the Great White Tiger Katanga. This Tiger Katanga is a mighty spirit, and is an ancestor spirit of all Tiger Katanga, though few know of him. Tiger Katanga rarely worship their ancestors, so most have never heard of him. But he was the first Tiger Katanga in Malatra, and it is his duty to keep all but the fiercest Lion Katanga in the valley and to keep all but the noblest of heroes out of the valley."

"I bid you to travel to the Valley of the Lion, find the Vizerathu, and convince it to return to Malatra with you. It may be reluctant as it isn't full-grown yet, and is thus vulnerable. If you don't bring it back soon we may not be able to bring it back at all. When the Tamara attack, all our strength will be turned to fighting. We may not have the ability or the resources to reach the Vizerathu once that war is under way. It must come now."

"One last thing: I ask that all of you leave me with some personal item of yours. It need not be magical, but it must be of some importance to you. It will allow me to scry you while you journey and to send help if I can. The Tamara will find it much harder to block me if I have a possession of yours with me as a charm."

Bengoukee will advise the heroes to travel east across the Rayanna Savannah to the northern end of the Great Rift. Pathfinder, the founder of the Pathfinder prestige class, is waiting for the heroes there. He will guide the heroes onto the Great Trade Way, that path created by the ancients that runs along the edges of the Dreamlands. Though the Great Trade Way crosses through Hyena Katanga Lands, the heroes should be safe from almost anyone or anything they may encounter along the way.

Help For The Heroes. The Heroes may ask for and receive any of the items listed below. The items are good for this adventure only.

Mundane Equipment, Armor, and Weapons - Any.

Masterwork Keen Edge Weapons (As many as the heroes can carry) - Dagger, Halfspear, Short spear, Javelin, Throwing Axe, Handaxe, Longspear, Arrows.

Masterwork Armor (Limit one item per hero) - Padded, Leather, Hide, Scale, Brass Chain, Any Shield.

Potions (Limit one per hero. All were cast at Bengoukee's level, 16th) - *blur, bull strength, cat's grace, cure serious wounds, enlarge, haste, heroism, hiding, jump, neutralize poison, reduce, spider climb, swimming, true strike.*

Fetishes/Runesticks (Limit one per hero and one type per party. All were cast at Bengoukee's level, 16th. If the heroes ask for runesticks, each runestick is limited to one level of spells per runestick. All of the spells listed below are on the runestick. Note that both divine and arcane spells are listed, so the runestick may have to be shared between party members.

1st Level: *bless, burning hands, charm person, command, color spray, cure light wounds, detect secret doors, entangle, feather fall, identify, mage armor, ray of enfeeblement, sanctuary, shield, sleep.*

2nd Level: *acid arrow, barkskin, blindness/deafness, darkvision, flaming sphere, invisibility, misdirection, speak with animals, web.*

3rd Level: *blink, call lightning, clairaudience/clairvoyance, dispel magic, displacement, flame arrow, fly, hold person, plant growth, slow, spike growth, tongues.*

4th Level: *black tentacles, confusion, cure critical wounds, emotion, enervation, fear, polymorph other, spell immunity, stonkskin, wall of fire.*

5th Level: *interposing hand, cloudkill, cone of cold.*

6th Level: *acid fog, move earth.*

7th Level: *summon monster VII* (The Outsider can only have the stats of an elemental. What shows up is up to the caster, but may be represented by an elemental spirit, nature spirit, or ancestor spirit).

DM's Note: Fetishes may be used as a scroll per the core rules except as follows. A witch-doctor (sorcerer) may use any scroll successfully so long as he is high enough level to cast them. If the spell is above his ability to cast, the witch-doctor must roll 1d20+Charisma Bonus. The resulting number is the witch-doctors effective level for using that particular fetish as a scroll.

Rogues may use a fetish per the core rules in the *Player's Handbook*, page 75 - 76.

Failures are covered in the *Dungeon Master's Guide*, page 203.

Encounter One – Pride Of The Lion

This encounter may have to be modified or skipped entirely if the heroes actions warrant it.

To be read or paraphrased.

You travel east by northeast from the Tribe Of Former Chief Bagoomba towards the great rift. Though you move quickly, it takes two and a half days to emerge from the jungle onto the Rayanna Savannah.

You knew that you would be emerging on or near the lands of the Simbara, proud people of the Lion. So at first, seeing some of their warriors was no surprise. As you approach them more begin to emerge from the tall grasses of the savannah. Then some more appear. Then even more. By the time you draw within speaking distance, a mere three nubari lengths away, you realize that there are more than 200 Simbara here. There are warriors, elders, men, women, children.....apparently the entire capital village of Simbar has gathered here to meet you. And they don't look happy.

A figure known to you steps forward. He is Syanya, member of the Council of Elders and wisest in the legends of the Tamara. Though he is old, bent, and gray, his voice is strong. "Great heroes. We of the Simbara welcome you to the land of the Simbara, the people of the Lion. We know of your quest beyond the savannah to the Valley Of The Lion and approve. Nevertheless we cannot let you pass."

The Simbara have a number of objections to the heroes quest. These objections arise because the Simbara consider themselves the true cultural descendants of the ancients and attribute the Simbara adoption of the Lion totem to the ancients. These are 'holy' contentions affecting the meaning of what it means to be a Simbara. As such, the Simbara take these objections very seriously.

The exact number of objections will vary, but follows as such:

First, a member of the Simbara tribe MUST accompany the heroes. If one of the heroes is simbara, then this problem is taken care of. A hero with honorary simbara

membership will be acceptable only after some debate (Honorary membership is considered a great honor, but is still not as good as being born into the tribe. Still, any honorary member who recounts his past brave deeds will win over any objections). A hero with certified 'Lion Scars Of Bravery' will also be seen as acceptable after some debate, since this will be taken as a good omen. If none of the heroes fits in one of the above categories, then the party must take the Simbar Hunter In-Zwy-Du-Tay (Hyena Killer).

Second, the heroes must "approach the Lion and the people you will find there with Holy knowledge and purpose." The Simbar must be assured that the heroes are knowledgeable of the legends of Lion. As such, the following questions must be answered.

One - "What is the name of Lion?" Answer: The Vizerathu.

Two - "Lion is the symbol of Life. What else is he the symbol of?" Answer: Health, Strength, Courage.

Three - "What does prophecy say will happen when Lion meets Tiger?" Answer: The world will end.

These answers are fairly straight-forward and most players will know them. The DM may allow the heroes to make appropriate skill rolls for the answers.

Finally, the Simbara will insist that the heroes be "annointed in the Ceremony Of The Lion". This ceremony will take a full day where the heroes must stand in the center of the festivities perfectly still for 4 hours. Have the heroes make Con rolls (DC 10 + the number of hours standing) for each of the four hours. When the heroes have made four consecutive successful rolls, the ceremony moves into its last phase where the heroes are given food, drink, and temporary tattoos of lions (what else?).

Remember DM that these objections/issues are very important to the Simbara. The Simbara believe that the heroes must be sanctified when they approach the Valley Of The Lion or risk offending all the spirits of their ancestors, thus dooming the quest. If the heroes refuse to accommodate the Simbaras' beliefs then the Simbara will refuse to let them continue onward. The heroes have no chance of fighting their way past 200 Simbara (and as Heroes, they shouldn't want to). The DM may allow the heroes to trick or sneak their way past, however. In the end, it's just simpler to go along with the Simbara.

**In-Zwy-Du-Tay, Ftr6/H6
Nubari, Simbara Tribe (medium humanoid)**

Hit Dice: 6d10+12 + 6d8+12 (hp 98)
Initiative: +5 (improved initiative + Dex)
Move: 30 ft
Armor Class: 16 (+3 hide armor + 1 dex +2 natural)
Attacks: +12/+7/+2
Damage: 1d6+6 halfspear
Special Abilities: Hunter abilities, Ranger abilities.
Saves: Fort +9, Ref +9, Will +6.
Abilities: Str 18, Dex 13, Con 13, Int 14, Wis 14, Cha 16.
Skills: Climb +6, Hide +10, Knowledge - nature +6, listen +5; Move Silently +10, Spot +10, Swim +5, Wilderness Lore +12.
Feats: Track, Weapon Focus - Halfspear, Alertness, Taboo Sense, Power Attack.
Ranger Abilities: +2 on bluff, listen, sense motive, spot, and wilderness lore versus hyena katanga, with a +2 to damage. +1 on such checks versus beasts.
Hunter Abilities: Hunter's Camouflage- may hide in plain sight (may make a hide check even when right in front of a subject), Ambush - if the hunter can study an animal or beast for three rounds, he gets one attack to cause a kill. Saving throw is Fort, DC 18. Improved Track (+2 to tracking), Know the Beast (wisdom modifier to hit, AC and initiative versus animals and beasts), .

In-zwy-du-tay loves to interact with other races. He especially likes tiger katanga, who he thinks are just "too cute for words. Such a pretty little kitty". He also tries to mother the heroes, looking out for them and correcting their actions when he disagrees. He is always open and friendly, but he could get annoying with his constant help.

Encounter Three - The Enemy Attacks

To be read or paraphrased.

You travel for four more days and reach what you estimate is the beginning of Lion Katanga territory, Northern Clan. This might make one a little nervous. The Lion Katanga are just and good, but there sense of territory makes their response to your intrusion unpredictable. If you are confronted by a pride of lions led by one or more katanga, the meeting may not be pleasant.

Ask for player preparation at this point. The heroes are still another day away from the northern end of the Great Rift.

After half a day's travel, the heroes are ambushed by a group of Hyena Katanga (HK) and Kretch who are scouting out the lion katanga lands.

The HK and Kretch will spot the heroes while still one mile away. They are well hidden, giving the heroes a DC of 30 for Spot checks to notice them. If the heroes fail, the HK and Kretch will have enough time to cast all the preparatory spells listed below.

Once the heroes approach the site of the ambush they will need to make a Spot or Listen check of DC 25. Failure means the heroes are surprised. The ambush comes in the tall grasses where the HK and Kretch will attempt to encircle the heroes. Placement is left at the option of the DM.

Kretch - Soldier (Large Outsider)

Number Appearing: 4
Hit Dice: 3d8+12 (25 hp)
Initiative: +5 (+1 dex, +4 Improved init.)
Move: 30, Climb 20
Armor Class: 16 (-1 size, +1 dex, +6 natural)/ 20 (*Mage Armor*)
Attacks: horn +9 melee, 2 claws +7 melee, bite +7 melee, improved grab + 8
Damage: d8+6 (horn), d6+3 (claws), d4+3 (bite), d6+4 (grapple)
Special Attacks: spell-like abilities - Three/day *polymorph any object (non-living only)*.
Special Qualities: mimic animal sound, never sleep, 270 degree vision, fear immunity, poison immunity, darkvision 60 ft.
Saves: Fort +7, Ref +2, Will +1
Abilities: Str 23, Dex 13, Con 19, Int 11, Wis 11, Cha 8
Skills: climb +2, hide +4, move silently +4, listen +8, search +8, spot +8, knowledge (military tactics) +4
Feats: alertness, improved initiative, multi-attack.
Alignment: Lawful Evil
Primary Tactic: Attack the most dangerous-looking fighters.

Kretch - Veteran (Large Outsider)

Number Appearing: 2
Hit Dice: 7d8+35 (68 hp)
Initiative: +4 (+4 Improved init.)
Move: 40, climb 20
Armor Class: 18 (-1 size, Dex +1, +8 natural)
Attacks: horn +14 melee, 2 claws +12 melee, bite +12 melee, improved grab +13
Damage: d8+7 (horn), d6+3 (claws), d4+3 (bite), d6+4 (grapple)
Special Attacks: Three/day *polymorph any object (non-living only)*.

Special Qualities: mimic animal sound, never sleep, 270 degree vision, fear immunity, poison immunity, darkvision 60 ft.

Saves: Fort +9, Ref +2, Will +1

Abilities: Str 25, Dex 13, Con 21, Int 11, Wis 11, Cha 8

Skills: climb +4, jump +4, hide +4, move silently +4, listen +12, search +8, spot +12, knowledge (military tactics) +10

Feats: alertness, dodge, improved grab, improved initiative, mobility, multi-attack, scent, track.

Alignment: always Lawful Evil

Primary Tactic: Attack hero spellcasters.

Hyena Katanga Warriors (Medium Humanoid)

Attacking in biped form.

Number Appearing: 4

Hit Dice: 3d10+6 (21 hp)

Initiative: +3 (Dex)

Move: 40/40/50

Armor Class: 16 nubari (+3 Dex, +3 Hide Armor)/18 biped (+3 Dex, +3 Hide Armor, +2 Natural)/ 17 katanga (+3 Dex, +4 Natural). (*Mage Armor: add +4*).

Attacks: +6 melee halfspear, +5 melee bite, +6 ranged halfspear. (*bull's strength: Add +2 to melee attacks*).

Damage: 1d6+1 (crit 20, x3) halfspear as nubari or biped. Bite 2d6 + improved grab (clamping jaw) in katanga form. (*bull's strength: Add +2 to melee attacks*).

Special Attacks: Improved Grab - Success indicates the katanga's powerful jaws have clamped upon its target.

Special Qualities: Scent

Saves: Fort +3, Ref +1, Will +2

Abilities: Str 16, Dex 16, Con 16, Int 11, Wis 11, Cha 8

Skills: Climb +3, Move Silently +4, Listen +8, Search +10, Spot +10, Wilderness Lore +5

Feats: Iron Will, Weapon Focus - Halfspear.

Alignment: Neutral Evil

Challenge Level: 3

Equipment: Hide Armor, Halfspear, Knife

Primary Tactic: Attack the most dangerous-looking fighters.

Hyena Katanga Rogues (Medium Humanoid)

Attacking in hyena form.

Number Appearing: 2

Hit Dice: 5d6+10 (25 hp)

Initiative: +8 (+4 Dex, +4 Improved Initiative)

Move: 40/40/50

Armor Class: 17 nubari (+4 Dex, +3 Hide Armor)/19 biped (+4 Dex, +3 Hide Armor, +2 Natural)/ 18 katanga (+4 Dex, +4 Natural).

Attacks: +4 melee halfspear, +4 melee bite, +7 ranged halfspear. (*bull's strength: Add +2 to melee attacks*).

Damage: 1d6+1 (crit 20, x3) halfspear as nubari or biped. Bite 2d6 + improved grab (clamping jaw) in

katanga form. (*bull's strength: Add +2 to melee attacks*).

Special Attacks: Improved Grab - Success indicates the katangas powerful jaws have clamped upon its target.

Special Qualities: Scent

Saves: Fort +1, Ref +4, Will +1

Abilities: Str 14, Dex 18, Con 16, Int 11, Wis 11, Cha 8

Skills: Climb +4, Hide +8, Listen +8, Move Silently +8, Search +8, Spot +4, Wilderness Lore +4

Feats: Evasion, Sneak Attack +3d6, Uncanny Dodge.

Alignment: Neutral Evil

Challenge Level: 4

Equipment: Hide Armor, Halfspear, Knife.

Primary Tactic: Attack hero fighters.

Hyena Katanga Witch-Doctor (Sorcerer) (Medium Humanoid)

Attacking in biped form.

Hit Dice: 5d4+8+3 (21 hp)

Initiative: +8 (+4 Dex, +4 Improved Initiative)

Move: 40/40/50

Armor Class: 17 nubari (+4 Dex, +3 Hide Armor)/19 biped (+4 Dex, +3 Hide Armor, +2 Natural)/ 18 katanga (+4 Dex, +4 Natural).

Attacks: +3 melee halfspear, +3 melee bite, +6 ranged halfspear.

Damage: 1d6+1 (crit 20, x3) halfspear as nubari or biped. Bite 2d6 + Improved Grab (clamping jaw) in katanga form.

Special Attacks: Improved Grab - Success indicates the katangas powerful jaws have clamped upon its target.

Special Qualities: Scent

Saves: Fort +1, Ref +1, Will +4

Abilities: Str 14, Dex 18, Con 16, Int 11, Wis 11, Cha 16

Skills: Concentration +8, Hide +4, Listen +4, Move Silently +4, Search +4, Spellcraft +4, Spot +4, Wilderness Lore +4

Feats: Dodge, Spell Focus (Enchantment)

Alignment: Neutral Evil

Challenge Level: 5

Equipment: Hide Armor, Halfspear, Knife.

Spells Cast Per Day: 6/7/5

Spells Available: 0 Level - *dancing lights, daze (enchantment), flare, ghost sound, ray of frost, resistance*. 1st Level - *charm person (enchantment), mage armor, magic missile, shield*. 2nd Level - *acid arrow, hideous laughter (enchantment)*.

Spell Saving Throws: 10+spell level+2 (Cha) +2 if spell is Enchantment (Spell Focus). 0 Level - 12/14, 1st Level - 13/15, 2nd Level - 14/16.

Primary Tactic: Attack hero spellcasters.

Pre-Cast Spells: *mage armor* x 4 on katanga warriors and kretch. This uses 4 of the 7 spells at first level.

Hyena Katanga Shaman (Cleric) (Medium Humanoid)

Number Appearing: 2

Attacking in biped form.

Hit Dice: 5d6+8 (23 hp)

Initiative: +4 (Dex)

Move: 40/40/50

Armor Class: 17 nubari (+4 Dex, +3 Hide Armor)/19 biped (+4 Dex, +3 Hide Armor, +2 Natural)/ 18 katanga (+4 Dex, +4 Natural).

Attacks: +4 melee halfspear, +3 melee bite, +5 ranged halfspear.

Damage: 1d6+1 (crit 20, x3) halfspear as nubari or biped. Bite 2d6 + Improved Grab (clamping jaw) in katanga form.

Special Attacks: Improved Grab - Success indicates the katangas powerful jaws have clamped upon its target.

Special Qualities: Scent

Saves: Fort +1, Ref +1, Will +4

Abilities: Str 14, Dex 16, Con 16, Int 11, Wis 16, Cha 11

Skills: Concentration + 8, Hide + 4, Listen +4, Move Silently +4, Search +4, Spellcraft +4, Spot +4, Wilderness Lore +4

Feats: Domain Focus (Chaos), Domain Focus (Death)

Alignment: Neutral Evil

Challenge Level: 5

Equipment: Hide Armor, Halfspear, Knife.

Spells Cast Per Day: 5/4+1/3+1

Domains & Powers: Death (Death Touch - Melee touch attack, 5d6 damage), Destruction (Smite - One physical attack +4 to hit, +5 to damage).

Spells Available: 0 Level -*cure minor wounds, guidance, inflict minor wounds, resistance, virtue*. 1st Level -*bane, cause fear, doom, entropic shield + cause fear* (Death). 2nd Level - *bull's strength, hold person, silence + death knell* (Death)

Primary Tactic: Attack hero fighters.

Pre-Cast Spells: Bull Strength x 3 on HK Fighters and Rogues. This would use up all 2nd level spells but the domain spell.

Encounter Four – The Guardian

Almost a day later you reach the northern end of the Great Rift. Pathfinder arrives and quickly leads you onto the Great Trade Way, that mystical ceramic-lined path that skirts the edges of the Dreamlands. After two days travel you reach the Trade Ways end near the valley of Kang. As you emerge, you see two valley entrances. Pathfinder points at the one distantly seen to the east. "There is

othe Valley of the Lion. Make haste, for enemies are all about."

It is several miles to the entrance. The heroes are not bothered in any way, but they feel as though they are being watched by unseen eyes. When they reach the entrance, read aloud or paraphrase:

You have reached the entrance to the Valley of the Lion. High granite walls mark the entrance to this most hidden of valleys. For it is hidden not only by its remote location, but by the Dreamlands. As you look into the valley, you can see two different scenes. The overview, or 'real' valley, is a stark desolate place, rumored to be the lost graveyard of the Tantor. But 'under' it, you see another valley. This valley is faint and misty, and seems to contain buildings of the ancients, populated by nubari and others, although the images are too distant and faint to discern for sure.

As you approach, a form begins to solidify out of the fog and mist ahead. It is the form of a great White Tiger Katanga. He stands four hands taller than a saru (8 ft), and instead of the normal tiger markings, this one has fur of brilliant white. "*The way is forbidden, you may not pass*", says the White Tiger Katanga.

The party has to pass into the Valley of the Lion to complete their mission. Wait for them to insist on passage, state their mission, or in some way show that they will keep going.

"If you must pass, you must face the challenge of Mowrara. Only those who can defeat me in single combat may pass this way. Who will be the first to challenge me?"

Mowrara-White Tiger Katanga, Ancient Ancestral Spirit (Medium Outsider)

Size: 8 ft. tall

HD: 20d8+80 (hp 160).

Initiative: +7 (Dex, Improved Init).

Move: 40 ft.

Armor Class: 20 (+7 natural, +3 Dex).

Attacks: +15 melee bite, +10 melee claws.

Damage: 2d10+6 bite, 2d6+3 [x2] claws.

Special Qualities: Guarded Lands, Know Opponent

Spell Resistance: 25

Saves: Fort +12, Ref +12, Will +12.

Abilities: Str 22, Dex 16, Con 18, Int 18, Wis 18, Cha 25.

Skills: Climb +6, Intuit Direction +6, Listen +9, Move Silently +11, Spot +11.

Feats: Improved Grab, Improved Initiative, Multi-Attack, Rake (2d10+3)

Alignment: LN;

Guarded Lands Abilities (So long as Mowrara stays on his Guarded Lands he can access these abilities at will):

Know Opponent – Mowrara can detect what weaknesses a hero may have and adjust his attacks appropriately. Examples are given below.

Fast Healing 2. Heals two points a round in combat, 2 points a minute in between combats.

Etherealness.

Immune To Spirit Turning

Spells Available (Cast at will, at 20th level, 3 times per day): *anti-magic field, dispel magic, fly, haste, magic missile, protection from arrows, slow, stoneskin.*

Mowrara is here to both test and teach the heroes. He is fully aware that the time has come for a group of heroes to pass into the Valley of the Lion and return with the Vizerathu, but he will not let a weak group pass, and he is not referring to weakness in combat. He is more interested in discovering if the heroes can learn from their defeats, and if they have the will to press on.

Mowrara is the first tiger katanga, the ancestor spirit of all tiger katanga. His name translates, in tiger katanga, as ‘The First Tiger.’ All tiger katanga’s and anyone with *comprehend languages* or *speak with animals* cast will also understand this.

Guidelines for Combat against Mowrara:

1. The hero is allowed any preparation time for spells, potions, etc. Mowrara simply waits and watches.
2. Roll initiative as normal.
3. No matter what the initiative result, the hero must declare what his actions will be before Mowrara decides.
4. Mowrara then uses his spells and abilities to best effect against the specific opponent action. If the opponent is heavily fortified with magic spells and potions, he casts an *anti-magic field* that negates all such spells and attacks. If the subject relies on physical combat, he’ll cast *stoneskin* and closes for combat. If the opponent protests that this is cheating, he’ll reply that this is nothing compared to what the tamara can do. He continues to speak during the combat, reminding a fighter that there are other means than physical prowess, chiding sorcerers and clerics that they must have skills to back up their spells, and so on. Try to keep it as a ‘Grasshopper, you have much to learn’ type of advice.
5. If anyone else interferes during combat, Mowrara may shift ethereal as a free action. Shifting back to physical form, however, can only take place during his initiative.

6. All damage is actually illusory. If a hero is killed, tell the other heroes that the fallen hero looks unconscious, but without a mark on him. To the hero who is felled, it feels real, but the damage is not. After 10 minutes, the hero wakes up feeling rested and normal. In fact, if the hero entered the combat already wounded, the rest provides them healing as though they had rested for a night.

7. The ancient white tiger then calls on the next opponent who is brave enough to face them, not waiting for the fallen hero to wake up. This means he should only heal 2 points between combats. This is the hero’s one chance to defeat him. To slowly knock him down until one of the heroes can defeat him.

Mowrara should be able to beat at least one or two heroes before succumbing. He may even defeat all of them. As long as the party does not lose their resolve, he will let them pass after defeating them all. They have shown the will he is looking for to be trusted with the Vizerathu.

When they have defeated him or all been defeated by him and declared an intention to continue fighting or to continue on with the quest, Mowrara smiles at them. ***“You have shown the will needed to fulfill a difficult quest. You may pass into the Valley Of The Lion, and be welcome. But take heed, what I have shown you is just a taste of what the Tamara may do if they wish.” With that, the First Tiger fades from view.***

Finally, if Mowrara is asked why he is guardian for the Valley Of The Lion, he will say with a chuckle ***“It’s a matter of honor and of pride. This place was my home so many, many years ago. When Lion decided he wanted it, we fought for three moons. In the end, it was a draw – so we were both the winner and the loser. As the winner, I get to stay on my territory. As the loser, I must guard Lions valley for as long as Malatra exists. Personally, I feel that I am doubly the winner. Since no Lion Katanga can enter Malatra without fighting me first, I am in a perfect position to limit the number of those obnoxious lions that actually get to Malatra!”***

What did Lion get out of the deal? ***“By winning, he got the valley. By losing, he’s the one that has to go out there and try to teach you children how to live and how to die.”***

Encounter Five: The Valley of the Lion

Having at last made your way into the valley of the lion, you are greeted with many strange sights. A large village stands in the valley before you. There must be fifty huts and twenty of the domes of the ancients. Tall pillars of wood with great tears and

gouges running up and down them are scattered about. Lion katanga, mostly in biped form, roam the streets. An occasional nubari or great white saru can also be seen. At the far end of the valley sits a large white building as tall as 4 nubari (25 ft.).

A biped lion katanga approaches you. He is followed by a dozen others, nubari and lion katanga both. In clear Malatran Common he says, "I am Taradoc and I welcome you to the Valley of the Lion. A thousand years have passed and now we must prepare for the return of the valley to the lands of Malatra. Your appearance is welcomed by many, but dreaded by many as well, for after today, nothing will ever be the same. Come, we have much to do."

The heroes are led towards the city, watched by many and talked about by all. Describe a few of the following sights as they pass.

1. All of the inhabitants wear a short woven skiri (similar to a kilt). Each is made of silk, and has a different pattern. Those heroes with craft - weaving may make a skill check (DC 15), to determine that this probably signifies class, status, and even profession. The best indication is that of a small child, clutching the hand of her mother. The two bear similar patterns on their skiri, although the mother's is much more complex.
2. As they pass one of the domes, they can see through the open doors that it is full of scrolls and tablets. It is in fact a library, the largest left on Malatra. Nubari and lion katanga sit on chairs and peruse the tablets, although as the heroes pass, most are gathered at the entrance watching them.
3. The heroes can hear constant murmuring from behind them. The word "savages" is prominent. "Can we trust the Vizerathu to such as these?" is another comment that they should catch.
4. A large prominent post (similar to a cats scratching post), square and 2' on a side, covered with bee's wax. The wax is covered with claw marks, in patterns unfamiliar to the heroes. Those heroes with the Read/Write proficiency can recognize this as writing. Prominent on one side can be made out (Knowledge-ancients, DC 20) the words "The time of the Vizerathu is almost at hand, prepare for the coming of the heroes bearing the Amaranthus". Other messages can also be made out (DC-30), dealing with meetings, appointments, requests for goods and services, and so on. This is the message post of the valley, the heroes will be told this by Taradoc if they ask.
5. Natives using items that are far superior technologically to any the heroes have seen before. Among the items are complex fire-starters,

wheelbarrows, cooking ovens, papyrus scrolls for reading, even one warrior carrying an ancient looking weapon that bears a distinct resemblance to the ballista that the osgray have constructed (it's a light crossbow).

The heroes may have questions for Toradoc. He answers some, but time is pressing, and he urges the heroes to continue moving forward while he does.

Q: What is this place?

A: This is the Valley of the Lion, hidden here in the Dreamlands a thousand years ago. We came here to escape the vengeance of the Tamara, for it was the lion katanga that were instrumental in aiding the ancients to drive them away. The ancients in their power and might were unable to believe that the Tamara could ever return, but the people of the lion knew better. Until the pact of the elements was completed, we could not count on the Tamara being banished forever, and so it was.

Q: Where are we going?

A: To the temple of the lion. The high priest would speak with you, to determine if you are the chosen ones who will lead the Vizerathu, and the valley, back to the lands of Malatra. It is said in legend that heroes will come who will bear the flower of immortality and lead us back to our home.

Q: What is that device?

A: He explains whatever device the heroes ask about, whether it is tablets and scrolls from the library, the firestarter, the cooking ovens, the crossbow, whatever.

After a few minutes of questions, Taradoc leads the heroes to a large open building.

Taradoc leads you through much of the village, and then stops and gestures at a large open-sided building. Several lion katanga stand watching you but at Taradoc's gesture, they quickly move away. The building has only 2 walls and a roof, and that has openings to the sky. Inside must be several heated pools, for steam drifts gently up from them. "Here you must cleanse yourselves before you can enter the temple. Make haste, for time is pressing. When you have finished your baths, I will be waiting." He gestures to a young nubari female wearing a skiri of blue and yellow squares. "This is Wila, she will see that you are properly dressed when you finish bathing."

Wila smiles at you. "Welcome heroes of Malatra. Come, sit and relax in our bathhouse. You must be anxious to wash the grime of travel and battle off of your tired bodies."

The heroes are expected to take baths. No objections of any kind will suffice, refusal to take a cleansing bath means refusal to enter the Temple of the Lion.

The baths are about three nubari across and there are three: One each for men, women and children. Wila has three other attendants - Kora, Lilita, and Provar, who will aid the heroes. They can provide soaps, scented oils (in vanilla, rose, and patchouli), as well as bath brushes. They also act as monitors; a hero who takes a quick dip and climbs out immediately is expected to take some soap and do the job right.

Play with this as long as it is fun. While the concept of a bath is not necessarily foreign to the heroes, the concept of a bathhouse certainly is. Some heroes may have objections to water, saru and korobokuru among them. Particularly strange looking heroes, plantmen, lizardmen and saurials are commented upon and questioned as to their origins.

Many of the inhabitants stroll by, stopping to stare at these savages who have come from the Lands Of The Real (as the natives of the valley refer to the jungles of Malatra). Again, let them hear a few disparaging remarks: "That one's an ape!", "I think that one is actually descended from a dinosaur", and "They act like they've never seen a bathhouse before. What has the outside world come to?"

When they have finished with their baths, Wila brings pure white skiri and clothes the heroes. Everyone must wear a skiri to enter the Temple, their old clothes will be washed and waiting for them when they emerge. Given the state of many of the jungle heroes apparel, Wila is likely to ask if they wish them washed or burned.

When they emerge from the bath-house, Toradoc is waiting as he promised. "*Come, it is time. Borobar, high priest of the temple of the lion awaits you*".

Encounter Six: The Temple of the Lion.

Slowly you climb the stairs leading into one of the largest buildings you have ever seen. At the entrance, Toradoc stops and summons two proud lion katanga warriors in nubari form. Both bear weapons made of the ceramic of the ancients, strange long-handled weapons with axe and spear heads on the ends (pikes). One speaks as you approach. "Are these then the ones. Do they bear the symbol of the lion?"

All the heroes must show the tattoo of the lion that they received in Encounter One. When they do, one of the lions gives a sharp nod.

Toradoc tells you; "These are the guardians of the temple. Here you must leave all weapons, and other possessions. Only the skiri may be worn into the temple."

Temple Guards: 12 HD lion katanga fighters. Battle stats are not given. If the heroes attack these two the entire valley responds to the traitors with deadly force. This would be a bad decision on the heroes part, signifying the end of the adventure and their deaths.

Once divested of their weapons and other possessions, the heroes are escorted into the temple.

The temple of the lion seems to reach much higher in the air from the inside than it did from the outside. You are led down a wide passageway. The passageway is adorned with statues of great lions, with marks on the pedestal of each statue. "These are some of the greatest heroes of the valley, those who were able to pass the guardian at the gate and return to Malatra to help prepare for the return." Indeed, you recognize one of the statues near the end, it is the lion katanga who gave (PC name) the lion marks of bravery (DM's Note – See encounter one. The name of the lion katanga was In-Twy-Da-May-La, "He Who Greets With Fire" from the adventure "Shadows Of Sin". If there is no one in the party with these marks, use the name Red Eye, or any other name of a PC who has such marks).

Finally you reach the inner temple. Standing there is a lion katanga in nubari form. He is dressed in spotted brown and white robes, the effect being much the same as some of the great spotted lions you have come across on the savannah. "I am Borobar, high priest of the temple of the lion. You have brought the Amaranthus to strengthen the Vizerathu for the coming of the Tamara?"

Borobar: Cleric 20. Spells available, nearly all divine spells. Borobar is proud and haughty. He knows that the time for the Vizerathu to return to Malatra is nearly past, it must be now. But he will question and test the heroes severely first.

Here is where the heroes have their first real problem. They do NOT have the Amaranthus, it was used on Bengoukee to keep him alive after the attack of Kural. Let them explain this to Borobar. His reaction is, to say the least, incredulous.

"You used the Amaranthus for what?"

He asks who and what this Bengoukee is. Let them explain how important Bengoukee is to the jungle. His reaction is not sympathetic.

“You used the Amaranthus to save a hedge wizard? A dabbler in plant magic? What of the Vizerathu, the one hope for Malatra. Who will strengthen and protect her? Are you willing to make the sacrifice?”

If the heroes respond with “We will”, he looks at them with a bit of respect. If they respond with anything else, his answer is ***“Go. The jungle is doomed. We will wait, perhaps in another generation the time may be right, although the chances are grim. Tell your hedge wizard that he has doomed us all.”***

Only by agreeing to make the sacrifice can they continue. If they ask what is the sacrifice, he responds with ***“What does it matter. If you must ask, you are obviously not the heroes we were expecting. Surely you would not volunteer some or all of your life force to save the jungle”***

This gives them a chance to say that they would do such a thing.

If the heroes remember that Bengoukee was no longer using the Amaranthus to keep himself alive and healthy, Borobar looks relieved. ***“Maybe your hedge wizard possesses a bit of wisdom after all. I only hope it is enough. I ask again, would you sacrifice some or all of your life force to protect the spirit of life?”***

Once they agree, they may again ask “What is the sacrifice?” This time Borobar answers. ***“The vizerathu is too weak to survive the return on her own. Someone must agree to bolster her life force with their own. Here, the job is mine. When you return to the bearer of the Amaranthus, I cannot do it. It may fall to you, if the Vizerathu is endangered.”***

When the heroes agree, Borobar leads them to an alcove. ***“Come, I would test your wisdom.”***

He leads you to an alcove where you see a great web woven into the white stone of the wall. Somehow, upon looking at it, you see that it is the story of your life, right up to this point. Key points in your career as a hero of the jungle are highlighted. Somehow you also know that the others are seeing their own past on the stone, while you see your own. Borobar speaks; “ Maybe you are the heroes legend spoke of. Before you is the skein of your lives. Tell me how it plays out. Complete the web, that I may know if you possess the wisdom necessary to fulfill your quest.”

The heroes are expected to answer Of course the correct answer is that they cannot complete the story of their lives, their actions will determine how the skein plays

out. If no one can come up with this, intelligence rolls can be made (DC 20) to come up with the correct answer.

If the heroes instead insist on recounting tales of their future life, Borobar simply shows them where they are wrong. “In this skein you have woven, what happens if we wait until tomorrow to perform the ceremony of the return? Is not your skein entirely false then?”

This gives them another chance to realize that the tale of their life is not yet finished, as long as they live and have control over their actions.

Borobar then leads you to the back of the temple, where through an open door you can see a small hut, perhaps the smallest in the valley. “There lives the Vizerathu, awaiting the time of the return. Go now and face her, for it is her life we must entrust to you.”

Encounter Seven: The Vizerathu.

At first nothing seems unusual or special about this one structure, apart from the fact that literally dozens of lion katanga are seen lingering about. At first glance they appear relaxed and disinterested in your movements. A second look, however, reveals that they are watching you intently. You suddenly get the feeling that for all those you see, there must be many more that you don't see.

The hut itself is as simple a structure as any you have seen in this place: Mud brick walls, thatch roof, wooden door. Then you notice something unusual. The thatch of the roof, normally brown and hard from drying, are green. The branches, clearly cut at some time in the past, are green and leaking sap. Several have, remarkably, sprouted roots and seem to be digging their way into the adobe walls as if for purchase. The wooden door, cut, sectioned, and lashed together as it is, seems to be forming a thick layer of healing sap on its surface. As peer ever more closely you see an even more bizarre sight. The adobe, you have been told, is made from mud and dried grasses. Yet the grasses within the hard wall are sprouting! Blades of grass have pushed their way out of the hard-packed mud and begun to sprout small yellow flowers!

Your guide Borobar sees your wide-eyed amazement and smiles. “Yes. She has been here for quite some time. Though she sleeps to gather her strength, even as a cub the spirit of life breaths through her. You will feel it when you enter. Go. She will answer all the questions she has strength for. The Vizerathu must decide what to do next.”

You open the wooden door to the hut and see that the inner surface of the door is layered with fresh, living bark. The hut, about 3 nubari (20 ft.) across, is lit by 'continual torches'. The floor is covered in a layer of grass and wildflowers that grow thicker as one approaches the center.

Directly in the center of the hut lies a lion cub. From that center, as if from the cub itself, comes an ever-so-slight breeze. The breeze smells of growing greenery, flowers, fruit and rain. The lion cub looks just like every other lion cub you have seen - accept that it sits upon a heavy matting of wildly growing vines and grasses. Five small trees have sprouted nearby and threaten to burst through the roof some 2 nubari (12') high.

The cub seems to be dozing. Without raising its head it opens one eye and looks at you. You hear a voice then, one that seems to come from the air itself, or perhaps from within your mind. It is soft, gentle, feminine, and as undeniable as the call of a mother to her children. 'Come,' the voice says. 'Sit and be welcome. We have much to discuss.'

This is the Vizerathu, the Sprit of Lion, the Spirit of Malatra, the Spirit of Life. It is the reason for many heroes' actions before getting here and will be the motivator for their actions in the future. That is why it is important for the DM to know this material as thoroughly as possible before running the adventure.

The following is an example of possible dialogue, interjected with historical and background information. Players may have a lot of questions about what is happening in the story arch, and the Vizerathu knows many of the answers. She will answer any questions the heroes think to ask.

During this free-form question and answer session the Vizerathu will ask three questions. The question is listed plainly at the beginning of each section, but the sample dialogue below it are possible ways that she might introduce the question less directly. The general answer she is looking for is also noted. Additional comments are found at the end of each section.

The DM may find that, in some parties, one person might guess the answer before everyone else. It is recommended that the DM have a note ready for that person that reads, "You hear Lion say, 'Hush, child. You have answered well. Allow the others time to work it out.'" Since this could happen multiple times, the DM should consider having multiple notes made out in advance.

DM'S NOTE - BOTH QUESTIONS MUST BE ANSWERED BEFORE LION WILL AGREE TO LEAVE THE VALLEY.

Finally, the Vizerathu will offer prophecy.

Introductions

Hero: "You are the Vizerathu, the spirit of the Lion?"

V: "Some call me that. I am what I am. I am the fulfillment of the pact. I am life. I am nothing."

Hero: "How come you say you are nothing?"

V: "I am life. Life is light and energy. It is the sun, which is felt but cannot be touched. It is life which can be experienced but not held. I am the incarnation of all that is and is not. I am nothing."

Hero: "You speak but I hear not your voice. How is this possible?"

V: "I speak from my mind to yours. I can talk aloud, but you could not bear the sound of my voice. With every word I utter there is change upon the world. Each change weakens me. Though I can recover, words spoken keep me from my potential. Too many sounds from my lips and I may cease to be, falling once more back into the circle from which I came."

As the entry at the end of the scenario indicate, every time the Vizerathu speaks there is a spell-like effect. Each effect costs the Vizerathu Strength or Constitution points. The significance of this will become apparent in the encounters to follow.

Question # 1 (For the heroes) - "Who Are You?"

Answer # 1 - "I Am What I Am. I Am Life Focused In My Own Direction. Let My Actions Speak For Me, Even If My Name Is Forgotten."

V: "Who are you?"

Hero: "I am Reesta."

V: "That is a name. Names have power, but they do not tell me who you are. They are only a beginning, as they were IN the beginning. Who are you?"

Hero: "I am a warrior of the shu."

V: "More names. Sounds without meaning. The world began with a word, yet no word since has meant as much. Who are you?"

Hero: "A hero, warrior, explorer. I am a son, daughter. I am a fighter, rogue, witch-doctor."

V: "Again, mere noise. Do your words mean so much to you that you would continue to use them? Do real things spring forth from your lips? How would I know

you if I only heard the noises that you make? Who are you?”

Hero: “I’m not sure I understand.”

V: “Ah, then you would listen as well. For words are a beginning and they have power in the mind. But when the words of who you were are gone, what remains? When you are gone and all that knew you and heard your words are gone, what then? Who are you then? How would I know you?”

Hero: “Perhaps you would know me by what I’ve done.”

V: “Would I then know your name, or only that someone has done them?”

The Vizerathu is looking for signs of a willingness to sacrifice not only ones possessions and security, but ones ego as well. The greatest hero is not the one whose name is spoken aloud. The greatest hero is the hero who sacrificed himself when no one else was there to see or would ever know. Self-sacrifice is not with glory is not as noble as that which is done anonymously. Is the hero only in it for the glory?

Question # 2 - “Whom Do You Serve?”

Answer # 2 - “We Serve Life.”

Hero: “Great Vizerathu! We humble servants are here to take you back to Malatra. Tiger walks the land and you must come to defeat him.”

V: “Humble servants? Servants to whom?”

Hero: “We serve you, great spirit!”

V: “You serve me? In all things? Will you do as I bid you?”

Hero: “Yes, for we are heroes of Malatra.”

V: “What of the cost to yourselves? What if I ask you to sacrifice your life to protect Malatra?”

Hero: “We would do it.”

V: “What if I said that it would be necessary to burn down half the jungle to save the other half? Would you do that?”

Hero: “Yes”.

V: “What of your peoples and tribes. If I said that your entire village, all your kin, must be sacrificed to save Malatra, would you do it?”

Hero: “Uh.....”

V: “If you have not the courage to do what is necessary, then why are you here? You should leave me while I wait for true heroes to come.”

Hero: “If you said that it was necessary, we would do it.”

V: “And what if I told you that they must die by your very hand?!”

Hero: “If that were truly necessary, we would do it.”

V: “So you would follow me through life and death. To protect the jungle you would do whatever was necessary, pay any cost, travel any journey, fight any foe, because I tell you it must be done.”

Hero: “Absolutely.”

V: “And would you make me your God? Would you worship me and obey me in all things? Would you carry out my commands, even if you did not understand them, knowing that you are saving Malatra?”

Hero: “Uh, sure.”

V: “Then answer me this: When you had done all this, when you had sacrificed your flesh and your blood, when you had offered up your kin and the voices of your ancestors, when you had burned down half the jungle - whom would you be saving it for?”

Hero: “Uh, well, I don’t think I want to do that....”

V: “Then I go back to where we started and ask again: Whom do you serve?”

After so many changes to the jungle in the past two years, heroes may be a little hazy about what they are fighting for. Also, the Living Jungle is about myth and mysticism, so the players expect it. For this question, the heroes must simply demonstrate that they have the proper priorities (proper for the mythology of Living Jungle and proper for events in future Living Jungle adventures). Living Jungle is about courage, heroics, and protecting Malatra as a whole. It is not about personal wealth and it is never about being so blindly dedicated to a cause, power or spirit that the true priority - the Circle of Life - is forgotten.

Questions The Heroes May Have

Hero: "Why have we not seen you before now? What do you mean that you are the fulfillment of the pact?"

V: "The Ancients came to Malatra to escape war and to return to what once was. For all their wisdom they had lost their way and walked a path where the circle of life was broken. They sought to find safety and to reconnect with their beliefs and totems of old."

"The pact with the elemental spirits was a way to fulfill both goals. The ancients found powerful spirits of earth, air, fire and water. They had to search for a long time. Even though all four spirits are necessary for life, such mighty spirits are usually intolerant of each other. In many worlds throughout the universe they fight each other endlessly. The ancients found spirits of each element that did not seek to destroy each other. These spirits were interested in coming together to create life, to see if they could equal the power of certain gods that you have never heard of. The ancients offered to make each element a powerful fetish, a 'key' that would give them easy access to Malatra. These keys, if used together, would open doors to the realm of the spirits by closing other doors that had existed in Malatra at that time. The spirits' doors would only open if they were all used together and would only stay open so long as the spirits cooperated with each other. The doors that would be closed led to other places where gods and demons dwell - and where the Tamara lived."

"The pact, began so long ago, was only recently completed. When heroes of today's Malatra brought all the keys together, the spirits doors opened and the Tamara's doors closed, including that of the Blood Bridge. With the four elements come together with the common purpose of creating life, I could finally begin my journey to Malatra."

"In the time of the Ancients I was but a myth from the place they had come from. An old religious notion, almost forgotten. Today, I am that myth reborn. The elements have come together and life begins anew. I am life incarnate."

Hero: "So you are immortal, then! For how could the Tamara kill life incarnate?"

V: "No. Death is a part of life, it is the circle of life. If the Tamara attack me before I am ready and kill me, you have no chance against them. It would take another generation to bring me back to Malatra. In that time, the Tamara would certainly destroy you. After you, they would destroy the entire jungle, for they feed off of life essences. It is how they reproduce. If the jungle is destroyed then the pact is broken and I become mere myth again."

Hero: "So how will you help us defeat the Tamara?"

V: "You have not seen the Tamara in battle yet, so you do not know what they are capable of. The same power that allows them to steal life essence for reproduction also allows them to steal the abilities from other races. They have taken the skills and powers from dozens of other races and use them as their own."

"Even if you learn all about one tamara you have learned little about the rest, for each individual tamara takes what skills and powers he chooses and forever leaves the rest behind. When a tamara reaches maturity - something it can do in but a few weeks if enough life essence was used in its birth - it decides what path it will follow. Some follow the path of Rosh'shok, the Silent Bringer Of Death. Rosh'shok Tamara learn to kill quickly and with a minimum effort. They are assassins of the highest order."

"When I am fully mature and have gathered all the strength that Malatra can offer me, then I can attack the Tamara with my voice. It's sound they will not be able to bear. If I am forced to use my voice against them before I am fully grown, it will likely kill me. I will then not be able to return for a generation."

Since they have passed the tests of the temple, the Vizerathu does not waste time asking if they are willing to make the sacrifice. Instead, when all three questions are answered, he merely says ***"Come, it is time. We must go to the temple, where the ceremony will be completed."*** She rises and slowly leads you back into the temple. ***At the statue of the first lion, she climbs slowly across its claws. "This will bolster me for the return. Now place your hands upon me and think of your homeland. For you are the ties that can lead me to bring our valley home."***

As long as at least one PC does as requested, the ceremony continues.

Now you can notice that dozens of lion katanga line the walls and seats at the edge of the chamber, all waiting with baited breath.

As you place your hands on the Vizerathu, the silence grows palpable. No one is breathing as you hear the Vizerathu utters her first spoken word. It is simply "Return", but it carries the weight of great magic. Pain strikes as you feel the very memories of your home being drained from you. The Vizerathu appears weakened. As the pain continues his countenance grows weaker. The air about you begins to change. Gone is the feeling of insubstantiality that the Dreamlands always bear. When the pain subsides, you all fall to the floor in a heap, your homeland memories returning in a rush.

About you a great roar rises and lion katanga are rushing to help you to your feet.

Borobar moves to the now nearly lifeless vizerathu. Holding onto a medallion in the shape of a lion's face, he touches the vizerathu. Borobar grows visibly weaker as the lion cub grows stronger. The vizerathu no longer looks lifeless; his strength has been returned to him.

DM's note: Borobar just gave up half of his constitution points for a year to save the vizerathu.

Borobar turns to you. "This is the sacrifice I spoke of. If the vizerathu must use his powers, he will be greatly weakened unto death. It may fall to you to save him. All that is required is the touch, the intent, and this medallion". He holds out the lion's head medallion. "Will you take this charge?"

As long as at least one hero accepts, Borobar is satisfied and hands them the medallion.

Toradoc reaches you. "So, it is done. We have returned to Malatra and there is no turning back. Go now, for the Tamara have surely sensed the Return and will be attacking soon. You must be away from here when they do so. For a while, we can hold out, for a while." Borobar agrees "Yes, go, and may your claws be sharp and deadly".

The Vizerathu looks up at you and in your head you again here her motherly voice. "Yes, it is time to go. We must reach the flower of immortality as soon as may be, for now time passes swiftly."

The heroes' weapons and other possessions are returned to them, and they are quickly escorted out of the valley. Two dozen lion katanga in lion form accompany them. When the heroes emerge, read the following:

The entrance to the valley is no longer merely watched. Fifty or more hyena katanga with a pair of veteran kretch await. With a snarl, the lion katanga fall upon them, and battle is joined. Taradoc urges you forward "Go quickly, the entrance to the Trade Way should lie just a bit ahead." And you see Pathfinder stick his head out into the open air, beckon you forward, and duck back as an arrow flies by his head.

It will take three rounds of running for the heroes to reach the entrance to the Trade Way. The lion katanga have opened a passage through the hyenas, and will die to protect it. The heroes will not be attacked, but each round an arrow will fly towards the Vizerathu from each side. Let them interpose if they wish, which means automatic damage from an arrow (d6). After a total of

three rounds, they reach the Trade Way and Pathfinder beckons them onto it. The lion katanga begin fighting a retreating action, withdrawing into the valley. Some six lion katanga lie dead, and twice that many hyena before they are done.

As soon as they enter the Trade Way, the Vizerathu falls asleep. One of the heroes must carry him. His is surprisingly light, weighing no more than 50 pounds. They may trade off if they wish. She can be awoken, but prefers to rest from the ordeal of the Return.

The Great Trade Way has indeed moved, from 20 miles away to just a few hundred yards. Pathfinder has been exerting all his influence, helped by Borobar, and has temporarily brought the Trade Way closer to the Valley.

Encounter Eight: Tantor in Trouble.

Pathfinder leads you along the Great Trade Way. In a few hours you have covered several days of normal travel. Ahead you can see that a great battle between lions, simbara, and the servants of tiger is taking place. In the distance are several figures of darkness, leading the battle. "Come", says Pathfinder, "those are the Warleader and the Spell-Worker Tamara. They may be able to detect us if we linger."

Outside, the battle is terrible. The simbara and the lion katanga with their lion allies are more than a match for the hyena one on one, and at least even with the kretch. But for every warrior on the side of lion there are four for the side of the Tamara. And where the Warleader goes, only death follows. The lions are brave, the lions are fierce, the lions are skilled in battle. The lions are losing.

Heroes may want to stop and aid the battle in some way. Pathfinder advises against this in the strongest way. To leave now would be to sacrifice their life in a needless way. If they ask the Vizerathu she responds with "There are two of them. I am not ready to face such a task. Go if you must, but I cannot, not without the amaranthus flower. I would that you did not, today is not a good day for you to die. Malatra has need of you, for a while still". Then she returns to sleep.

The heroes have no further encounters on the Trade Way. Two days pass and they have reached the edge of the Great Rift. (Note healing does take place for overnight rest.)

Pathfinder leads you to the edge of the Great Trade Way. "I can go no farther, the quest is your now. Get to Bengoukee and the Amaranthus as soon as you can. The greatest hero of the lion katanga is supposed to be waiting. The fact that he is not here is all the more reason to hurry.

The heroes have no choice but to continue on. The Vizerathu continues to sleep. During the day they come upon a pride of lions, all slaughtered. There is no sign that the lions were able to do any damage to their slayer. No blood on the claws or teeth, no footprints to mark the location of the slayer, nothing. The lions were torn apart by some force greater than magic, it would seem.

The heroes may wish to continue traveling throughout the night if they have been impressed with the sense of urgency throughout the whole adventure. Let them travel until very late, when the Vizerathu awakes. **"It is time for you to rest, brave ones. Here we are safe, for a time. You must be ready, for the time will come. Sleep, and I will watch."**

The heroes may also consider using aarakocra or fly spells to have someone go ahead with the Vizerathu. She does not go with them.

The heroes can get some sleep. They can set up their own watch, if they wish. While they do, the Vizerathu can answer any questions that may come up and were not covered in Encounter Seven. Just after dawn, the Vizerathu awakens the heroes. **"Someone comes."**

After all the heroes are awake, they are aware that something very heavy is moving this way.

Awakened in the early dawn, your hearts beat swiftly. Could it be that the Rosh'shok has found you? Your hearts beat easier when you see that it is a noble one, a tantor that approaches. The great beast will surely aid you, for ever have the tantor and the lions been allies. The tantor comes closer, moving into your campground. Closer still, until with a visible effort, he stops. Slowly his mouth opens, and he strangles out the words "Slay me, for I cannot stop."

Tantor, Huge Animal

Hit Dice: 11d8+55 (hp 104)

Initiative: +0

Move: 40 ft.

Armor Class: 15 (-2 size, +7 natural)

Attacks: +16 melee slam, +11 melee stamp, +16 melee gore.

Damage: 2d6+10 slam, 2d6+5 stamp [x2], 2d8+15 gore.

Face/Reach: 10ft by 20 ft/10 ft.

Special Attacks: Trample 2d8+15.

Special Qualities: Scent.

Saves: Fort +12, Ref +7, Will +4.

Abilities: Str 30, Dex 10, Con 21, Int 12, Wis 13, Cha 15.

Skills: Listen +6, Spot +9

Alignment: LG

The tantor spends one more round begging the heroes to slay him. If anyone does attack, he responds by using his trunk to throw them away from the combat (treat as a slam). He does not use his attacks of opportunity based on reach, he is able to hold off from that. After two rounds, if the tantor is still alive, use the following:

The tantor continues to beg you to end his life, but now he is moving directly towards the Vizerathu. (Let the heroes interpose, if they wish). As he charges forward, he reaches out and grabs a small tree, breaking it off with a sharp snap. He tosses it in front of him, to whoever is nearest the Vizerathu. As he towers above the Spirit of Life, he incredibly raises himself up on two legs, pleading "Now, use it. I must be stopped!"

The tree has a jagged edge where it was broken off and will make a good spear if wedged against the tantor's weight. With his last effort, the tantor impales himself on the broken tree. As he dies, he breathes out a simple **"I am free. Thank you"** and dies.

If no hero chooses to use the makeshift spear, the tantor manages to reach it and wedge it to drive it into his own heart. It is the only way he can be stopped from attacking the Vizerathu. He could not kill Lion, but he could force it to speak, thus weakening it measurably.

As the heroes are recovering from this, another being approaches.

Suddenly you are aware of another being that has entered your camp. A large lion katanga, in nubari form, bearing a ceramic battle axe stands among you. He rushes forward to the dead tantor and cries out "What have you done! What have you done? Kila, what have they done to you?" He turns to you and with an angry look on his face cries; "Foul traitors. You have slain a noble beast. Tell why I should not kill you now?"

Let the heroes make what explanations they can. If some of them are wounded, this adds credence to their story. Eventually the Vizerathu speaks up. **"They did only what they had to. This one was taken by the Spell-Maker Tamara, the Karr-Mosh. His life was no longer his own."**

Dorak: Lion Katanga fighter 12th. Dorak is the most skilled of all the lion katanga and will die defending the

Vizerathu (in the next encounter). He insists on a moment of silence for a noble creature, and then urges the party to get moving. *“Come, the Rosh’shok is near. We must go”*.

Encounter Nine: The Tamara strike.

Dorak is a skilled guide; you have traveled for two days with little rest. You have remained ahead of the tamara, although behind you the presence of something dark and evil can be felt. Now you are nearing the edge of the Savannah; in only two days you will reach Bengoukee. As the sun crests the horizon, Dorak stops and sniffs the air. “It is too late, we must find a place to defend the Vizerathu. Come” He leads you into a small cut in the land, where he finds a tiny cave. “Here we must stand, or the jungle falls”. Placing the Vizerathu in the cave, he orders “Someone must guard the way. Do not let the Tamara pass, else we are all dead.”

Let the heroes have as much as four or five rounds to prepare, if they wish. This is the time for the potions, the runestick, whatever they have. Dorak will take extra potions if they are offered. He then changes to lion form, a magnificent specimen. When they are ready, continue.

The heroes are all surprised; they have no chance for detecting Rosh’shok’s approach.

When it happens, there is no warning. One moment you all stand on guard, the next, something dark is among you. With a snarl, Dorak springs to meet the Tamara. Almost in slow motion you can see the tamara, much faster than the lion katanga, spring to meet him. Meet him and go through him. Then the tamara stands there, unharmed, while Dorak looks down at the huge hole in his chest in surprise. With no sound, the greatest hero of the lion katanga falls to the ground, dead.

The heroes must now save vs the Tamara’s Frightful Presence (see below). Roll for initiative. When the Tamara acts, it will ‘Hide In Plain Sight’ (assassin ability – opposed Spot and Hide rolls) and Move Silently toward the Vizerathu.

The Tamara looks only vaguely similar to a Tiger Katanga in biped form. It is nubari-like with, at first glance, strong tiger features. Yet all resemblance to tiger, tiger katanga, or nubari ends there. The tamara’s eyes actually glow green and cold. The arms, face, and shoulders sprout tufts of orange and black hair, but the hide underneath is pitch black with red slashes. Bony ridges underline the

things face, accenting the cruel set of its bony, fang-filled jaw. The tamara’s musculature is lean, long and powerful, almost like that of a snake. Hard carapace plates, like that of an insect, cover its abdomen. As you see it plainly it looks more like the darkest demon than any tiger that has ever walked the jungle.

Tamara (Rosh’shok), Medium Outsider

Hit Dice: 20d8+40 (hp 120).

Initiative: +11 (Improved Initiative, Superior Initiative, Dex)

Speed: 50 ft.

Armor Class: 20 (+5 natural, +5 dex)

Attacks: +14 melee claws, +12 melee bite

Damage: 1d10 + 4 claws [x2], 2d8+2 bite.

Spell Resistance: 30

Damage Reduction: 30/+5.

Special Attacks: Lightning Pounce, Rake 2d8+4.

Special Qualities: Assassin Abilities, Scent.

Saves: Fort +10, Ref +10, Will +10.

Abilities: Str 18, Dex 20, Con 16, Int 19, Wis 19, Cha 16.

Skills: Bluff +10, Hide +25, Listen +10, Move Silently +20, Spot +15.

Feats: Frightful Presence, Great Fortitude, Iron Will, Lightening Pounce, Lightning Reflexes, Multi-Attack, Sneak Attack (+3d6).

Frightful Presence: After every dramatic action (such as slaying the lion katanga or using Lightning Pounce), creatures with fewer HD than the Tamara must make a Will save DC 22 or be shaken for 5d6 rounds (-2 morale penalty on attack rolls, weapon damage rolls, and saves).

Lightning Pounce: The Rosh’shok can pounce once per minute at an incredible rate of speed. This gives him the benefit of a charge attack, with no attacks of opportunity allowed. Rosh’shok always go first in the round when they use this attack, regardless of rolls. Treat as initiative result of 35.

Assassin Skills: The Rosh’shok possesses all the abilities of the assassin prestige class at 10th level. They are not listed, because he will not get to use them after the first round (when he used the special assassin death attack to slay Dorak).

Let the heroes try to attack the tamara. Most of their attacks should be useless, only a few exceptional spell resistance rolls or critical blows should even be able to hurt him. Let every hero have a chance, then move on.

(PC name guarding the cave) *feels a stirring behind him. The Vizerathu is trying to get past.* (Wait for

response. They may try to stop him or not, either way, he pushes past).

Now you hear the Vizerathu speak his second word; "Weakness". The word momentarily stuns you all, but on the Tamara it has a pronounced effect. Gone is the cloud of darkness that seemed to hang over him. In your minds the weakened voice of the Vizerathu speaks "Now, while he is weak, strike".

The effect of the Vizerathu: The vizerathu has used his powers to dispel many of the tamara's special powers. Gone are the spell resistance, the damage reduction, and the lightning pounce. Gone also are all of the assassin special abilities. He retains his armor class, attacks and damage, and his hit points. He will continue to press towards the Vizerathu, who has now passed out, his strength and constitution drained by an effort he is not strong enough to make. The tamara attacks anyone who stands between him and the Vizerathu, ignoring anyone else. This should give them a chance to slay him, hopefully very quickly. Allow other heroes to interpose if someone goes down; this is the time for heroics.

After they slay the tamara:

With a wail and a silence, this tamara passes from the jungle forever. Of immediate concern is the Vizerathu, who appears to no longer be breathing.

The Vizerathu has just weakened itself to a CON of zero. At least one of the heroes must use the medallion that Borobar gave them to save her. At least one constitution point must be given to the vizerathu for it to survive the journey back to Bengoukee. Only if all the heroes do it does she look like she has returned to health. Not full health, but at least enough that she is breathing normally, and sleeping peacefully.

Each hero who makes the sacrifice loses one Constitution point for a year. At the end of that year, they gain back their constitution point plus one more. The certs provided allow for a date to be noted. Until that year is up, the hero is down one Constitution point. At the end of that time, their Con goes up permanently by one (plus they get the one they sacrificed back). No hero may use the medallion more than once.

The Vizerathu is breathing normally again, as you look into the distance, you can see one hand, two hands, a hand of hands of kretch gathered about. Roaring with rage, they prepare to attack. As they do, a whirlwind comes down out of the sky and sweeps them away. The whirlwind moves towards you, dying down to reveal the form of a greater air spirit (elemental). "Come with me, I am to bring you to Bengoukee."

Unless the party objects, the air elemental sweeps them all into the air, and whisks them back to the village of Bagoomba.

Encounter Ten: Bengoukee, for the last time.

With the tamara defeated, you have returned to the village still known as the tribe of Big Chief Bagoomba, although he is another of the losses that tiger has brought to the jungle. Bengoukee is waiting outside his hut, and even in the short time you have been gone, he looks weaker. "Give me the Vizerathu!" he cries.

Wait for the heroes to turn over the lion cub.

Taking the Vizerathu, Bengoukee looks down at it in shock. Then he looks up at you. "Did you then face a tamara? Did he have to speak?" he asks. Upon being told of the Vizerathu's deed, a look of despair crosses his face. "He is dying. Leave me for a night, I will do what I can to save him. Ill this bodes for the jungle, and for all life". He turns and carries the lion cub into his hut.

Heroes who follow him find themselves blocked from his hut. Anyone versed in magic (either divine or arcane), or anyone with the spellcraft skill can tell that Bengoukee is using the personal items given to him at the start of the round to hedge them out of his hut. Attempts to get others to go into the hut will either meet with refusal "Bengoukee knows what he's doing", or it they succeed, in finding that they too are blocked from the hut, for the same reason. "Yes, he asked for something personal of mine, he said it was necessary".

The heroes have no choice but to wait out the night. Healing is available, as is food and drink. The mood of the village is somber, as they await the result of Bengoukee's greatest task. Make sure and have Bay'thol comment; "Don't blame yourselves. I am sure that the part you played was brave and true. Bengoukee is the greatest witch doctor to ever live. If anyone can save the Vizerathu, he can".

Morning:

Morning brings the entire village to Bengoukee's hut. For a while you wait outside the hut, as the sun slowly rises in the sky. Finally someone yells out "What word, Bengoukee?" Only silence greets you. "Are you sure he's in there?" asks someone. "I saw him walking near the edge of the village last night as the moon sank."

No one else moves toward the hut. If the heroes want to enter, they are not stopped. If they prefer to wait, Bay'thol suggests that they should check on him, to see if he's okay.

Upon entering the hut, a horrific sight greets you. The body of the Vizerathu lies dead upon the floor of the hut. He is clawed apart, in a manner similar to that used upon Dorak, the lion katanga, by the Rosh'shok. Of Bengoukee there is no sign.

If the heroes check, they can find Bengoukee's tracks near the edge of the village. They continue into the jungle for a short ways, and then disappear. If they do not check, someone else in the village does, and reports to them.

Epilogue:

With the death of the Vizerathu and the disappearance of Bengoukee, the village is in an uproar. Some are convinced that Bengoukee has taken the spirit of the Vizerathu somewhere safe, to heal and grow. Others say that he was taken by the Tamara, after the Vizerathu was slain. Still others fear that he may have been seduced by the power of the Tamara, and turned his back on the jungle.

One of your foes lies dead, at your hands. But only with the power of the Vizerathu were you able to defeat him and now that is gone. A day for rejoicing, a powerful enemy has been defeated. But also a day for questions. Have you lost your two most powerful allies in this fight? Only time will tell.

The End

Experience Point Summary

To award experience for this adventure, determine how much of the adventure they completed. Then assign the discretionary roleplaying experience award. The roleplaying award should be given for consistent character portrayal and contribution to the fun of the game. You can award different roleplaying amounts to different characters.

Award the total value (story award plus roleplaying) to each character.

Story Award:

For completing this story: 1,800 XP

If they did not complete the adventure, give them a suitable percentage (50-75%) of the award, depending on how far they got.

Discretionary roleplaying award 0-200 xp

Total possible experience 2,000 xp

Treasure Summary

Player characters may keep items from the scenario that are listed on the treasure list below or which meet the following conditions:

1. The item must be non-magical and specifically listed in the text of the adventure (e.g armor on foes). If it is not listed in the text, the characters cannot keep it. Items of this nature can be sold for 50% of book value, or recorded on a log sheet.
2. Animals, followers, monsters, henchmen, and so forth (any living being, basically) may not be kept from a scenario for any reason unless the treasure summary lists the being specifically. It is okay for the player characters to form relationships with NPCs, but these will not be certed and cannot bring material benefit to the character. Contacts (sources of extra information) must be specifically certed.

Encounter One

Keen edged weapon: The heroes may keep one *keen* weapon from those given them at the start of the adventure. All others lose their enchantment.

Encounter Six

Mark of the Sacrifice: The hero loses one Constitution point for a year. The DM should write the date on the cert. At the end of that year, the hero regains the Constitution point. They also receive one extra Constitution point at the end of that year, for a net loss of one for one year, and a net gain of one thereafter.

Encounter Eight:

A ceramic battle axe, carried by Dorak. It is a masterwork battle axe that is unbreakable by any means known to the heroes.

Epilogue:

The heroes can find several spell fetishes These include *see invisibility*, *major image*, *minor creation*, and *feblemind*. No hero may take more than one