

FROM THE GODS OF FIRE MOUNTAIN

A One-Round AD&D® Game
Living Jungle Adventure
For Low-Level Heroes

by Kevin Melka

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This is a standard RPGA Network tournament. A four-hour time block has been set aside for this event. 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 at the top. This makes it easier for the players to keep track of who is playing which character.

The actual playing time will be about three hours. Make sure you use the last 20 to 30 minutes of the event time block to have the players capsule their characters for each other and vote standard RPGA Network voting procedures will be used. Make sure you have finished voting before you collect the players' voting sheets. This way you will not be influenced by their votes and comments. The players are free to use the game rules to learn about equipment and weapons their characters are carrying.

HEROES OF MALATRA LIVING JUNGLE CHARACTER CREATION GUIDELINES

The following are guidelines for creating your own Living Jungle hero and for modifying that hero after playing in official Network tournaments.

You can use the Living Jungle Hero Sheet or make one of your own, as long as it is complete and easy for a judge to read. You are responsible for keeping a copy of your hero and a list of all the items, wealth, and experience points he or she earns during tournament play. You must be able to provide a Treasure Certificate to prove that your hero has earned any special items listed on your Hero Sheet, and you must have a Hero Point Certificate to show that you've earned a Hero Point.

All Living Jungle heroes must fit the AD&D_2nd Edition Game rules and the PC race descriptions in the Monstrous Compendium sheets in this issue. Follow these steps to create your own Living Jungle hero:

1) SELECT A RACE & CLASS

Races Available: Katanga, korobokuru, Nubari (humans), saru, shu, and tam'hi. The katanga are shapechanging animals, korobokuru are dwarfish savages, Nubari are humans, saru are smart apes, shu are hairless halflings, and tam'hi are nature spirits. All of these races are explained in greater detail in the Tribes descriptions and MC sheets.

Classes Available: fighter, ranger, cleric, thief, and wizard. Bards, specialty priests, druids, paladins, and specialty wizards are not available at this time.

Multi-Class heroes are permitted (see below). Keep in mind that it takes longer for these demi-humans to advance, as they must divide experience they earn. Dual-Class heroes are not permitted in the Living Jungle at this time.

Warriors: Living Jungle warriors are virtually unchanged from the generic version, though the lack of powerful armor changes the nature of combat significantly. Living Jungle rangers are identical to the standard version, except for style and trappings.

Wizards: Wizards begin play with any five spells from the following list: *affect normal fires, armor, audible glamour, burning hands, chill touch, comprehend languages* (spoken only), *enlarge, feather fall, friends, jump, light, magic missile, mending, protection from evil, shocking grasp, sleep, spider climb, spook, taunt, ventriloquism, wall of fog*. Spellbooks are unknown in the Living Jungle. Hero wizards gain spells at the end of most (but not all) adventures as part of the scenario's rewards. Living Jungle wizards do not use spell books or material components; instead, they memorize their spells by meditating upon the various fetishes they carry. Each fetish represents a single spell that the hero wizard can memorize. First level wizards begin the game with five fetishes.

Clerics: Priests of the Living Jungle are treated as clerics, except that they have major access to all priest spheres. Because the clerics of the Living Jungle do not worship gods, but the spirits of the jungle, their holy symbols are of all varieties, even within a tribe: rattles, drums, preserved snakes, bones—virtually any totem or fetish imaginable.

Rogues: Thieves are essentially the same as their basic versions, but they cannot use the read languages ability until after written or iconic languages are discovered during the course of the campaign.

2) ASSIGN 75 POINTS

You have 75 points to divide among your hero's Strength, Intelligence, Wisdom, Dexterity, Constitution, and Charisma scores. Scores of 19 can be reached only by spending 10 points beyond the initial 18. A Dexterity of 19, then, requires 28 points. The exception to this rule is in Strength scores. Raising Strength above 18 costs one point for each 10% up to 18/00. Strength scores of 19 cost 29 points.

Except for katanga, all non-human heroes' Ability Scores must range from 6 to 18, with these exceptions:

Korobokuru:	C	12/19	I	3/17
Tam'hi	C	3/17	Ch	12/19
Shu:	S	3/17	D	12/19
Saru:	S	12/19	I	3/17

See the MC sheet for katanga Ability Score ranges. Human heroes' scores must range from 3 to 18. Heroes begin at first level and must meet the minimum statistic scores for their classes. Living Jungle heroes have maximum hit points at first level.

3) CHOOSE AN ALIGNMENT

All Living Jungle heroes must be of neutral or good alignment, but only goodly-aligned heroes may earn or benefit from Hero Points.

4) SELECT PROFICIENCIES

Most proficiencies in the Players Handbook are also available to Living Jungle heroes. Others could become available as the campaign progresses.

At present, no Living Jungle hero may begin play with the following proficiencies: ancient history, armorer, blacksmithing, charioteering, engineering, forgery, gem-cutting, heraldry, languages (ancient), mining, reading/writing, riding (airborne), riding (land-based), seamanship, stonemasonry.

5) SELECT EQUIPMENT

Living Jungle heroes begin with no money. The people of Malatra do not use money, but a bartering system. Magic items are acquired only during tournament play and at convention activities, such as the Council of Tribes. Trading magic items among heroes is welcome, but players must exchange Treasure Certificates to prove the trade.

A player character begins play with one item for each point of Charisma he or she has. Money is not used in the Living Jungle setting, so starting equipment is represented by the gifts heroes have received in past. For example, a hero with a Charisma score of 10 can select 10 items total. Choose all of your items from the following lists of clothing, food, equipment, weapons and armor.

Clothing: robe, belt, loincloth, halter, vest, sandals, shoes (reed), snakeskin cap, toga, tunic, rain cape, woven hemp sash, straw hat, lizardskin leggings.

Food: beer, bread, cheese, eggs, fruit, grain, berry juice, wine, meat, milk, nuts, water, coconut shell full of honey, roots (one week's supply of food and drink counts as two items)

Equipment: arrows (6), barbed darts (6), basket (large or small) berry dye (ink), bone tube, charcoal stick, clay pot, clay jug, cloth, fish net, bone fishhooks (6), pouch (large or small), sack (large or small), torch, water gourd, waterskin, wicker backpack, straw sleeping mat, wooden bracelet, bone earrings, walking stick, wooden bowl, reed flute, bone comb, small drum, leather cup, ornamental necklace, witch doctor foot salve, coconut filled with insect wax, 20 feet of hemp rope, 30 feet of vine rope, sharp cutting stone, fire-starting stick, bone needle with thin hemp thread

Weapons in the Living Jungle setting are usually made of stone, wood, or bone. Metal technology has simply not

appeared on the Malatran plateau (yet), and metal weapons are rare. For the sake of simplicity, however, these inflict the same damage listed in the *Player's Handbook* for steel versions of the same weapons.

During campaign play, heroes could find more exotic weapons, but beginning heroes must choose from this list:

Weapons: Battle axe, blowgun (for barbed darts or thorns*), short bow, club, hand axe, javelin, knife, quarterstaff, sling (stone only), spear.

* Poison thorns are never available to heroes, though non-player character shu tribes are notorious for their use. Sleep poison could become available during an adventure, but only for the duration of that adventure.

Armor is rare in the Living Jungle, but these kinds are available: hide armor (AC 6, weight 30), bone armor [Wise Ones heroes can also wear thatch] (AC 8, weight 15, weight 5 for thatch), and reed armor (AC 9, weight 5) body shields, and medium shields. Other weapons and equipment will be made available during the campaign. Heroes may not begin the campaign with items that are not on this list.

6) DESCRIBE YOUR HERO

Heroes should never be just collections of numbers and abilities; they should have personality, appearance, and history. So before your Living Jungle character is done, you should be sure to fill in the Physical Description, Personality Description, and Tribe Information on your Hero Sheet. If you want more room, simply attach another page to your sheet and write as long a description and background as you like! These can be as sparse or as elaborate as you like, and here are some suggestions:

◆ Characters who have both strengths and weaknesses are much more interesting than characters who have nothing but strong points. Consider giving your character some flaws, like a fear of spiders, an inability to see more than one side of an issue, or even a physical injury, like a missing finger or tooth.

◆ Heroes come from humble beginnings as often as from grand. Consider a character who isn't especially prominent in her tribe, or perhaps one who everyone thought wouldn't go far in life (before the adventuring begins, that is).

◆ Even when playing a non-human character, remember to include human-like personality traits, especially some that you do not possess. If you consider yourself quiet and reserved, you may like trying to play an active and outspoken character.

7) ADVANCING A LEVEL

◆ Heroes should have interesting backgrounds, but be sure not to tell all of your hero's story before she begins adventuring. Let the tournaments be a large part of your hero's story, and update your Hero Sheet to include important or interesting events from those tournaments in your PC's background. Advancing in Level When your Living Jungle character earns sufficient experience to advance a level, be sure to modify your Hero Sheet to reflect the new level.

◆ Add the appropriate number of additional Hit Points. Living Jungle heroes gain hit points based on their hit die type: Hit points for high Constitution scores are added to this. For example, a ranger hero (warrior class) with a 16 Constitution gains 10 hit points per level beyond first. Consult the following table for the additional hit points gained.

◆ A Nubari hero can earn and save more Hero Points at higher levels. For example, second level Nubari heroes can have up to two Hero Points at a time.

◆ Check the *Players Handbook* for additional or improved abilities, such as thief and bard skills.

◆ **Important:** Living Jungle heroes gain a new proficiency slot with every level they attain beyond the first. This advancement is a change from the core AD&D game rules and replaces the usual weapon and non-weapon proficiency advancement. Thus, a fighter hero in the Living Jungle can gain a proficiency (weapon or non-weapon) at second level, and another at third.

8) MULTI-CLASS OPTIONS

Korobokuru: warrior/priest, warrior/thief

Katanga: warrior/wizard, warrior/thief, warrior/priest, wizard/thief

Tam'hi: warrior/wizard, warrior/thief, wizard/thief

Shu: warrior/thief

Saru: warrior/thief

HERO POINTS

Hero Points are a game device for rewarding good-aligned characters for particularly selfless or heroic actions. They affect the outcome of die rolls, but promote role-playing rather than just number crunching.

All good-aligned PCs can earn Hero Points, but only human characters may have more than one Hero Point "saved up" at a time. Earning Hero Points PCs earn Hero Points by acting bravely, selflessly, daringly, and dramatically. Normally, a tournament author will point out several instances in which the PCs can earn Hero Points during the adventure. But sometimes, PCs may act heroically in unan-

ticipated circumstances. In these cases, the judge determines whether a PC has earned a Hero Point; since defining these qualities is difficult, here are some general guidelines about what do not and what do constitute heroic actions:

◆ Heroic actions are not hesitant or calculated. A warrior whose companions must persuade him to fight a local champion to save an NPC from death is not heroic. A wizard who pauses to consider whether his spells will be more effective than weapons against the champion before agreeing to fight him is clever and perhaps even brave, but he is not heroic. Heroism is impulsive, not scheming.

◆ Heroic actions are not performed for personal gain. If two PCs elbow each other out of the way to be the one to earn a Hero Point, then neither receive one: "I will fight the champion." "No, the honor will be mine!" Further, when a PC performs an act which has an obvious reward (fighting the champion to gain his magical spear) no Hero Point is awarded. If the PC expects a reward for his action, then it is not heroic. Heroism is selfless, not selfish.

◆ Heroic actions are not safe and easy. A PC must face and realize she faces a serious threat for an action to be heroic. Thus, a warrior who leaps into a pit of vipers to save a fallen comrade is acting heroically unless she thinks she is immune to the poison or that the vipers are no threat. A rogue who rushes across a vine bridge to save a young boy from an imminent landslide is heroic only if he has a real chance to fall or be caught in the land slide and knows it. Heroic actions are dangerous and difficult.

◆ Heroic actions are not mechanical and bland. If a player simply declares, "Oh, I guess Kalida will face the champion," then the judge shouldn't award a Hero Point. On the other hand, a player who accepts a challenge with real panache is acting heroically: "I, Kalida, son of Harusa the Wise Woman, accept your boastful challenge in defense of all the Nubari tribes!" Heroism is grand and dramatic.

When a judge deems a PC's action worthy of a Hero Point, he or she fills out one of the six Hero Point certificates provided with each tournament and hands it to the player. The PC can use the Hero Point immediately.

Except in special circumstances (noted in tournaments), a PC can earn a only one Hero Point per adventure, which is why only six Hero Point certificates are provided for each tournament. Once they are all awarded, no more are available during the session.

Human PCs can never have more Hero Points than levels of experience. For example, any heroic actions performed by a 3rd level character who already has three Hero Points are still heroic, but they do not earn Hero Points.

Non-human PCs may never have more than one Hero Point at a time; thus, a Saru PC who has earned one Hero Point must spend that Hero Point before being eligible to acquire another. (Note: Some special items and situations may allow a PC to exceed these limits.)

SPENDING HERO POINTS

Hero Points affect rolls which determine the results of a PC's actions, including passive actions like resisting a spell effect. Hero Points do not affect an opponent's rolls. So a PC can spend a Hero Point to raise his own chance to hit an opponent, but the PC can't spend a point to lower the opponent's saving throw or Ability check. A player may use Hero Points in one of three ways: to modify a die before it is thrown, to modify a die after it is thrown, or to re-roll a failed die roll.

◆ Before a die is thrown, a PC may spend a Hero Point to gain a +2/d20 (or +10%/d100) bonus for combat rolls, saving throws, Ability checks, system shock, resurrection survival, or virtually any other d20 or d100 roll during the game. A Nubari PC may spend up to two Hero Points at a time in this manner, gaining a maximum bonus of +4/d20 (+20%/d100) on a roll before the die is thrown.

◆ After a die is thrown, a PC may spend a Hero Point to gain a +1/d20 (or +5%/d100) bonus on those same sorts of rolls. Again, a PC may spend up to two Hero Points in this manner, gaining a maximum bonus of +2/d20 (+10%/d100) on a roll after the die is thrown.

◆ A PC may spend two Hero Points to re-roll any failed d20 or d100 die roll.

Whenever a PC spends a Hero Point, the judge must collect the player's Hero Point certificate and tear it in half. PCs may use Hero Points to benefit the rolls of other good-aligned characters.

Using a Hero Point in this manner is generous, but it is not in itself a heroic action (so the PC doesn't earn another Hero Point for using his own Hero Points to benefit another character).

HERO POINTS AND JUDGE ROLLS

Occasionally, judges may and should roll dice secretly to determine the result of an action. For instance, an NPC wizard casts a charm person spell upon a PC, but the DM makes the saving throw secretly so that the player's aren't sure of the spell's effects. Any time the judge makes a secret roll based on a PC's action, the PC may elect to spend a Hero Point to affect that roll, but the judge still rolls the dice secretly.

PLAYER INTRODUCTION

Malatra, the Living Jungle—a wild and savage land where untamed creatures roam free and humans and demi-humans come together in tribes for protection, mutual survival, and a sense of family. An untold number of tribes cover the lands of the Living Jungle, each located across the known world of the Nubari—the dominate race of humans that populate the land. Some tribes and races live together in harmony, while others have been bitter enemies for generations. This is the world of the Living Jungle.

The rainy season is over, and it is time again for Big Chief Bagoomba's Council of Tribes. This gathering of tribes comes together every year at the beginning of the summer season for tribal trade, tell tales of the year gone by, arrange marriages, conduct tests of skill between warriors, and celebrate the coming season. The Council of Tribes is also a place where wanderers, people of Malatra who do not belong to a tribe, can come to find a home among the Nubari, Korobokuru, Katanga, and even the Shu. Located near the base of Fire Mountain, the Tribe of Big Chief Bagoomba is the largest tribe in the land, with over 500 Nubari and various other races. Despite the presence of the Council of Tribes, the Tribe of Big Chief Bagoomba is a place where someone can find rare and unique items year round. Because it is the time of the Council of Tribes, the best goods in the known world are here for those with things to trade.

For those seeking magic, it too can be found during the gathering of tribes. Big Chief Bagoomba's witch doctor, the ancient korobokuru Bengoukee, is the most powerful wielder of magic known to the Nubari. It is said that those bearing precious gifts for the aged Bengoukee may be fortunate enough to obtain rare spells, ancient artifacts, or guarded knowledge. But first, you must appease the unyielding nature of the witch doctor—something not easily done. Talk of trading and magic aside, the Council of Tribes is also a time of feasts and celebration, all catered by Big Chief Bagoomba.

Bengoukee is not the only one who favors those who bear gifts, and it is well known that cherished offerings brought to Chief Bagoomba usually result in a lavish repast which lasts into the night. The Council of Tribes is very special this year, for the daughter of Big Chief Bagoomba, the fair Vee Jaa, has come to the age of marriage. Suitors from across the land have come to the Council of Tribes seeking the young girl's hand, linking their tribe to the most powerful in Malatra—and it seems the suitors are plenty. Until a bridegroom is chosen Vee Jaa will remain in her hut, under the guard of thirty tribal defenders, until the end of the competition.

Tonight there will be a celebration and a chance for young suitors to prove their bravery to Big Chief

Bagoomba, for it is he the suitor must impress if they are to have a chance at the hand of the secluded Vee Jaa. Any-one wishing to be a suitor to the daughter of Big Chief Bagoomba is invited to the celebration, as is the rest of the council. But be warned, such trials of bravery often end in horrible death.

DM INTRODUCTION

Welcome to the Living Jungle! This is the first of three Living Jungle adventures to premiere at Winter Fantasy '95 exclusively for members of the RPGA Network. Living Jungle events are similar to those of the Living City, as the players create their own characters using guidelines supplied by Network HQ. This is a low-level Living Jungle adventure, and is designed for heroes level 1st-3rd.

If you do not understand the "flavor" of a Living Jungle event as it is explained below, either review material printed (and to be printed) in the POLYHEDRON® Newszine (Issue #102), pick up information from your convention coordinator, or contact Network HQ. And now, on to the story . . .

It has been 20 years since Big Chief Bagoomba claimed control of the largest tribe of Malatra through a strange quirk of fate, and things have been rather peaceful—until now. Many secrets of the Saiyama (the name of the tribe before the rule of Big Chief Bagoomba) died with the tribe's last chief when he and his family was killed by evil caiman two decades ago. Among these secrets was the offering to the gods of Fire Mountain.

Every 30 years the gods of Fire Mountain demand tribute from the Saiyama in return for their permission to live in the lands below. In the eyes of these gods this is a reasonable request, and for the puny Nubari to ignore the request of the gods is unheard of—that is until the rule of Big Chief Bagoomba. The lands of the Living Jungle have been at relative peace since the rule of Big Chief Bagoomba began 20 years ago, and many thought the chief powerful enough to defy the gods of Fire Mountain. In truth, Chief Bagoomba totally forgot the tribute was to be paid this year. With the powerful witch doctor Bengoukee wandering the land for the past few months (returning in time for the Council of Tribes), no one reminded Chief Bagoomba he was to send tribute to the gods of Fire Mountain before the Council of Tribes began. As the gods of the mountain are about to enact their wrath on the Tribe of Big Chief Bagoomba, suitors of Princess Vee Jaa have begun to prepare for the competition for her hand in marriage. If the heroes wish, they too may participate in the competition for the princess' hand, linking their tribe (if they have one) with the most powerful in the Living Jungle.

PART ONE: TESTS

The adventure begins with the First Night Festival, hosted by Big Chief Bagoomba. Other tribes present at the council sponsor similar feasts, but Bagoomba's First Night Festival is by far the biggest and most elaborate of them all. This year's festival is doubly special, as a great contest is being held to win the hand of Chief Bagoomba's daughter, Vee Jaa. Any available male heroes who wishes to participate for the chance to marry Vee Jaa must step forward and proclaim their intentions.

After the adventure has begun, allow the heroes to make preparations for Bagoomba's First Night Festival. Simple things like donning war paint and speaking with other warriors is allowed, and heroes who attempt to gather information learn the following (roll 1d4):

- No one has seen Vee Jaa for the past ten years. Rumor says she was studying magic at a far-away tribe. <True>
- Anyone marrying Vee Jaa will take control of the tribe, as Chief Bagoomba is looking to retire. <False>
- A flock of black ebar birds flew over Vee Jaa's hut at dawn this morning. It is a bad omen of things to come. <True>
- Chief Bagoomba is more powerful than anyone gives him credit. The warrior who marries his daughter will live the good life for the rest of their years. <False>

BAGOOMBA'S SPEECH

Bagoomba's First Night Festival begins with a speech by the chief himself:

Torchlight illuminates the dimming sky throughout the Tribe of Big Chief Bagoomba in preparation for the First Night Festival. Looking across the endless sea of Nubari, and smattering of other races, you think to yourself that you have never seen this many people before in your life. It is by far the largest Council of Tribes in recent memory. Suddenly, a hush falls over the masses as Big Chief Bagoomba stands upon a tree stump to deliver his First Night Festival speech.

"Welcome one and all to the Council of Tribe, in the Year of the Fleeing Ebar." proclaims Bagoomba. The throngs of Nubari cheer wildly at the chief's declaration, then just as quickly calm as he continues his address. "The festival will be different from past years, as tonight I will give the hand of my daughter to the bravest man in the jungle. He who marries my daughter will become part of my

family, my tribe, and my totem. So swears Big Chief Bagoomba!" The gathered masses again raise a cheer you are sure is heard across the jungle—waking every creature of the land.

As the elation of the crowd dies down, Chief Bagoomba concludes his speech, "The time has come for the brave Nubari men of the land to step forward and prove their worthiness before the First Night Festival. Come forth men of the jungle and proclaim yourselves to me and my tribe."

Only Nubari (humans), Katanga (tiger only), and tam'hi men will be allowed to compete for the hand of the fair Vee Jaa. Other races such as Saru, Shu, and Korobokuru would not wish to marry a Nubari woman. Any males of these races that step forward will be ridiculed by others in the crowd. If they insist on stepping forward, an elder of their tribe will come forth and tell them they are disgracing their tribe in the eyes of the land and they should return to their place in the crowd before the shame gets worse.

Several warriors in the crowd step proudly forward to proclaim their intentions in winning the hand of Vee Jaa. Those who step forward state their tribe, lineage, and accomplishments to the father of the young maiden. After several men have come forward Chief Bagoomba declares, "Are there any more brave warriors who seek the hand of my daughter? If there are, step forward now."

Now is the time for the heroes to step forward and proclaim their intentions. Role-playing here is key, as a good speech before those gathered at the First Night Festival will go a long way if any hero is serious about the courtship of the chief's daughter. Even if the heroes are 1st level and just beginning a Living Jungle character, they may still role-play up a storm in an attempt to make themselves look good before the collected masses.

CONTESTS OF BRAVERY

Following the proclamations of heroes interested in the hand of the chief's daughter, the contests of bravery begin. Each of these contests are tests of skill for the heroes. There is also a chance for serious injury here, but none of the heroes should die during the contests (but don't tell them that). If any of the contestants overstep their bounds and hang on the brink of death, the witch doctor Bengoukee will step in and save the injured hero at the last minute.

Heroes not involved in the contest can sit by and watch the festivities. There will be hot and heavy betting going on, and heroes can wager on each of the contests. Since the Living Jungle does not use currency, the heroes must bet their possessions against those of other onlookers. Each item the heroes bet is met with another item from the list of available equipment under the Character Creation Guidelines found in POLYHEDRON Issue #102, or the beginning of this

adventure. The DM must decide whether or not the items offered up for bets are of equal or lesser value. Items which will be offered up for bets against the hero's wager include items from the clothing, food, equipment, or weapons lists. The heroes will not be able to obtain armor, spells, or magic items with these bets.

CONTEST ONE: TEST OF STRENGTH

The first test for heroes involved in the competition is the ability to break rocks by brute force. Each of the heroes will choose a rock from a prepared pile nearby and break it using their hands, feet, or even their head if they so desire. Although many of the rocks have different shapes, there is no difference from one to another.

There are three types of rocks: small, medium, and big. The heroes will be given a small rock first, and will work their way up to the big rock. Use the following formula to determine the if the contesting hero manages to break the rock. One failed roll and the hero fails this contest.

SMALL ROCK

Hero's Strength	d20 Roll Needed
10-13	7 or less
14-16	12 or less
17+	15 or less

MEDIUM ROCK

Hero's Strength	d20 Roll Needed
10-13	5 or less
14-16	9 or less
17+	13 or less

BIG ROCK

Hero's Strength	d20 Roll Needed
10-13	3 or less
14-16	7 or less
17+	11 or less

Heroes with a Strength score less than 10 cannot break the rocks provided. In addition, heroes can gain bonuses and penalties (which they will view others using before their turn) based on the following actions:

Form	Bonus/Penalty
Double-Fisted	+2 bonus
Use of Legs	+1 bonus
Use of Head	-2 penalty

Although the use of two fists and legs makes it easier for the hero to break the rocks, the crowd will not look as favorably on the contestant if they would have used one hand or their head to break the rocks (those who use their head will be met with a resounding cheer from onlookers, whether they break the rock or not).

In addition to breaking rocks, there is a chance for the hero to injure themselves. Each time a hero strikes a rock they must make another d20 roll versus their Strength score. If the hero rolls greater than their Strength they will take 1d2 points of damage to their hands (or feet or head—whatever they used to break the rock).

CONTEST TWO: TEST OF AGILITY

This contest takes place in a 10 foot diameter and 10 foot deep pit dug on the festival grounds. The hero is placed in the pit with their hands tied behind their back for the duration of the test. If the hero's hands become free the test is over and they fail. The hero is placed in the pit with a poisonous snake and must kill the creature using either their feet or teeth. Since it is easier for the hero to kill the cobra with their feet instead of their teeth, those who use their teeth will be deemed braver than those using their feet. Use the following statistics for the snake and the forthcoming combat.

Poisonous Snake: Int Animal; AL N; AC 5; MV 15; HD 2; hp 10; THAC0 19; #AT 1; Dmg 12; SA Poison/save or 1d10 damage; SZ M; ML 9

Form	Penalty/Damage
Legs	-2/1d3 + STR bonus
Teeth*	-4/1d2 + STR bonus

*Damage automatic each round after hit, though the hero must make a Strength check to hold on, snake then attacks with -2 to hit. Called shots receive a -8 penalty. Remember that the witch doctor Bengoukee will step in and save any heroes who are on the brink of death.

CONTEST THREE: TEST OF HONOR

This contest is a test of the hero's honor (or role-playing ability) before Chief Bagoomba and the rest of the Council of Tribes. There is no right or wrong answer to any of the questions, as the hero's racial influence and beliefs should make each answer different. Each of the participating hero will be brought before the witch doctor Bengoukee for their question. Each hero will be judged on the quality of the answer and how they presented it based on their race and tribal creed. This is not a korobokuru boasting contest.

The aged korobokuru will look them straight in the eye (face the player with your best intimidating "evil eye") and ask one of the following questions:

◆ "You are facing overwhelming odds in a battle with many enemies while defending members of your tribe. Do you flee or stand and fight?"

◆ "You find an ancient artifact in the jungle which you know belongs to another in your tribe. What do you do with the artifact?"

◆ "A member of a rival tribe insults you. What do you do?"

◆ "You come across a creature in the jungle that you've never seen before. The beast is large and has the look of a predator. What do you do?"

◆ "A fellow member of your tribe has stolen from you, and you have caught him in the act. What do you do about this theft?"

◆ "A child in your tribe asks you what it takes to be a great warrior. How do you answer the child?"

◆ "Your parents have arranged a marriage for you with a family from another tribe. This marriage will bring your family great wealth and power. However, a warrior from this tribe steps forward and proclaims his love for your future bride. How do you answer this proclamation?"

◆ "Your tribe has been killed by a rival tribe while you were away hunting. How do you answer this action?"

CONTEST FOUR: TEST OF PROWESS

The final contest is a test of skill and combat against a superior foe. Each participating hero faces a warrior who is two levels higher than themselves, and they must defeat them in combat. Both participants use subdual damage against their foe. Violation of this rule results in a fight to the death. Heroes are judges on their skill, how long they last, and if they actually win.

Each of the contestants will face a warrior of Bagoomba's tribe that is not participating in the contest for Vee Jaa. The experience of the hero's opponent will depend on their level.

1ST LEVEL HEROES

Human Warrior: AL N; AC 8; MV 12; F3; hp 20; THAC0 18; #AT 1; Dmg 1-6+1 by spear; SA +1 to hit with spear; SZ M; ML 12; Str 16; Dex 16

2ND LEVEL HEROES

Human Warrior: AL N; AC 7; MV 12; F4; hp 24; THAC0 17; #AT 1; Dmg 1-6+1 by spear; SA +1 to hit with spear; SZ M; ML 12; Str 17; Dex 17

3RD LEVEL HEROES

Human Warrior: AL N; AC 6; MV 12; F5; hp 29; THAC0 16; #AT 3/2; Dmg 1-6+4 by spear; SA +1 to hit with spear; SZ M; ML 12; Str 18 (04); Dex 18

Once this final contest is completed. Big Chief Bagoomba, Bengoukee the witch doctor, and other elders of the tribe will retire to a nearby hut to decide on who receives Vee Jaa's hand in marriage. This will take an hour of game time, and allow the heroes prepare for the Chief's return (go to Part Two).

PART TWO WRATH OF GODS

After an hour of game time Big Chief Bagoomba emerges from the hut to announce the winner of Vee Jaa's hand:

You have awaited the return of Chief Bagoomba with great patience, and many in the crowd have expressed their own picks for the winner of the contest. Then Bagoomba and his council emerge from the nearby hut, and an unnatural hush falls over the crowd as the chief of the largest tribe in the land steps forward.

"My faithful Nubari," shouts Bagoomba, "we have reached a decision on who is most worthy of the hand of my daughter. This warrior will become part of my tribe, linking their family with my own. My daughter Vee Jaa will marry the warrior..."

Suddenly the sky blazes with terrible fire, and the ground around you shakes uncontrollably. People scatter in all directions, as you look up to see a frightening sight—Fire Mountain is erupting! The ground trembles violently for what seems like an eternity, while many huts and other structures around you fall in a fiery blaze beneath spouting fury of Fire Mountain. When it is done, nothing is left unscathed. It is then that you seem a frightful sight—the coming of the gods from Fire Mountain.

Allow the heroes a chance to either hide or rush to protect innocents nearby. If the heroes ask, the figures appear as flaming humanoids that are described in Nubari legend as the servants of the God of Fire Mountain. In reality, they are summoned effreeti doing the work of their master. Once the heroes have had one action, continue with the following:

Amidst the chaos that surrounds you, a bright light suddenly beams from the sky—and spirits from Fire Mountain float gracefully down towards the village. Their bodies bathed in brilliance and the fires of the gods, these servants of the heavens quickly reach the battered village. As they arrive at the remains of the village, you're sure that their booming voices are heard across the land.

"People of the Saiyama," declares the fiery spirit of the mountain, "you have insulted the gods of Fire Mountain with your lack of tribute this year, and insult that will not soon be forgotten. As punishment for your folly, you will

give to us the most precious possession of your chief by the next full moon—or the Saiyama tribe will be no more! Bring this prize to proper place of tribute, else the fires of the mountain will consume all!" As the creatures soar back to the distant peak of Fire Mountain, you stand by in awe of the great power you have just beheld. Surely, Big Chief Bagoomba is in dire distress.

There is much for the heroes to do should they wish to be involved. Many people lie about injured because of the terrible earthquake, suffering contusions, awful burns, or buried beneath rubble. Any heroes with healing skills will be put to work by Bengoukee, while others will be asked to help find the those who are injured. Before asking for help from the heroes, allow them to step forward first. After the had a few minutes to declare their actions, read the following:

The village of Chief Bagoomba is in shambles, and the Council of Tribes lies in ruin. As you help those around you recover from the wrath of the gods, you can hear the crackly voice of the witch doctor Bengoukee across the way.

"You half-witted buffoon," shouts the Korobokuru, "you are telling me that you forgot to send the tribute! Do you realize what you have done? The furor of the Gods of Fire Mountain is something that should not be forgotten! Did you hear what they said, they wish your most prize possession. Are you going to take the staff to the top of the mountain or will you find a brave warrior to?"

What the witch doctor has just said to the chief is true—he must either sacrifice the tribe's most powerful artifact or the life of his daughter Vee Jaa to the gods. As the heroes watch the chief he will think on the matter for a few seconds, then turn to the crowd and address the survivors.

"My friends," says Bagoomba with his head held low, "it seems as if my forgetfulness has brought harm to my cherished tribe. To make up for my foolishness, I will give up my greatest possession to atone. To the Gods of Fire Mountain I will give an ancient artifact of the Nubari—the sacred staff. Should you accomplish this task for my tribe, I will reward you with many hollowed treasure—including a chance to win my daughter's hand in marriage. Who will step forward to take my offering to the top of Fire Mountain?"

This is a cue for one or more of the heroes who were participating in the contest to step forward and take Bagoomba up on his offer. None of the other warriors present will be brave enough to step forward, and it is up to the heroes to accomplish this mission. If no heroes were involved in the contest, then Bagoomba will offer up a great reward to any-

one who will accomplish this feat for his tribe. If the heroes do not step forward here, the adventure is over.

Once a contestant has stepped forward, the chief will call for others to accompany the warrior(s) on the quest. This is the cue for other heroes to become involved in the adventure. The heroes have a chance to earn extra experience here if they role-play this for all it's worth. Stepping forward and boldly saying, "I will go to Fire Mountain, giving my life for Chief Bagoomba and the good of the jungle!" is better than, "I'll do it."

Once all of the heroes are involved in the adventure, Bengoukee tells them what they need to do to appease the Gods of Fire Mountain.

You have been brave in volunteering for the journey to Fire Mountain, and those present at the Council of Tribes have been giving you looks of wonder—and insanity—since your proclamation. You are then escorted by warriors of Chief Bagoomba to a private hut where you can get a full night's sleep. In the morning, you will leave for Fire Mountain.

Allow the heroes to study spells and prepare for their journey. In the morning a contingent of warriors will come for the heroes and lead them to a meeting with Bengoukee.

You are brought before the most powerful caster of spells this morning, the witch doctor Bengoukee. In one hand the ancient korobokuru holds his own gnarled old staff, and in the other a large object. Closer inspection shows it to be a weapon of some sort constructed entirely of the sacred ceramic of the ancients. Without a doubt this is the greatest treasure you have ever seen.

"Welcome brave one," greets the witch doctor, "I hold in my hands the greatest treasure of the Saiyama—the sacred staff. This weapon is a treasure of the Saiyama passed down from father to son since the time of the ancient Nubari. It is priceless. This is our offering to the God of Fire Mountain for Bagoomba's foolishness.

"The sacred staff should be taken to the plateau near the top of Fire Mountain, where you will await the gods. Give them the artifact and beg the forgiveness of the Saiyama. Do not disgrace us, for if you do and survive the wrath of the fire spirits, you will have to face me!"

Bengoukee will answer questions posed by the heroes based on information in his adventure and what is listed below:

◆ The plateau is two days travel from the village. The heroes will travel through forested terrain, then must climb to the plateau.

◆ The fire spirits are servants of the gods, and are not to be trifled with. They will destroy the heroes for the smallest offense.

◆ If asked for some sort of aid during their quest, Bengoukee will give each hero a fresh gourd of *healing draught*, which will heal 1d6 points of damage when drunk. However, this draught's potency will only last for 48 hours and will be useless afterwards.

◆ Do not delay in your travels. Give the tribute then return directly to the village, else many innocents will suffer.

◆ It is sacrilege for the heroes to use the *sacred staff*. It is meant only for the greatest of Nubari champions, and is not meant for the party. Using the staff as a weapon breaks an ancient taboo and will *curse* the offending hero (no saving throw). Those cursed will have a tattoo of a skull and an ebar bird on their forehead.

This tattoo is magical and cannot be removed by the heroes. Any attempt to hide the brand will cause the hero great pain until it is again uncovered. Anyone such branded will never receive the aid of any witch doctor across the Living Jungle. This tattoo can only be removed by Bengoukee, but only after the hero has performed some great service (reward for this adventure can be forfeited to remove the curse).

THE SACRED STAFF

This artifact of the Nubari was brought with the ancients from the stars beyond Abeir-Toril. The weapon is considered a *glaiive* +4 for purposes of combat (length and damage), and is crafted of the rare ceramic created by the ancients in place of metal. In truth, the item is nothing more than a gardening rack used by ancient Nubari to tend to their crops—but it also made for an excellent weapon. The heroes should not break taboo and use the staff at any time.

PART THREE THE JOURNEY

You begin your journey to Fire Mountain shortly after receiving the artifact and directions from Bengoukee. It is a dangerous quest you're about to undertake, one that could easily lead to your deaths.

There will be two encounters during the journey—one with a group of leopards and a pair of monkey katanga, and one with a band of korobokuru headed for the Council of Tribes.

PREDATOR & PREY

The heroes must travel through a dense valley surrounding the Tribe of Big Chief Bagoomba on their way to the plateau on Fire Mountain. This terrain is hilly and thick with vegetation. After the heroes have traveled for several hours read the following:

As you travel through the dense underbrush, the sounds of the jungle are apparent all around you. Suddenly, from out of the trees two monkeys spring forth and douse all of you with the horrible smelling juice of the mot berries. The prank was so quick and expertly done that you had no chance to prevent it. Before you have a chance to react the monkeys are several feet from you, heading for a nearby patch of tall grass. As they enter the grass the monkeys shift into biped form, revealing their katanga nature. The katanga laugh wildly as they duck into the grass. However, the encounter is not over.

Covered with the putrid mot juice, and deciding whether you should go after the pranksters, you notice movement on the other side of the clearing. Three cats, possibly leopard katanga, jump down from their tree top perches in the direction of the monkeys who appear unaware of their presence.

There are several possible outcomes for this encounter. Someone could argue that this is the jungle and it is survival of the fittest—letting the monkey katanga fend for themselves. However, the more probable argument is to help the monkeys against the evil katanga.

If the heroes decide to help the monkey katanga, use DM Map #1 for details on the position of the three leopard katanga and their prey at the beginning of the first round. The grass through this field varies between six and seven feet in height, and once any of the heroes enter they can only see 10 feet (one hex) in any direction. The leopard katanga can move four hexes per round (movement 15), the monkey katanga in biped form can move two hexes per round (movement 12), and the heroes can move through the grass depending on their own movement (6 moves half a hex, 9 moves two and a half hexes, greater than 15 moves five hexes).

The monkey katanga are not aware of the leopards presence, and are focused only on reaching the trees at the other end of the field. The leopard katanga will not be aware of the heroes at first, but if any of them come within four hexes of the leopards they will jump up above the level of the grass to see who has entered the fray. If at any time the leopards feel that they are outnumbered or outmatched, they will use their leaping ability and reach the trees and escape the conflict.

If any of the heroes come into contact with the leopard katanga, they may attempt to parley with them in an effort

to avoid an all-out melee. If a parley comes to pass, the leopards will shift to biped form to converse with the heroes. The leopards state that the monkeys are their kill, and the heroes are interfering with their hunt. If the heroes stand firm, an individual katanga will challenge a hero to a death dual for interfering with his prey. Win or lose, remaining leopard katanga will withdraw.

If the heroes decide to overlook the possibility of discussion, the katanga will gladly kill them in place of the monkeys. If any of the heroes are slain in the rescue attempt, the leopard katanga will attempt to drag the body into the nearby jungle to feed.

The shapeshifting cats gain an additional +2 to their surprise roll (for a total of +5) due to their stealth in the tall grass. The leopard katanga prefer to fight in animal form.

If the heroes decide not to save the monkeys, the leopard katanga will kill them two rounds later.

Leopard Katanga (3): Int Average; AL CE; AC 7; MV 15; HD 3; hp 17, 19, 22; THAC0 17; #AT 3; Dmg 1d3/1d3/1d6; SD Surprise; SZ M; ML 14

Jonda & Vook—Monkey Katanga: Int Average; AL CG; AC 8/6; MV 12/15 in trees; HD 2; hp 13, 14; THAC0 19; #AT 1; Dmg 1d3 (biped) or 1d2 (animal); SD 80% climbing; SZ M; ML 8

Should the heroes examine the trees where the leopard katanga were perched they will find: four bracelets carved from ivory, two uncut diamonds, and a finely crafted bone dagger.

If the leopard katanga are killed by the heroes, the monkey katanga will be wary of the prowess of the party and try to disappear into the jungle. If some or all of the leopards retreat into the brush, surviving monkeys beg for the heroes to protect them. They apologize profusely for the prank, but insist that it was nothing but an initiation ritual common among all monkey katanga (which is true). If the heroes refuse to let them into the party for protection, they just follow the heroes at a distance of 10-20 feet so as not to be too far from their "protection" should the leopards return. They would rather brave the hazards of Fire Mountain than become the prey of the leopards. Not liking the mountains, the monkeys will leave as the heroes begin Part Three.

The DM should role-play the monkeys as curious, pesky creatures that have their nose in everything others do. Should there be another monkey katanga in the party, they attempt to get that hero to help them pull further (harmless) pranks on the rest of the group.

POSSIBLE HERO POINT AWARDS

This encounter with the leopard katanga is also an opportunity for one or more of the heroes to earn a Hero Point.

Anyone who goes toe-to-toe with one of the leopard katanga deep within the tall grass (the leopard's home ground) may earn a Hero Point if he or she proclaim to be protecting the monkeys regardless of their actions against the party. Simply going into the grass to save the monkey's from the leopards is not enough, the heroes must state (in an heroic, role-playing tone) they are saving the monkeys because it is the right thing to do (or something to that effect).

KOROBOKURU BAND

As the heroes reach the base of the mountain, several miles from their encounter with the leopard katanga, they will come into contact with a band of korobokuru on their way to the Council of Tribes. The time of this encounter is close to sunset, and the party must concern themselves with a place to spend the night as well.

Unless the heroes have taken extra precautions in their approach to the mountain (such as an advanced scout), both the heroes and the korobokuru band come into contact with each other at roughly the same time. There are five korobokuru warriors in this band, and one cleric who is very badly wounded. The korobokuru cleric was wounded during the eruption of Fire Mountain when he was struck in the head by a falling rock. Since that time the cleric has been unconscious. Given that he was the only one who knew how to get to the Council of Tribes, the band has been wandering the wilderness for the past 12 hours.

As the heroes approach, the korobokuru take up a defensive stance. If more than two saru are in the group, the korobokuru will be wary of the party, and any suspicious moves by the heroes results in the band's attack unless a Charisma check is made by a non-saru hero.

The korobokuru are proud warriors, and will not except "charity" from the heroes unless it comes from a member of their own race. They will not admit to being lost, or beg for the party to heal their leader—and they will definitely not except charity from any saru heroes.

If a hero cast a *cure light wounds* spell (or similar healing measures) on the korobokuru cleric, he will recover from his injury and awaken. The cleric, possessing more wisdom than his fellow tribesmen, will thank the heroes for their help and invite them to camp with them this evening. However, if there are more than two saru present the cleric suggests that they go their separate ways, since he does not trust the actions of his fellow kinsmen when it comes to the presence of saru. The cleric's name is Dun'ann, and his tribesmen are Roog, Cobbu, Funta, Ti, and Mooja.

Korobokuru Warriors (5): Int Average; AL N; AC 9; MV 6; F3; hp 17 each; THAC0 18; #AT 1; Dmg 1-6+1 by club; SA +1 to hit with club; SD +3 to saves; SZ M; ML 13; Str 16; Dex 15

Korobokuru Cleric: Int Very; AL LN; AC 10; MV 6; P4; hp 18 (currently 0); THAC0 18; #AT 1; Dmg 1-6 by club; SA spells, +1 to hit with club; SD +3 to saves; SZ M; ML 14; Wis 17

Spells: 1st level—*cure light wounds* x3, *entangle*, *pass without trace*; 2nd level—*dust devil*, *obscurement*, *speak w/animals*, *warp wood*

If the heroes spend the evening with the korobokuru band (following the curing of the cleric), the jungle dwarves break out some of the trading material they're bringing to the Council of Tribes—a large gourd of korobokuru mead. Following a meal and some of the dwarves' mead, the korobokuru will engage the hero's in a boasting contest.

As part of the korobokuru culture, boasting is a way for the dwarves to tell tall tales of their exploits—or even flat out lies—in an effort to win a contest of wits with others. For this evening's boast, the korobokuru Mooja steps forward for the dwarves, and the hero's must choose their own boaster. To refuse the korobokuru here would be a grave insult, one that results in the dwarves packing up and leaving in a huff.

MOOJA'S BOAST

"I am a master hunter of the Katimaya tribe, greatest korobokuru clan in all of Malatra. One day, in the midst of the rainy season, my party became lost in a terrible storm. As I tried to rescue my fellow hunters from the ravages of the storm, a monstrous lizard emerged from the jungle - and swallowed my brother whole!

In a fit of rage I threw myself at the creature—armed only with two bone knives. As the beast finished its repast of my kinsmen, it turned to me with a cold gleam in its eye and wet blood still on its lips. Before it could make a meal of another of my tribesmen, or myself, I leapt upon the creature's back and plunged my daggers into each of its eyes! The beast thrashed about wildly, and in its death throws killed another two members of my party. But I held on, driving the daggers deeper into its eyes until the creature fell. As I looked to the carnage around me, the rains flowed from the heavens as if the god wept—saddened that I had slain such a magnificent beast!"

After Mooja's boast it is the heroes chance. The korobokuru insists that only one of the heroes participate in the contest, though others may bring forth their boast following the contest. After the hero tells their boast, the participating hero must roll against their Charisma score. The roll is modified by +2 if the hero is a korobokuru. Mooja's roll will be "10."

For example, if a hero with a Charisma score of 14 rolls a "10", their result would be 4 (14-10=4). Mooja's roll (for the purposes of this boast) will be a "10", and he would be

the winner since his result would be 5 (15-10=5). The winner of the contest (pending die rolls) is judged by the cleric Dun'ann.

In addition, the DM may modify the hero's roll based on the following conditions:

Hero is of the same tribe as Mooja:	-1
Hero is a saru:	-4
Boast degrades a saru:	+2
Hero is a warrior class:	+1
Exceptional Role-Playing:	+1/+3

If the heroes participate with the korobokuru in good faith, win or lose they will break open another gourd of mead and celebrate late into the evening. Given the recent eruption of Fire Mountain, there is no encounters this night. Despite what the heroes may have told the korobokuru about the Council of Tribes, the dwarves strike out in that direction in the morning.

If the heroes wish to trade with the korobokuru for some of their mead, it will carry a high price. A hero must trade four normal items off of their equipment list for one small gourd or mead. Or, if they have other treasure, the DM may make some other deal as long as the heroes do not come out ahead.

PART THREE

FIRE MOUNTAIN

This final section of the adventure details the heroes ascent of Fire Mountain. There are two portions to this section - the actual climb up the side of the mountain, and the confrontation with the gods of the mountain. If there is less than 30 minutes remaining in the time slot, the DM can skip over the climbing portion of the section and move on to the confrontation.

CLIMBING FIRE MOUNTAIN

After several hours of travel the day after the encounter with the korobokuru, read the following:

Your second day of travel greets you with a cloudless sky and a clear path—a suspicious omen considering you may lose your life today on Fire Mountain. Finally the jungle is behind you, and the slopes of the mountain loom ahead. Although not impassable, the climb is surely a difficult one. The recent earthquake has loosened many rocks along the path, and the going is extremely difficult—but not impossible.

Bengoukee's directions hold true, and you figure to reach the godly plateau soon. Your hopes of climbing the mountain safely shortly fade, as a terrible heat can be felt from just ahead. Following the path around a cluster of

boulders, the heat becomes nearly unbearable as you behold a stream of fiery lava blocking your path. The nectar of the gods flows the length of the path for several feet, blocking all access to the plateau from this direction. Even the most nimble of you cannot hope to leap across this expanse of blazing rock. Another way to the plateau must be found.

Even katanga in the party, with their ability to leap in animal form, can reach the far side of the lava flow. Since turning back is not (should not) be an option for the heroes, they must find another way around. If the party combs the area for another path up the mountain, they will be able to find an alternate, but more dangerous, path to the plateau.

You have found another path to the plateau above, but it looks to be a difficult one. Loose rock is apparent on this proposed climb, as well as a steep angle of ascent to safer footing. Glancing around, there appear to be no other path up the mountain.

Unless the heroes have a climbing skill, there is a base 40% chance before modifiers to climb up the new path. The distance to more secure footing is 20 feet, and this will require two checks on the heroes part. The following is a list of bonus and penalties which are to be applied to percentile rolls.

Condition	Penalty/Bonus
Saru	-40%
Monkey Katanga (animal/biped form)	-20%
Pangolin Katanga (animal/biped form)	-30%
Shu	-10%
Korobokuru	+20%
Mountaineering	+40%
Use of Rope	+15%

If either of the two climbing checks are missed, the hero is allowed a chance to grab onto an outcropping of rock to stop themselves from falling. This roll is a Dexterity check, and if the check is made the hero does not fall. If the hero misses the check, they will take 1d6 for falling on the first check and 2d6+1 for falling on the second check. If the hero misses a climbing check and then makes a Dexterity check, they must make the climbing check once again to finish that 10 foot ascent.

THE GOD OF FIRE MOUNTAIN

After bypassing the lava flow, it is only a short journey for the heroes to reach the sacred plateau. Tell the party they see the plateau in the distance, and once they reach the ridge read the following:

FROM THE GODS OF FIRE MOUNTAIN

The climb was hard and long, but you've finally reached the hallowed plateau where you will await the coming of the gods of Fire Mountain. You remember Bengoukee telling you that not since the time of his great-great-grandfather has a Malatran seen the great protectors of land. You also remember the witch doctor's warning about offending the gods, and the thought of facing either the wrath of the gods or the gnarled Bengoukee is not appealing to you.

Let the heroes sweat it out on the plateau for a few minutes, emphasizing the distance from the ground and the heat from the now active volcano. After a few minutes continue with the following:

You stand in anticipation for many minutes with the wind blowing across your brow, wondering if your journey was for naught. As thoughts of doubt fill your mind intense brightness fills the sky all around you, and your hands instinctively cover your eyes in an effort to protect your sight. As the light begins to dim and your sight returns, you see a chilling sight before you.

Standing above you in a pillar of towering flame is the radiant god of Fire Mountain. You view this icon of power through squinting eyes, as his bronze skin and flaming frame cast both brilliance and heat down upon you. The god of the mountain looks down on you from his grand height, much as you look upon a lowly fly, and say, "Is this how you revere the great gods of Fire Mountain. On your knees before me insignificant mortal, before I burn the flesh from your very bones!"

The creature before the heroes is an ancient efreeti who long ago escaped the bonds of the Elemental Plane of Fire, and live on the Prime Material in the heart of Fire Mountain. When the ancient Nubari came to Abeir-Toril they made a pact with this efreeti for the right to live their lives on the plateau below the mountain. Since the Nubari were not invading the mountain home of the efreeti, he agreed to the pact as long as the Saiyama family (leaders of the ancient Nubari) paid tribute once every thirty years. This pact has gone unbroken for thousands of years, until the blunder of Big Chief Bagoomba.

If the heroes do not immediately bow and pay homage before the powerful god of Fire Mountain, the efreeti will incinerate them where they stand (with either a wall of fire or produce flame). This efreeti is ancient and extremely powerful, and there is nothing the hero can do to harm the creature. He will stand for nothing less than total reverence, else they will face their deaths. If the heroes bow before the ancient efreeti, continue with the following:

As you bow before the great god of Fire Mountain, his booming voice rings out once again, "The new chief of the Saiyama chose the Nubari artifact over his daughter, eh?

Perhaps there is hope for the buffoon yet. Tell the latest chief of the Saiyama that the god of Fire Mountain will be watching him. Now begone from my home, and remember that I have allowed you and the rest of the jungle to live this day."

Another brilliant flash of heat and light fill the air, and when your sight returns both the god and the ancient staff of the Nubari are gone.

There is nothing left for the heroes to do but to return to the tribe of Chief Bagoomba and report to the witch doctor Bengoukee. If the heroes search the area, all they find are scorched footprints (over two feet long) in solid rock.

As the heroes make their way down the side of Fire Mountain they notice that smoke has ceased to rise from the mountain peak, and the lava flows has discontinued and begun to harden. It appears that the heroes were successful.

CONCLUSION

As the heroes walk into the village read the following:

Your return trip is uneventful, and you soon find yourselves back at the Council of Tribes. Members of the tribe still appears to be recovering from the terrible shaking of the earth, and many are in the process of rebuilding when you enter the village grounds. As soon as you are seen a cry goes up across the tribe, and the form of Bengoukee appears out of no where seconds later. The powerful witch doctor hobbles towards you with a look that could melt a rock and says, "Well?"

The witch doctor will wait for the heroes to tell their story, and the DM should pay attention to how it is presented. If the heroes go out of the way to role-play an outrageous story they earn the admiration of the tribe (and earn extra experience). Following the hero's report to Bengoukee, Chief Bagoomba will come forward and reward the party for their bravery.

"It is good to see you've returned from Fire Mountain my friends. Truly you are a brave band of heroes." proclaims Chief Bagoomba to you and to the villagers gathered around. "Tonight we will have a great feast, and there I will announce formally announce that the hand of my daughter shall go to a warrior other than yourselves. Though you do a great service for me this day, it seems my daughter wishes to pick her own husband. With four wives, I should have excepted this. No matter.

"In the meantime," continues the chief, "I will reward each of you for your courage with precious gifts, for you have done my tribe a great service this day."

Only one hero at the WINTER FANTASY Convention will be able to walk away with the hand of Vee Jaa. The bravest hero that participated in the Contests of Bravery will be eligible, and at the awards ceremony a name will be drawn from all of the top contestants to see who can claim the right to have Big Chief Bagoomba as a father-in-law. Information on who received the hand of Vee Jaa will be presented in an upcoming issue of POLYHEDRON.

In addition, Bagoomba will offer up the following treasures to the hero. Each hero may pick one item from the list of treasure.

- Spell Fetishes for the following spells (only one for each wizard hero): *stinking cloud*, *shield*, *spider climb*, *scare*, and *grease*.
- A concoction of *second sight* supplied by Bengoukee.
- A finely crafted stone ax with polished wood from a willow tree for a handle. A carving of a willow atop a mountain is on the base of the handle (treat as a +1 weapon to hit, non-magical)
- A mahogany walking staff adorned with a spherical piece of jade.
- A large shard of volcanic glass (functions as a magnifying glass, non-magical).
- Tooth of the Tiger. A tooth from the ancient sabertooth tiger, which is believed to be extinct (functions as a dagger, non-magical, with a +1 to hit and damage bonus).
- Whistle sling: This item is swung in a circular motion above the wielder's head, causing a high pitched whistling noise. This screeching sound scares off small creatures of the jungle and can be heard from up to one-mile away.

HERE ENDS FROM THE GODS OF FIRE MOUNTAIN

FROM THE GODS OF FIRE MOUNTAIN

EXPERIENCE POINT SUMMARY

Asking question before the Contest of Bravery	50
Participating in the Contest of Bravery	100
OR	
Betting on the outcome of one or more contests	100
Stepping forward and offering to help following the earthquake	100
Bolding stepping forward and offering to go on the quest for Chief Bagoomba (experience awarded for excellent role-playing only, must be <u>very</u> convincing)	150
Saving the monkey katanga despite their prank	300
Winning the boasting contest	100
Bypassing the lava flow	100
Not offending the god of Fire Mountain	100
Not using the sacred staff of the Nubari	200
Total Possible Experience	1,200

TREASURE SUMMARY

Normal Items (no treasure certificate required): any item gained while betting on the Contests of Bravery.

SPECIAL ITEMS (certificate required)

- Four bracelets carved from ivory
- Two uncut diamonds
- Finely crafted bone dagger

SUCCESSFUL MISSION AWARDS

- Spell Fetishes for the following spells (only one for each wizard hero): *stinking cloud*, *shield*, *spider climb*, *scare*, *grease*.
- A concoction of *second sight* supplied by Bengoukee.
- A finely crafted stone ax with polished wood from a willow tree for a handle. A carving of a willow atop a mountain is on the base of the handle (treat as a +1 weapon to hit, non-magical)
- A mahogany walking staff adorned with a carved piece of jade.
- A large shard of volcanic glass (functions as a magnifying glass, non-magical).
- Tooth of the Tiger. A tooth from the ancient sabertooth tiger, which is believed to be extinct (functions as a dagger, non-magical, with a +1 to hit and damage bonus).
- Whistle sling: This item is swung in a circular motion above the wielder's head, causing a high pitched whistling noise. This screeching sound scares off small creatures of the jungle and can be heard from up to one-mile away.

