

Spirit of Ash

A 1-Round AD&D Living Jungle Tournament for
High-Level Heroes

by Gregory A. Dreher

A part of the lands that the Huroola hunt has turned gray and lifeless. Grasses have dried and crumbled into ash, yet no one has seen drought or fire. What could have caused this destruction? To reverse it and bring life back to this ash, you must brave the lifeless Yaku Plains and recover the Seed of Life. A Living Jungle adventure for high-level heroes.

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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 himself or herself. The tag should have the player's name at the bottom, and the character's name, race, and sex 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 describe their characters for one another and vote. The standard RPGA Network voting procedures will be used. Complete the Judge's Summary before you collect the players' scoring sheets. This way, you will not be influenced by their ratings and comments.

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

A note about the text: Some of the text in this module 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.

ADVENTURE SUMMARY

Bengoukee summons the heroes to his hut. He informs the PCs that the lands in which the Huroola hunt have become gray and lifeless. Grasses have dried and crumbled into ash. He asks the heroes to speak to Harano, a speaker of the Huroola tribe. Bengoukee gives the heroes a gourd of sacred water. He says it is time to seek the Seed of Life, which, when planted with the sacred water, will grow even in the lifeless ash. The Seed of Life is said to fall from the tallest tree in the jungle once each generation, and, if planted with the sacred water, will thrive through any drought, monsoon, fire, or disaster. Bengoukee senses that someone, unknown to him, has already found it, but he cannot say whom. Maybe the Huroola speaker knows.

Near the Huroola lands, the party encounters a male tiger katanga (biped) training two Nubari boys in the use of the spear. He is an able warrior, and is easily able to parry both boys' strikes. The boys' bodies are striped with mud, and they wear masks with a tiger design. If asked why he is training them, the katanga will tell the heroes his sad "Tale of the Lost Cub." The two boys are Huroola. As far as their tribe knows, they're out setting traps. They are loath to speak to the party, and absolutely will not if there are Huroola PCs present. The two boys might be recognized if a Huroola PC looks at them closely.

The heroes meet with Harano, a male speaker of the Huroola, a shaman. He will tell the party that the ash appeared in the Huroola hunting grounds when a young Huroola woman broke taboo and entered the Yaku Plains. The woman is in the village, having spent the day drawing water from the river as punishment. The speaker can make a foul-smelling ointment that will protect those who enter the Yaku Plains, but he requires a root that must be traded from the Kuamu to the southwest.

One of the speakers believes that the mightiest Huroola warriors should enter the new area of ash, for she has felt sinister spirits at work there. Wiser heads have encouraged all to wait, for fear of again breaking the taboo and making matters worse.

The woman who broke taboo, Pathina, can be found in the village. She is a young shaman, and she saw a vision of a wizened jungle tam'hi collapsing in the ash, dropping a small pouch and a gourd, which broke. The water sizzled when it hit the ash. She saw no more, but could sense his location, to the northwest. She tried making the trip, but the coughing sickness overcame her, and she was forced to retreat.

Also in the village, the PCs can see two boys being berated for failing to snare any food. These are the two boys from before, cleaned up and without their masks.

Near the river, a young girl is struggling with the raft she is making.

A Zantira traveler will want to talk to the heroes, but she is not what she seems!

The Kuamu trader Tu'ifu will eagerly trade with the PCs. The PCs can learn that an ancient jungle tam'hi traded with him a few weeks ago, acquiring much food and many gourds of water.

On the way back from trading with the Kuamu, the PCs encounter the O.G.A. (Obligatory Garuda Attack).

Back at the Huroola village, the speaker will create the ointment to remove the taboo from those entering the Yaku Plains.

The party journeys into the Yaku Plains, perhaps getting sick from the ash. They find the jungle tam'hi's body covered in a fine layer of ash. Before they can investigate, a number of spirits of ash attack them. They are similar to elementals and can suffocate the PCs.

The PCs find the Seed of Life in the small sack, and return to the Huroola tribe. The speaker will attempt to cure their disease as much as possible, but he urges the PCs to hurry and journey to the corrupted land while the taboo is still held at bay.

The PCs journey to the corrupted land. They encounter ash spirits, another destructive spirit, and the controller, an evil spider katanga. After defeating all these, they plant the seed. "With the passing of many seasons, this tree will bloom, and its seeds will help overcome the folly of Nubari past," Bengoukee says in conclusion.

Introduction

As you wander through the Tribe of Big Chief Bagoomba, you notice a barely perceptible look of worry on the proud villagers' faces. Even the wise counsel of Bengoukee and the Council of Elders has been unable to stop the earthquakes, monsoons, and other disasters that have ravaged Malatra. The village itself shows little direct damage from these troubles, but every day brings new word of tragedy for someone's friend or kin.

You all are brave heroes who have come to Bengoukee's aid many times in the past, so you know that there is a source to these troubles, and it has a name: Tiger. Yet no one knows how (or if) Tiger can be defeated.

Perhaps it is just the constant threat you know Malatra faces that brings you to Big Chief Bagoomba's lands again. Perhaps it is another display of Bengoukee's awesome power to call you here. But, as you approached the village, travelers and hunters spread the word that Bengoukee was again seeking the greatest heroes of the land.

Scene 1: Life Becomes Ash

The people of the village welcome you, and share their evening meal with you. The hunters have brought back several large boars, and a tantalizing array of fresh berries and roots is laid out before you. Today there is no great feast or celebration, but the people treat you with great respect. You hear whispers of great deeds, deeds that you have done in the past, and deeds of other great heroes. Looking around, you see several other heroes of Malatra amidst the gathered villagers.

Allow any PCs who wish to join this gathering to introduce themselves. Make sure the players describe the physical appearance of their PCs. They may take some time to talk about their deeds, but the weather will not cooperate to allow a night of boasting and storytelling. The villagers know nothing about what Bengoukee seeks; they know only that great heroes are needed, and that Bengoukee will see the PCs at dawn.

As you finish your meal, a light rain begins to fall from the dark and overcast skies. Villagers hurry to gather the uneaten food in wicker baskets. A young boy offers to direct you to a hut where you may sleep comfortably.

A heavy rain will fall all night, lessening considerably by the time the heroes rise. The skies will clear by midday. Allow PC spellcasters to select their spells at this point.

At dawn, a young warrior named Laronu, proudly carrying his spear, escorts you to Bengoukee's hut. You wait outside for only a few moments before an unknown force parts the hides covering the entrance to Bengoukee's hut.

The wizened korobokoru witch doctor leans on a gnarled staff at the rear of the hut. A small brazier in the center fills the hut with a pungent bluish smoke.

"Enter, brave heroes. Bengoukee has much to tell you. The hunters and trappers of the Huroola tribe have reported something grave indeed. Near their lands, where once the jungle thrived, now there is only death. The grasses have turned to ash, and the trees are but hollow husks, supporting no life. Yet not one of the Huroola people has seen sign of fire. Not one wisp of smoke was seen before the jungle died.

"When life is gone, there is only one hope. Once in a generation, a perfect seed falls from the tallest tree in the jungle. This seed is the Seed of Life, and when it is planted with sacred water from the heart of Fire Mountain, it will thrive anywhere. Only the Seed of Life will bring life back to the ash.

"I have beseeched the spirits to give me guidance, and they have answered. I sense that the Seed of Life has fallen, and it has been found. The spirits do not reveal who holds the Seed, but it lies in the direction of the setting sun. It lies near the Huroola village."

Bengoukee will give a gourd to one PC, preferably a shaman or mage with high Intelligence and Wisdom.

"Protect this gourd, for it holds the sacred water. You must find the center of the new growth of ash, and plant the Seed of Life with this sacred water."

Bengoukee will close his eyes and lean on his staff, waiting for the PCs to ask him questions. He will answer all truthfully, to the best of his knowledge.

Who can we talk to among the Huroola?

"Harano, a speaker of the main Huroola village. He is a wise shaman, and knows much of the Yaku Plains."

What do you think caused the ash to form?

"The spirits tell me the ash is like that of the Yaku Plain, the Plain of Ash. For many seasons, the ash has remained still. But, as there are spirits in every living plant and animal and in the air, earth, and water, so must there be spirits in the ash. If a great power calls these spirits from their slumber, then the ash can spread. I fear that Tiger has this power. And so I thank the spirits that have brought me you great heroes. Tiger is an enemy with great power, but you have the power to defeat the actions of Tiger."

How did the Yaku Plains form?

“There was once, many generations ago, a great folly, which must never be repeated.”

Bengoukee will not elaborate further.

What are the dangers of the Yaku Plains?

“The Yaku Plains are taboo, and only with a potent ward will the spirits not notice your transgression. Harano has the power to divert the spirits if you must enter the plains of ash. But woe to he who spends too long in the Yaku Plains! As the ash destroys the life of plants that try to grow in it, so can the ash take the life from you. A great coughing sickness will overtake you. Do not tarry in the plains of ash!”

Travel to the Huroola tribe

The party must travel around the southern edge of Fire Mountain. The journey is about 200 miles. The weather will be good, mostly clear with occasional humidity-induced rain showers. Figure that the party can travel 20 miles each day if they need to hunt and gather for their sustenance. The party can travel 30 miles each day if they can simply concentrate on walking (if, for example, the party need gather only a handful of goodberries each day for sustenance).

Scene 2: The Young Warriors

The weather today is clear.

After days of travel, you hear the faint sound of the Dreaming River in the distance. The tribes of the Huroola are near. Amidst the squawking of birds and chattering of small monkeys, your keen ears pick up an all-too-familiar sound: the clash of weapons, the sound of battle.

Allow the party to make any preparations they wish. When the party investigates, read on:

Peering through the plants, you see a mock battle between a tall tiger katanga and two young Nubari boys. The two boys wear tiger masks, and their bodies are streaked with mud in a pattern reminiscent of tiger stripes. They wield short spears with the tips wrapped thickly in vines, the bulb-shaped tip safe for practice. The tiger katanga’s spear is similarly wrapped.

The tiger katanga’s ears twitch. “That is all for now. Set your spears down and rest,” he says to the boys. The two boys drop their spears and look around.

The tiger katanga, Niao, will look around for the PCs, whom he has detected. When he meets them, he will be friendly but wary. He will answer all questions,

even those directed at the two boys. The two boys will not want to talk to the party (and absolutely will not if there are any Huroola PCs in the party).

Why are you teaching them to fight?

“The jungle is very dangerous, but it is impossible to avoid if you wish to explore, to learn, to truly live. All should know how to defend themselves from these dangers.”

Niao will relate his sad “Tale of the Lost Cub” if given the chance. (See box below.)

Who are the boys?

“They are two young cubs that could not defend themselves. I discovered them while in my natural form, and when they saw me, they could do nothing but cower. If I were a hungry tiger, those boys would have been dead.”

Are they of the Huroola tribe?

They are, but Niao won’t reveal that, and neither will the boys. Niao will attempt to direct the conversation to another topic while not being too obvious about his evasion.

Have you heard about the nearby lands becoming ash?

“I am a simple hunter and warrior. The lands in which I hunt are as full of life as always. Beyond that, I do not care.”

Actually, the two boys told Niao about Huroola hunters who encountered the ash, but Niao won’t mention that, since it would reveal that the two boys are Huroola.

If any of the PCs are Huroola, they can examine the boys more closely. On a successful Intelligence check at -4, the Huroola will remember two boys, Nabano and Korare, about the same size as these two. Niao will not allow the PCs to remove the boys’ masks or harm them, and will defend them to the full extent of his abilities.

Niao, tiger katanga m F7/W7: AL LG; AC 2; MV 12; hp 69; THAC0 11 and 13; #AT 3/2 and 1; Dmg 1-6+6 (spear) and 1-4+6 (dagger); SA spells, *strength* precast; SD spells, *armor* precast (15 points); Str 18/00 (was 18/36), Dex 18, Con 18, Int 13, Wis 10, Cha 9; MR nil; SZ M; ML 17.

Save vs. Paralyzation: 10

Save vs. Spells: 10

Spells: 1st Level - *magic missile* x2, *enlarge*, *charm person*; 2nd Level - *web*, *levitate*, *strength*; 3rd level - *flame arrow*, *hold person*; 4th level - *minor globe of invulnerability*.

Role-playing: A loner who considers himself a defender of the weak and helpless. He thinks that giving others the ability to protect themselves is far more important than any taboo.

Nabano and Korare, hm F1: AL NG; AC 10; MV 12; hp 6; THACO 20; #AT 1; Dmg 1-6 (spear); SA nil; SD nil; Str 13, Dex 12, Con 14, Int 11, Wis 8, Cha 11; MR nil; SZ M; ML 10.

Save vs. Paralyzation: 14

Save vs. Spells: 17

Role-playing: Shy and very frightened. They know that what they're doing could lead to their deaths.

"The Tale of the Lost Cub"

Two brothers and two sisters I had; five were there in my litter. I was the first. The fifth, my brother, was the runt of the litter. For years, we were protective, shielding him. When I would hunt the strong impala bucks, my brother would hunt the weak stragglers or stay behind. We would share our meat, in the hope that my brother would thrive, but small he stayed. And so he never learned to fend for himself. One day during the season of long days, when we were stalking a prey, my brother disappeared. Search we did, until the sun set and beyond, until the moon grew full. And so my brother was lost 14 cycles of the seasons ago, before he could grow up, even before he took a Nubari name. And so I shall not let another live without learning to defend himself. The dangers are too many, and too great.

Scene 3: The Huroola Village

First of all, the obvious. These are the Huroola, and heroes of the PCs' stature should know that men do not bring weapons into the Huroola lands. If the PCs need a reminder, have them meet Nathani:

As you approach the Huroola village, you see a tall, muscular Nubari warrior ahead. She is wearing a loincloth of leopard skin and a necklace of red clay beads, and carries a long spear and the carcass of a freshly slain garuda dog. Seeing you approach, she drops her kill and readies her spear, a tense and serious look on her face. "Who are you to come to break the taboo of the mighty Huroola people?"

The party has a brief time to discard their weapons, or Nathani will attack.

Nathani, hf F9: AL N; AC 6; MV 12; hp 103; THACO 8; #AT 2; Dmg 1-8+9 (long spear specialized); SA nil; SD nil; Str 18/00, Dex 18, Con 18, Int 12, Wis 14, Cha 12; MR nil; SZ M; ML 19.

Save vs. Paralyzation: 8

Save vs. Spells: 11

Role-playing: She is a militant defender of the Huroola, and considers her people to be the mightiest of the Jungle and the only ones strong enough to withstand Tiger.

When the party is ready to enter the village without breaking taboo, read on:

The Huroola village is alive with activity. It is late afternoon, and preparations are being made for the evening meal. Several small garuda roast over a large fire at the center of the village.

There is a lot going on in the Huroola village. Some happenings that might attract the heroes' attention:

The gathering at the center of the village

Because of the appearance of the ash, the speakers and leaders of the Huroola have been meeting every evening to discuss the problems. These gatherings have been going on for about a month now. All who have proven themselves in the eyes of the Huroola are welcome to speak; the PCs, as great heroes who have traveled a long distance, are welcome to speak, and expected to do so.

The majority opinion is to wait for some sign from the spirits as to what to do about the new area of ash. One minority opinion is from Speaker Jana:

"I say the mightiest Huroola warriors should enter the new area of ash, for I feel sinister spirits at work there."

Harano, the speaker

Harano will be at the gathering at the center of the village come nightfall. Prior to that time, the PCs can ask a Huroola villager to direct them to him. Harano will eagerly talk to the PCs.

The Huroola man known as Harano is tall and thin, like a reed. He wears a loose robe of bluish leather, and a necklace of wooden beads colored brilliant blue and yellow. He was looking up at the sky as you approached, but he now focuses on you. "I am Harano, He Who Speaks With The Sky. You have traveled from far. Why do you seek me?"

Note: His outfit is traded from the Simbara (known to a Simbara PC or on an Appraising check) and is made of ostrich leather (known on an Appraising -4 check, Animal Rending -8 check, or a Leatherworking check).

Harano will aid the PCs completely, answering all questions to the best of his ability, albeit after staring at the sky for a while.

Bengoukee sent us...

"Yes, wise Bengoukee was right to tell you to speak to me. I speak with the sky, and the sky is above all, even the death of the Plains of Ash."

What is happening with the spreading ash?

"Many warriors hunt the jungles to the north of the Huroola village. The lands have always been fertile, and many nourishing plants feed strong animals. Life has always thrived there, but now, it is different. The ash which gives no life has appeared."

Why did the ash appear?

"We speakers have spoken much on that question, and we cannot be sure. Perhaps someone has broken a grave taboo, or perhaps it is the work of Tiger. I have asked the sky for guidance, and the sky told me of a warrior who journeyed into the Yaku Plains. This lone warrior was Pathina, of the Huroola tribe. The sky's wisdom was confirmed for all by Pathina's return with the coughing sickness."

Harano will describe Pathina, and say that she has had her spear taken from her and been relegated to drawing water from the river for breaking taboo.

Why did Pathina enter the Yaku Plains?

"Pathina mentioned a vision she received, of a figure bringing something important into the Yaku Plains. I could not see her vision, but I know she believed in it. The other speakers were not so understanding, and they demanded full punishment for Pathina."

Bengoukee mentioned spirits of ash...

"Spirits of ash? An interesting thought. I have always thought of the ash as without any spirit, as it never moves without the sky's breath. But when the sky told me of movement in the Yaku Plains, I thought only of Pathina. Perhaps the ash, too, is moving. Yet the ash which appeared in our lands is separate from the Yaku Plains."

Can we enter the Yaku Plains?

"It is taboo to enter the Plains of Ash, but the spirits will not notice one who wears a paste made of handra root. The power of the root creates an odor that causes even the spirits to look away. I have no handra root, but it grows in the lands of the Kuamu tribe."

Harano can tell the PCs that the Kuamu tribe is to the southeast, and the journey can be made in three days of hurried travel.

Harano, hm C9: AL LG; AC 10; MV 12; hp 74; THAC0 16; #AT 1; Dmg 1-2 (open hand); SA spells; SD spells; Str 14, Dex 12, Con 17, Int 13, Wis 18, Cha 15; MR nil; SZ M; ML 12.

Save vs. Paralyzation: 7

Save vs. Spells: 12

Spells: 1st Level - cure light wounds x4, bless, light; 2nd Level - hold person x3, aid, goodberry x2; 3rd level - cure disease, prayer, dispel magic, speak with dead; 4th level - neutralize poison, free action, divination; 5th level - flame strike.

Pathina, breaker of taboo

Pathina will be drawing water until evening, at which point she retires to her hut. She will not participate in the gathering of speakers. When drawing water from the river, she will be near Rilana. (See "Building a raft.")

By the river, you spy a Huroola woman carrying a heavy load. A wooden pole stretches over her shoulders, with a bucket of water attached to each end of the pole. While tall and powerfully built, she has a dejected look and does not stand to her full stature.

Pathina will set down her buckets and eagerly talk to the heroes, as she believes they will act on what she says.

Why did you journey into the taboo lands of the Yaku Plains?

"I am no speaker, but I received a vision. I swear upon the spirits of my ancestors I did! I saw a lone figure, perhaps a Nubari. My vision was not clear, but it was clear was that this figure had a strong tie to the life force of the jungle. He carried something into the Ash Plains. I could not see what it was, but I could sense it was important. He traveled into the ash, in the direction of the setting sun, and he traveled for a long time. I could sense he was nearing his goal, but then shadowy figures arose from the ash, surrounding him. He was weak from age, and was overwhelmed. But the item he brought was still there, unharmed. I knew the item was so important that it was better to break taboo than to let it lay there."

So why didn't you get it?

"I traveled through the ash for two days, but I quickly succumbed to the coughing sickness. I thought I was strong, that the spirits that gave me my vision would protect me. But the spirits of the Yaku Plains were stronger."

What do the speakers think of your vision?

"Most refuse to believe it. I think the speakers believe that any important vision must come to them, and for them to believe in my vision would mean

acknowledging a limit to their power. Only Harano believes me. Perhaps it is that he is a male speaker, and one would not expect he would be a speaker of the Huroola. He gains wisdom from the spirits, but he had to struggle to demonstrate to the other speakers that his visions were true."

A traveler at rest

Note that Wulama will wait until any Zantira PC is away from the party before making her presence known. (See "Building a Raft.")

Resting away from the center of the village, under a large tree, is a young woman. Her almost-black skin marks her as a Zantira. She is wearing a rain cape and loose cloth leggings.

"Greetings, friends. Have you also traveled long distances? I am Wulama, a Goval. I am seeking a rest that has not come."

Wulama is posing as a Zantira Goval (traveler) destined to walk the lands of Malatra. She will say that, during her fifteenth year, she could no longer rest, and so she travels much. She has recently arrived in the Huroola lands, and as a warrior herself, seeks to learn about the Huroola warriors.

She is not wearing traditional Zantira clothing. If asked about it, she will explain that she feels chilled with the sun filtered through the jungle.

Wulama was expecting heroes to arrive sometime, to stop Tiger's plans, so she has come to meet and learn about them. Some questions she will ask of the PCs include:

- ***"I am a warrior, trained in the bow and the dagger. I like the range of the bow, and the speed of the dagger. What weapons do you use? Why do you use them?"***
- ***"Perhaps it is my calling to speak to the spirits, or to wield magic. Such is what Goval often discover. Do any of you practice the arts? How did you know it was your calling? What manner of powers do you wield?"***
- ***"Do you think that strength or skill is more important to a warrior? On which do you depend?"***
- ***"How do you find rest?"***

Wulama's stats are in Scene 10, except that her spells are different. She has *misdirection* and *delude* (lawful good) precast. She is in the shade to hide her shadow. If challenged, she will leave (quietly, if possible), using *polymorph self* if necessary to assume the form of a fast bird. If there are no Zantira PCs, she will stick around after talking to the PCs.

Building a raft

If there is a Zantira PC, Rilana will come speak to him or her, under the influence of Wulama's suggestion spell.

A young Huroola girl approaches you. "Are you a raft dweller? Can you help me? I'm having trouble building a raft."

This is Rilana, an adorable Huroola girl and a mean spear-fisher. She is 10 years old. She is trying to build a raft from which to spear-fish, but she is having trouble assembling it and making it float. Rilana is afraid of talking to strangers, and wouldn't normally approach the heroes.

If there are no Zantira PCs, then when the heroes near the river, they will see Rilana:

A young Huroola girl is at the water's edge, handling a raft. It looks like she's having trouble getting it to float well. The raft looks very unstable.

If approached with an offer of help (heroes with Carpentry or Boating proficiencies can help), she will gratefully accept it. When the raft is afloat, she will offer to go spear-fishing with any female heroes that helped her.

If asked why she didn't ask that (other) Zantira (Wulama), her answer will vary.

- If she has had *suggestion* cast on her: ***"Well, she tried, but she wasn't any better than me."***
- If not: ***"I didn't want to talk to her. I wish she had offered to help me."***

Two lazy children

Just before dusk, two boys return from a day of trapping with only two small lizards. The heroes see them being berated by one of the warriors of the village.

A Huroola woman's loud voice attracts your attention. "Is this all you have caught? I refuse to believe that. You were playing when you should have been setting your traps. If all Huroola played when they should be hunting or gathering food for the village, then we would all starve. The land that you trap is fertile, and you must take from it all you can. If the ash spreads, then we will face famine."

The two boys who are the objects of this harangue stand meekly before the woman. "Yes, Ngale, you speak words of wisdom," one of the boys says. "We will not play tomorrow," the other says.

These two boys are Nabano and Korare, whom the PCs met earlier. They have cleaned all the mud off their skins, and hid their masks before returning to the village. If a PC compares these boys with the two seen fighting in the jungle, make an Intelligence check for that PC at -

2. Success means that the PC remembers one of those boys having a scar identical to one on Korare's arm.

Travel to the Kuamu village

It is about 75 miles to the Kuamu village. Travel will be easy, with clear, hot, muggy days, and brief rainstorms in the afternoon.

Scene 4: Kuamu Trader

The Kuamu village is quiet at this time of year. The annual Spirit Hunt is two months away, but even at this time, the village is preparing for the grand festival to come.

While there are many traders among the Kuamu who trade in mundane items, heroes seeking more exotic items (including the handra root) will be directed to Tu'ifu, an herbalist and trader.

Tu'ifu's hut is on the outskirts of the Kuamu village. It is unusually shaped, meant to be a part of the environment. Vines wrap around the walls, and tall trees shade extensive growths of ferns.

Tu'ifu is outside, gathering delicate white flowers growing in the shade. He is an aged Nubari with weathered features. He sets down a small basket and rises slowly. "Welcome, travelers. Do you seek herbal remedies?"

Tu'ifu is friendly and will eagerly trade with the heroes. He is a fair trader, and looks for items that the Kuamu can use and that are hard for an old trader like himself to get. Some of the things Tu'ifu is looking for are:

- Strong weapons that will be effective against large garuda. The participants in the Spirit Hunt want to be well-armed.
- Exotic herbs and minerals from other parts of the jungle. They may or may not be useful, but Tu'ifu would like to experiment with them.
- Trade goods produced by faraway tribes and races. The Kuamu trade frequently only with the Huroola and Zantira people; thus, Wise Ones thatch armor, Rudra linen, or an aarakocra javelin would all be valuable to Tu'ifu.

The items the PCs trade need not be certified, as long as they can explain where they got them. Of course, Tu'ifu would gladly accept a certified ointment.

The (certed) items Tu'ifu has to trade are:

- A bundle of six obsidian arrowheads.
- A strip of woven seaweed, treated with healing herbs. *"If you are gravely wounded, these potent*

healing herbs will invigorate your spirit for a short time."

- A gourd filled with a shameo-based healing elixir. *"The healing properties of the jukuri blossom can be coaxed out only with the strong brew. But it is well worth the effort, as the healing power captured within these petals is quite potent, and will last for countless seasons."*
- A gourd filled with tart ginza berry juice. *"The ginza berry also has potent healing power, but the juice will go bad in time."* This potion heals 3d8+11 points of damage, but expires at the end of the module so there is no cert. If it is not used by the end of the adventure, it goes bad.
- The handra root (not certified). It has a sour, musky smell. *"This root has great powers of warding, if it is prepared properly."*

Tu'ifu also has mundane items that the heroes might desire, including waterskins, dried meat, nuts, and fresh berries.

If asked about other traders that have visited him recently, he will mention that the only trader he has not seen before was an elderly jungle tam'hi, who traded for nuts, berries, and many hollowed out gourds.

Returning to the Huroola village

Again, it is a 75-mile journey, with mostly clear weather.

The party may choose to go straight to the Yaku Plains. It is 100 miles to the Yaku Plains, and the party will have to journey through the ash as in Scene 7.

If the heroes wish to create their own balm from the handra root, they are welcome to do so. They will need strong alcohol, such as shameo, and a hero must make a successful Herbalism check.

Scene 5: O.G.A. (Obligatory Garuda Attack)

This encounter should occur during the return from the Kuamu village, on the morning of the day in which the heroes will reach the Huroola village. After days of relatively clear travel, there is heavy rain.

If the heroes never went to the Kuamu village, or went straight from the Kuamu village to the Yaku Plains, this encounter occurs on the return from the Yaku Plains (after Scene 8).

Today, the sun does not shine through the dark clouds of the sky. Heavy rains have fallen since before dawn, soaking through the underbrush and making your trail treacherous.

An arc of light flashes in the sky, and the spirits of air rumble loudly in disapproval. Even after the spirits

should have quieted, you can still hear a thundering sound. The ground rumbles beneath you!

From behind the tall trees springs a raptor garuda! At incredible speed, it charges you!

Raptor Garuda: Int Low; AL N; AC 6; MV 20; HD 3+3; hp 24; THAC0 16; #AT 5; Dmg 1-2/1-2/1-6/2-8/2-8; SA ambush; SD nil; MR nil; SZ M (6' tall); ML 18.

Save vs. Spells: 16

Roll for surprise at -2. Have anyone who is surprised make a saving throw versus Paralysis (modified by Dexterity); anyone who fails is knocked over by the raptor and trampled for 1d6 damage. Anyone who makes the saving throw is able to get out of the way, but must make a Dexterity check at -4 to avoid slipping in the mud.

Those PCs who are not surprised are able to get out of the way fairly easily, and may take an action against the garuda. The raptor will not react to their blows (unless, of course, they kill it), and will keep running. Next round...

The rumbling sound gets louder, and you hear the sound of tree branches splintering and cracking. Bits of vegetation fly through the air as a massive garuda, of a size rarely seen in Malatra, breaks through the tree line. It sniffs the air, then looks down hungrily at you.

Great Tyrant Garuda: Int Animal; AL N; AC 5; MV 15; HD 18; hp 131; THAC0 5; #AT 3; Dmg 1-6/1-6/5-40; SA swallow whole man-sized or smaller creature on a bite to hit of 18 or better; SD nil; MR nil; SZ G (50' long); ML 12.

Save vs. Spells: 6

The great tyrant garuda was chasing the raptor away from its kill, but then it saw the PCs, and decided fresh meat would be better than some other garuda's kill.

Roll for initiative. (Individual initiative with modifiers is to the advantage of the heroes!) The great tyrant garuda will attack the hero who is physically the largest (based on the descriptions they gave at the beginning of the module) with all his attacks. Only if he fails to hit the hero at all will he switch attacks to the next largest hero.

Once the heroes defeat the great tyrant garuda, they can very easily find where the garudas came from. They can find the raptor garuda's kill, a large garuda dog dead perhaps an hour, mostly intact. It is a lot of meat! Bringing it to the Huroola will be much appreciated by the tribe, especially with their worries over famine. There is nothing else of interest.

Scene 6: Averting the Taboo

For most of the day, Harano can be found aiding villagers who have minor injuries and sicknesses. In the evening, he will be at the center of the village with the other speakers, discussing new guidance they have received from the spirits regarding the ash (not much, really). In any case, he will be eager to make the paste from the handra root, mixing it with shameo and some other ingredients.

Harano smiles as he sees that you have returned. "I am prepared to make the paste to avert the gaze of the spirits. Follow me to my hut; it should not take long."

Harano's hut is large, but the many items scattered in it make you feel crowded inside it. There's a wide variety of drums, flutes, and pipes, many adorned with multi-colored feathers. More feathers are scattered around the hut. A small brazier is lit, but nothing but normal coals is burning right now.

Harano takes the handra root and puts it in a small clay pot with a clear liquid that smells strongly of alcohol. He rests the pot above the brazier, and already you can smell a putrid odor rising from the pot. He adds some red flower petals and a white powder, and stirs the mixture for a long time with a brown aarakocra feather.

Just when you're ready to gag from the smell, Harano gently lifts the pot off the brazier. "It is done. I see that you have already detected the power of the handra root. Its warding power even reaches into the spirit world. It will protect you from the wrath of the spirits for one cycle of the moon. Step forward, and I shall apply the paste."

Note: There are plenty of ostrich and aarakocra feathers in his hut.

As you lean forward, Harano pulls a dab of the brownish paste from the pot, and smears it above your eyes and below your mouth. You can feel the power of the paste as the contents of your stomach threaten to rise.

Once everyone has the paste applied, have each player make two saving throws against poison. If the first is failed, the hero will be at -1 to hit and -1 to Dexterity. If the second is failed, the hero will be at -1 to damage and -1 to Constitution. This illness lasts for as long as the paste is worn (up to 28 days), plus 1d8 hours afterwards. The illness can be cured for a day with a *cure disease* spell.

Travel to the Yaku Plains

It is about 150 miles to the Yaku Plains. The weather is mostly clear, and travel will be easy. It rains less and less as the party approaches the Yaku Plains.

Scene 7: The Sickness

During the time the party is in the Yaku Plains, it is very dry and hot. There is no water, nothing to hunt or gather, no life at all.

As soon as you enter the Yaku Plains, you are struck by a feeling of lifelessness. There is nothing in the vast ash plains. The air is dry, and seems to draw the moisture from your body. You feel the urge to drink, but you know you must conserve your supplies if you are to survive your journey.

All heroes need water to survive these conditions. Most heroes must have at least 1 full waterskin (½ gallon size) each day; river tam'hi, lizardman, and plantman heroes need 2 full waterskins. Lizardmen and plantmen also need 2 full waterskins each day to wet themselves, or they suffer a loss of 2 points of Constitution per missed wetting. (See Polyhedron #121 for more information.)

The magic of the Yaku Plains reduces the effectiveness of the priest spell *create water*. This spell produces only ½ gallon per level of the priest. Similarly, for each cubic foot of water that a priest tries to create with a *create food and water* spell, only 1/8 cubic foot (about 1 gallon) is created. The normal amount of food can be created with this spell, but all food is relatively dry; an attempt to create juicy pineapples and roast boar would get dried pineapples and (normal) roast boar.

The party will reach the fallen tam'hi on the middle of the third day. At the end of the second day, each hero must make a Constitution check (tam'hi must make a Constitution -2 check), or be overcome with the coughing sickness. Each day beyond (third, fourth, fifth), heroes not yet affected must make the check again, until they succumb or until they leave. Any PC affected will be unable to rest, and thus will be unable to recover spells. This is the only game effect, although PCs will feel miserable and may fear death at the hands of the spirits.

Scene 8: Spirits of Ash

After trudging through the vast featureless plain of ash for hours, you notice a small mound in the ash ahead. As you get closer, its Nubari-like shape is more apparent. But before you reach it, the ash below you stirs, rising in featureless forms about the size of a small Nubari. The shapes close in on you!

Lesser Ash Spirits (1 per PC): Int Very; AL NE; AC 8; MV 6; HD 3+1; hp 19; THAC0 17; #AT 2; Dmg 1-2/1-2; SA suffocation; SD see below; MR nil; SZ M (5' tall); ML 15.

Save vs. Spells: 16

On a natural roll of 20, or any to hit roll that succeeds by 7 or more, the ash spirit has connected with the hero's face, and has lodged its limb in the hero's nose and mouth, suffocating the hero. The hero suffers 1d4 damage per round, and cannot speak, cast spells, or breathe. This lasts until the hero or the ash spirit dies. (During this time, the ash spirit doesn't attack with this limb, of course.)

The ash spirits, being made of nothing but ash, do not burn, and so take no damage from fire or electricity (magical or otherwise). However, they are especially susceptible to air and water attacks. For each waterskin's worth of water (½ gallon) thrown on a lesser ash spirit, it takes 1d6 h.p. damage. (The hero must roll to hit with Dexterity and non-proficiency modifiers.) A spell such as *create water* hits automatically (but only 1 ash spirit can be hit, due to the limited area of effect of the spell) and does damage based on the number of half-gallons created -- 1d6 h.p. per ½ gallon. A priest's *dust devil* spell does 4d4 h.p. damage each round to all ash spirits within a 10' diameter, centered on itself. A wizard's *gust of wind* spell causes 1d8 h.p. damage per level of the wizard to any ash spirit in the area of effect.

The ash spirits are harmed by dispersion of their forms. As such, some physical attacks are less effective against them. Base damage from piercing attacks (e.g. spears) is only 1 point, and only 1 point of Strength damage adjustment is applied. Base damage from slashing attacks (e.g. axes) is halved (round up), and only half of Strength damage adjustment (rounded up) is applied. Bludgeoning attacks are handled normally. (If a PC makes an Intelligence check, he notices that his piercing or slashing weapon is not as effective as normal.)

Once the ash spirits are defeated, the heroes can investigate the form lying in the ash. It is in fact the jungle tam'hi from Pathina's vision, and he carries the Seed of Life. There are several broken gourds next to him; around two of these broken gourds, the ash has been washed away and the natural ground is visible.

Brushing away the dust, you see the still form of an aged, frail jungle tam'hi. Despite the time that has passed, his body has not begun to return to the earth. His mouth is full of ash, and his skin retains an unnatural bluish tinge.

The tam'hi's few possessions are also not ravaged by the passing of time. He wears simple clothing and an unusual garuda-skin armband flecked with bits of obsidian. His walking stick lies by his side, and he has several gourds of water, some broken. The tam'hi still

has a small pouch clutched in his left hand. A single seed rests undisturbed in the pouch.

Joru, the jungle tam'hi, has been dead for over a month, nearer two months by the time the PCs reach him. He does not appear to be dead more than a day, however.

His armband detects as magical.

If a priest of 9th level or higher casts *Speak with Dead* on Joru's body, he can reveal the following information, if the priest asks about it:

"I am Joru, a servant of the jungle who has seen too many passings of the seasons to continue counting. I was journeying through the heart of the jungle, where the mightiest trees grow. I felt a powerful source of life near the tallest tree of the jungle. It was a seed, and when I touched it, I knew it was the Seed of Life.

"I drew several gourds of sacred water from the purest jungle waterfall and thought of where I should plant the Seed of Life. I knew that as perhaps my final act in this life, I must try to undo the foolishness of generations past. I prepared to embark on a dangerous journey into the heart of the Yaku Plains. There is a valley, once a magnificent place where life thrived. That is where I headed.

"When I neared the Yaku Plains, I could sense a powerful, malevolent force, beyond the death that afflicts the area. So I headed towards that force, in the direction of the setting sun. For three days I traveled, the spirits of the jungle averting the horrible coughing death. And still the presence of the malevolent forces grew.

"Finally, I felt that the evil presence could not grow any stronger. As I pulled out a gourd of sacred water, the ash rose around me. With a splash of the sacred water, one of the ash spirits fell, but there were too many. They surrounded me, and one smothered me with a limb of ash. I was disconnected with the life-giving spirits of air, and I fell.

"I have no living relatives, so far as I know, but in a way all tam'hi are my children. I wish only to be returned to the jungle, so that I may help new life grow in my death.

"The armband I wear is enchanted with the spirit in all tam'hi. It protected me from the ravages of fire for many passings of the seasons. I no longer need it. I would be honored if another tam'hi were to wear it."

Returning to the Huroola tribe

It will take about 2½ days to reach the edge of the Yaku Plains. It is about 150 miles' travel after the heroes leave the Yaku Plains, whether the heroes want to return to the Huroola village or head immediately to the new area of ash north of the Huroola village. The weather is raining almost constantly, which will be a welcome respite from the deadly ash, but it will slow travel.

If the party skipped Scene 5 before, run it before going on.

Scene 9: A Brief Rest

You are nearing the Huroola village when you see Harano standing on a rise in a small clearing ahead. He is staring at the sky, his arms outstretched, as the winds ripple his robes and the rains blow around him. His serene expression is soon replaced by a look of worry, and he comes out of his trance.

Harano now sees you. "Great heroes, you have survived the dangers of the Yaku Plains. But I fear that the spirits have noticed your presence. The spirits of the air tell me that there is a new disturbance in the area of ash north of our village."

If questioned more about his vision of the disturbance, he can say the following:

"Again, the ash rises. There is a spirit in the ash. But I sense another spirit, a spirit tied to destruction. This spirit quenches the spirit of living creatures, takes the very essence that animates them. I fear that these spirits are controlled. They have lain dormant for too long to rise on their own. I have beseeched the spirits of air for guidance, but they do not reveal this controller."

Harano will urge the heroes to hurry, and to keep wearing the handra root paste as protection against the spirits of ash.

Today, Harano has in memory a *cure serious wounds* spell, a *cure disease* spell, and two *cure light wounds* spells, which he will share with the heroes if they need healing. He also has a *Speak with Dead* spell. If the heroes return with Joru's body, and if the heroes request it, he will cast the spell, first asking any questions to which the heroes wish to learn the answer. Any remaining questions will be along the lines of Harano asking how Joru wishes to be buried, and where his family is.

While Harano is high enough level to cast *raise dead*, he would consider casting that spell to be a grave violation of taboo.

Travel to the new ash lands

It will take about three hours walking to reach the area north of the village where the new ash has formed. It will rain as long as the heroes are in the jungle, but the rain will stop once the new ash lands are entered. The dark cloud cover will remain.

Scene 10: The Controller

The hero holding the Seed of Life will be able to sense the presence of malevolent forces (the ash spirits) as soon as the heroes reach the edge of the new ash lands. They can follow the sense provided by the Seed of Life directly to the enemies, or simply head to the center of the new ash area, where the enemies can be found. It takes just over 40 minutes to reach the enemies.

If the heroes enter this land without the Seed of Life, they do not have any special detection ability as described below.

You sense the presence of evil. It has grown stronger as you go further into the ash, passing the husks of lifeless trees.

Here, the feeling of evil is strongest. A gust of wind stirs the ash around you, and forms rise from the ash, but two other forms just ahead catch your attention. One can only be described as a spirit made of night itself. The other is like a female Nubari, but with the head of a giant spider and two extra pairs of spider-like arms, ending in wicked pincers. An arc of light flashes in the dark sky, and briefly you see the shadow of a great spider under this creature.

The spider-creature rises into the air. "Fools!" she cries. "You dare to oppose Tiger? This destruction is the work of Tiger, and it will mean the destruction of you!"

Wulama, hunting spider katanga f F7/W7: AL NE; AC 4; MV 12; hp 71; THAC0 14 or 12 and 14; #AT 7 or 3/2 and 1; Dmg 1/1/1/1/1/1-6 (6 arms, bite) or 1-4+7 (dagger) and 1-4+7 (dagger); SA spells, poison (2-16, save for half); SD spells, *armor* precast (15 points), *shield* precast, *levitate* precast; Str 19, Dex 16, Con 18, Int 18, Wis 13, Cha 8; MR nil; SZ M; ML 18.

Save vs. Paralyzation: 10

Save vs. Spells: 10

Spells: 1st Level - *magic missile* x2, *shocking grasp*, *shield*; 2nd Level - *web*, *levitate*, *levitate*; 3rd level - *flame arrow*, *dispel magic*; 4th level - *confusion*.

Role-playing: A wicked, cruelly efficient killer, who tries to turn the heroes' weaknesses against them.

Hu-ta-ku, spirit of life destruction: Int Very; AL NE; AC 8; MV 12; HD 7+1; hp 41; THAC0 13; #AT 2; Dmg 1-4/1-4; SA Intelligence drain; SD normal weapons do half damage, regenerate (see below), immune to electricity, cold, poison, *sleep*, *hold*, and *charm* effects; MR 28%; SZ M; ML 18.

Save vs. Spells: 13

The hu-ta-ku, a servant of Tamara, is a spirit whose only purpose is to destroy the animation life, particularly intelligent life, brings to the world. While it can survive on the life taken from any living organism, it can only

thrive and grow by draining intelligent creatures, preferably humanoids.

The hu-ta-ku has strong ties to the Negative Material Plane, but it is not undead and cannot be turned. Its touch causes unnatural, unearthly cold damage, even to creatures immune to cold. In addition, any creature hit during a round is drained of Intelligence. If the victim makes an Intelligence check, he loses 1 point of Intelligence; if he fails the check, he loses 2 points of Intelligence. [A PC who possesses the "Heart of the Lion" from *Huroola Prophet* may make a saving throw versus death magic. On a successful saving throw, this loss is dropped to ½ or 1 point.] Intelligence drained returns at the rate of one point a day after the hu-ta-ku is slain.

If a hu-ta-ku drains a victim to 0 Intelligence, the victim lapses into a coma. The hu-ta-ku then spends an hour draining the final vestiges of intelligence from the victim, utterly destroying him. Only a *wish* can bring back a creature drained in this way.

For each full point of Intelligence a hu-ta-ku drains, it regenerates 1d6 points of damage.

A hu-ta-ku grows only after draining 10 Intelligence points, including at least one creature drained to death. The hu-ta-ku then lies dormant for 1d4 weeks as it grows, gaining 1 HD.

Half of all power drained by the hu-ta-ku is transferred to the Tamara to aid in its return.

Greater Ash Spirits (1 per PC): Int Exceptional; AL NE; AC 8; MV 6; HD 5+1; hp 28; THAC0 15; #AT 2; Dmg 1-3/1-3; SA suffocation; SD see below; MR nil; SZ M (5' tall); ML 15.

Save vs. Spells: 14

On a natural roll of 20, or any to-hit roll that succeeds by 7 or more, the ash spirit has connected with the hero's face, and has lodged its limb in the hero's nose and mouth, suffocating the hero. The hero suffers 1d4 damage per round, and cannot speak, cast spells, or breathe. This lasts until the hero or the ash spirit dies. (During this time, the ash spirit doesn't attack with this limb, of course.)

The ash spirits, being made of nothing but ash, do not burn, and so take no damage from fire or electricity (magical or otherwise). However, they are especially susceptible to air and water attacks. For each waterskin's worth of water (½ gallon) thrown on a lesser ash spirit, it takes 1d6 h.p. damage. (The hero must roll to hit with Dexterity and non-proficiency modifiers.) A spell such as *create water* hits automatically (but only 1 ash spirit can be hit, due to the limited area of effect of the spell) and does damage based on the number of half-gallons created -- 1d6 h.p. per ½ gallon. A priest's *dust devil* spell does 4d4 h.p. damage each round to all ash spirits within a 10' diameter, centered on itself. A wizard's *gust of wind* spell causes 1d8 h.p. damage per level of the wizard to any ash spirit in the area of effect.

The ash spirits are harmed by dispersion of their forms. As such, some physical attacks are less effective against them. Base damage from piercing attacks (e.g. spears) is only 1 point, and only 1 point of Strength damage adjustment is applied. Base damage from slashing attacks (e.g. axes) is halved (round up), and only half of Strength damage adjustment (rounded up) is applied. Bludgeoning attacks are handled normally. (If a PC makes an Intelligence check, he notices that his piercing or slashing weapon is not as effective as normal.)

Notes about this combat:

The Yaku Plains' effect on water creation spells is present here.

The game effects of the hu-ta-ku's Intelligence drain are limited to the following:

- A mage drained below 9 Intelligence can no longer understand the powers of his fetishes, and cannot cast spells.
- A hero drained below 3 Intelligence is incapable of changing his action. For example, a hero attacking the hu-ta-ku with his battle axe will continue to attack the hu-ta-ku, even after it dies. This effect is similar to the 5th level priest spell *repeat action*, except that results are not necessarily the same.
- A hero drained to 0 Intelligence or lower lapses into a coma. If the hu-ta-ku is slain, then the hero revives after 2 months (real time).

Any weapon that gives a plus to hit or damage will do full damage to the hu-ta-ku. Normal weapons do half damage.

In the first round, if the PCs win initiative, Wulama can be attacked by weapons at least as long as a spear. Afterwards, she is out of melee range.

Wulama's first action will be to cast *dispel magic* on a mage hero, followed by *confusion* and *flame arrow*. After utilizing all spells that can be used from her vantage point in the air, she will cast *shocking grasp* and enter melee combat with the heroes.

Scene 11: Ash Becomes Life

After the heroes defeat Wulama and her spirits, they can plant the Seed of Life. Presumably, they will plant it in the new ash area, helping it recover within a season. However, they could plant it somewhere in the Yaku Plains, where it will be the only thing growing. With Wulama defeated, the jungle will still reclaim the ash lands, in about six years.

The Seed of Life radiates a gentle, warm heat as you prepare to plant it. You dig a small hole in the ground and gently place the seed in it. You cover the seed with earth and pour the sacred water over it. The

remaining ash sizzles and washes away, revealing the ground below. The dark clouds above part, and a shaft of light illuminates the plain as a delicate green shoot emerges from the ground. The oppressive feeling of death that fills these ash lands seems to pass.

As you are walking back to the Huroola lands, you come upon Harano waiting for you. "Already, I sense life returning to the unnatural ash lands," he says. "The Huroola people have much to be thankful for. Thank you, great heroes."

The Huroola people celebrate your success with a great feast that lasts long into the night. Pathina, in particular, is very grateful for your belief in her vision. At the setting of the sun, Harano and the chief of the Huroola bring you great rewards.

PCs may each take one of the rewards listed below. Note that the Huroola will not offer the weapons to any male PC.

Garuda-Skin Cape: This cape is made from heavy garuda-skin leather. In addition to keeping the wearer drier in the rain, its thickness provides protection.

Jade Statuette: This statuette is carved in the likeness of Yilama, a great Huroola warrior of days past.

Obsidian-Tipped Spear: This obsidian-tipped spear is very sharp and very well balanced. It gives +1 to hit and to damage. It is carved with a symbol of the Huroola people.

Sandals of Stability: These sandals are very well made, of thick garuda leather.

Strength Bow: This incredibly strong short bow is difficult to pull, but can be pulled farther by a mighty hero. Only heroes with at least 16 Strength can use this bow.

Fishing Net (not certified)

Dried Garuda Meat, 2 kg (not certified)

Conclusion

When you return to the Tribe of Big Chief Bagoomba, you see young Laronu waiting for you. "Great heroes," he addresses you, "Bengoukee said that you would be coming. He is waiting for you now."

As you enter Bengoukee's hut, you see him staring into a misty cloud. Through the mist, you can see a small sprout growing from black ash. "You have done well, heroes," the old shaman says. "With the passing of many seasons, this tree will bloom, and its seeds will help overcome the folly of Nubari past."

As a reward, Bengoukee will teach PC mages one of the following spells: *fabricate*, *fumble*, or *water breathing*.

So ends *Spirit of Ash*.

Experience Point Summary

Asking good questions of Bengoukee:	300 xp
Learning the identity of the two boys:	300 xp
Asking good questions of Harano:	300 xp
Speaking to Pathina:	300 xp
Helping Rilana build her raft:	200 xp
Being suspicious of Wulama:	300 xp
Learning about Joru's visit to Tu'ifu:	300 xp
Not attacking the raptor garuda:	200 xp
Not letting the kill go to waste:	200 xp
Defeating the great tyrant garuda:	2,000 xp
Averting the taboo:	500 xp
Defeating lesser ash spirits:	600 xp
Recovering the Seed of Life:	500 xp
Speaking to Joru's spirit:	300 xp
Defeating greater ash spirits:	1,400 xp
Defeating Wulama:	1,000 xp
Defeating the hu-ta-ku:	1,000 xp
Using water/air against the ash spirits:	300 xp
Planting the Seed of Life:	500 xp
Optional role-playing experience*:	0-500 xp

Total Possible Experience: 11,000 xp

*Consider how the PCs handle the Huroola taboos, the taboos on entering the Yaku Plains, the coughing death, and the awe-inspiring shamans and witch doctors, as well as how well they interacted.

Treasure Summary

If it's not on this list, the PCs cannot keep it.

From Tu'ifu (traded – if certed items were traded, the items traded must be attached to these certs for them to be valid. If not, then the judge should write on the cert what was traded to get this item.):

- **Jukuri Blossom Elixir:** This elixir draws out the potent healing properties of the jukuri flower. When drunk, it heals 4d6+9 damage. The elixir is shameo-based, and cannot be drunk by tam'hi and those who cannot drink alcohol.
- **Obsidian Arrowheads:** These are 6 obsidian arrowheads. A PC with the Bowyer/Fletcher skill can attach them to arrows. If any are destroyed, mark off the boxes below
- **Seaweed Bandage:** This wrap is prepared from seaweed from the Sleepy Lake and is treated with potent herbs. If applied within 1 round of a PC dropping to negative hit points (but still alive), it will stop bleeding and h.p. loss, and revive the PC for 4d6 rounds. If the PC is not healed to above 0 h.p.

before the effect wears off, he or she again falls unconscious. If the hero dies, then he or she does not remain conscious.

From Joru:

- **Tam'hi spirit band:** This magical armband is made of garuda skin flecked with bits of obsidian. When worn by a tam'hi, it grants +2 to saving throws against the fear caused by fire, and +2 to the saving throw versus the fire's effects, and it reduces damage from fire attacks by 2 point per die. If worn by a plantman, it grants +1 to the saving throw against the fire's effects, and reduces damage from the fire by 1 per die. It has no effect if worn by a member of any other race.

From the Huroola:

- **Dried Garuda Meat**
- **Fishing Net**
- **Garuda-Skin Cape:** This cape is made from heavy garuda-skin leather. In addition to keeping the wearer drier in the rain, its thickness provides protection. A hero with no armor wearing this cape has a base AC of 9 from the back only.
- **Jade Statuette:** This statuette is carved in the likeness of Yilama, a great Huroola warrior of days past. The bearer of this statuette, if he or she obeys Huroola taboos, will be known as a friend to the Huroola people.
- **Obsidian-Tipped Spear:** This obsidian-tipped spear is very sharp and very well balanced. It gives +1 to hit and to damage. It is carved with a symbol of the Huroola people, and Huroola will react very badly to a male wielding this spear.
- **Sandals of Stability:** These sandals are very well made, and are constructed of thick garuda leather. Whenever the wearer must make a check to keep his feet, that check is made with a +2 bonus. However, it reduces movement rate while running (not walking) by 1.
- **Strength Bow:** This incredibly strong short bow is difficult to pull, but can be pulled further by a mighty hero. Only heroes with at least 16 Strength can use this bow. Arrows fired from this bow gain the hero's Strength damage adjustment, up to 3 points.

Bengoukee will teach PC mages one of the following spells:

- **fabricate:** This fetish is a miniature stone chisel, stone ax, and stone knife, tied together by a strand of thin vine. When you meditate upon this item, you can create items from raw materials that you have.
- **Fumble:** This fetish is a small sphere of wax covered with oil. It is very hard to handle.

When you meditate upon this item, you can make a targeted creature feel and act as unmanageable as this item.

- *water breathing*: This item is a preserved lungfish. When you meditate upon this item, you can breathe in water as well as in air.

Critical Event Summary

Please fill in this form if you are judging this event at its first run, at Origins 1999 or Dragon*Con 1999.

Convention Coordinator: Please return to Tom Prusa, 2217 E St., Lincoln, NE 68510.

Did the PCs learn that Nabano and Korare were Huroola boys training to fight? Yes No

If yes, what did they do about it?

Told the Huroola Banished them Other _____

How many Intelligence points did the hu-ta-ku drain in total? _____

Did any heroes lapse into a coma as the result of being drained to 0 Intelligence? Yes No

If yes, list heroes: _____

Which hero, if any, took the tam'hi spirit band? _____

Did the heroes kill Wulama? Yes No

Did the heroes kill the hu-ta-ku? Yes No

Did the heroes plant the Seed of Life? Yes No

If yes, where? Huroola lands Yaku Plains Other _____

DM's Aid 1: Time Line

The following list of events, which happen prior to the module's start, is organized by the day on which they occur, relative to Day 1, Joru discovering the Seed of Life:

- 1: Joru finds the Seed of Life
- 8: Bengoukee learns that the Seed of Life has fallen
- 13: Niao begins training the two Huroola boys to fight.
- 18: Joru reaches the Kuamu village and trades with Tu'ifu
- 25: Joru reaches the Yaku Plains
- 27: The Spirits of Ash slay Joru
- 28: Pathina receives her vision
- 29: Pathina sets off to find Joru's body
- 34: Ash overtakes an area north of the Huroola village
- 36: Pathina reaches the Yaku Plains
- 38: Pathina overcome by the coughing sickness; she turns back
- 48: Pathina returns to her village and is punished by the speakers
- 49: Word reaches Bengoukee about the new ash area
- 56: PCs assemble at the Tribe of Big Chief Bagoomba
- 57: PCs depart on their quest
- 60: Wulama appears in the Huroola village, claiming to be Zantira
- 67: PCs meet Niao (if they travel 20 miles a day)

DM's Aid 2

KATANGA, SPIDER

	Spinning	Hunting
CLIMATE/TERRAIN:	Jungle, Underground	Jungle, Underground
FREQUENCY:	Uncommon	Rare
ORGANIZATION:	Pack	Solitary
ACTIVITY CYCLE:	Any	Day
DIET:	Insectivore/Special	Special
INTELLIGENCE:	Low to Genius	Low to Genius
TREASURE:	Individual	Individual
ALIGNMENT:	Neutral Evil	Neutral Evil
NO. APPEARING:	2-8	1-2
ARMOR CLASS:	9/7	8/6
MOVEMENT:	12, Wb 15	12
HIT DICE:	Varies	Varies
THAC0:	Varies	Varies
NO. OF ATTACKS:	7 or 1/1	7 or 1/1
DAMAGE/ATTACK:	1,1,1,1,1,1,1-4* or by wpn**/1-6*	1,1,1,1,1,1,1-6* or by wpn**/1-8*
SPECIAL ATTACKS:	Poison	Poison, Surprise
SPECIAL DEFENSES:	Nil	Nil
MAGIC RESISTANCE:	Nil	Nil
SIZE:	M	M
MORALE:	Average (9-10)	Steady (11-12)
XP VALUE:	200/HD	300/HD
*plus poison		
**plus Strength		

Katanga are a race of intelligent shape-changing animals. This ability to change is natural; spider katanga appear as giant spiders to spellcasters detecting for illusions or using *true seeing*. The spider katanga is an evil creature and not available for play as a PC in the Living Jungle campaign.

Spider katanga can shapeshift between three different forms: spider, biped, and human. In human form, they appear to be small Nubari with thin limbs, and are rarely over 5 feet 4 inches in height. They possess very dark skin and short, curly black hair (hunting spider katanga also have this hair covering much of their body), so they may be mistaken for a member of the Zantira tribe. Spinning spider katanga are also identifiable by their bulbous, bloated stomachs, which look odd on their otherwise slender bodies. Their thinness belies their incredible strength; spider katanga normally have a Strength score ranging from 16 to 19. They can use any nonweapon proficiencies in this form, as well as weapons; however, they rarely will use weapons. As with all katanga, they cast a shadow in the shape of their spider form, no matter what their present shape.

In biped form, the spider katanga has the grotesque head of a giant spider, with four pairs of eyes, poisonous mandibles (chelicerae), and a pair of feelers (pedipalpi) surrounding a small mouth. It stands on two legs, and has three pairs of arms -- at the shoulders, mid-torso, and at the hips. The two upper arms are human-like, ending in hands with five clawed fingers. The four lower arms end in pincer-like claws. The biped hunting spider katanga's head and limbs are completely covered with short, thick hair, often black with brown striping. The spinning variety's extremities are an unnatural black skin color, with a light coating of thin black hair. They can speak with both people and animals of their type while in this form.

In animal form, the spider katanga appears to be a large spider. The spinning variety is about four feet in diameter, with a black exoskeleton and thin black hair. The hunting variety is almost six feet in diameter, with thicker hair covering its exoskeleton, black with brown stripes. They may speak only with other katanga and spiders while in this form, though they can still understand any language they know. Both varieties have infravision to 60 feet.

The spider katanga may change once per day per level, measured by the rising of the sun. The change requires one round of concentration; equipment carried simply falls off. Hit points and intelligence do not change between forms; only physical shape is altered.

Combat: Spider katanga rarely use weapons while in human form. They normally attack in spider form if waiting in ambush, and in biped form if in the open. Each pair of values divided by a slash indicates biped/animal form.

In biped form, the spider katanga bites with its mandibles and tries to grasp its enemy with its six arms. The arm attacks do only minimal damage (no damage bonuses for Strength are added); the katanga tries to grasp its opponent in its strong grip. If the spider katanga hits with both a left arm and a right arm, the victim is trapped, losing any Dexterity bonuses to Armor Class; the spider katanga will be at an additional +2 to hit as well. To break free of a spider katanga's grasp, a victim must make a successful Strength check by more than the spider katanga makes its Strength check. This is a very difficult task! The spider katanga's bite does damage as above, plus Strength bonuses; a successful bite also injects a powerful poison, which deals 2-12 damage (spinning variety) or 2-16 damage (hunting variety). Victims may save to take half damage.

In animal form, the spider katanga loses its arm attacks, but gains an ability to hide and surprise its victims. Spinning spider katanga build webs in dark subterranean areas or dense jungles, hiding themselves in the shadows or the undergrowth to wait for prey to wander into their sticky traps. When a creature does so, all katanga in the area swarm in, attacking the almost defenseless victim (who is at +4 to be hit, and loses Dexterity bonuses to Armor Class). It takes 1 round per point of Strength below 20 to break out of these webs.

Hunting spider katanga are even more devious, building camouflaged holes and tunnels in which to hide and wait for prey. When a victim approaches, the katanga leaps out of its hiding place with surprising speed; victims must roll for Surprise with a -5 penalty. They can leap up to 20 feet, though the denseness of the jungle restricts where they can jump to.

Habitat/Society: Spinning spider katanga live in small groups, working together to construct the massive webs that trap their prey. They produce oils that protect them from their webs, even when not in animal form. They care little for the items they accumulate from their sentient victims; a variety of mundane items can be found stuck throughout these creatures' webbed homes.

Most hunting spider katanga hunt alone, although occasionally a pair will be found hunting together. Most will meet others of their kind only to mate. They, too, do not collect the items their victims may carry, save for items that are useful in digging or setting ambushes. All of these creatures have an innate understanding of tunneling and digging, and can create a variety of shelters and dens. They do not spin webs, but while in spider form they produce oils that prevent them from being trapped in webs.

Ecology: Spinning spider katanga subsist on juices sucked from the bodies of their trapped victims. They most often eat large insects, but enjoy dining on Nubari and other sentient races; these creatures provide a large amount of highly nutritious fluids. Spinning spider katanga cooperate with others of their pack for the betterment of the group's hunting. They are polygamous, and mate once a year. The females produce several dozen eggs; only the first one or two to hatch survive, as they eat the other eggs soon after hatching. Females do not try to eat the males after mating.

The most common prey of hunting spider katanga are birds. They, too, live off the bodily fluids sucked out of these creatures. These creatures will also attack small mammals and the various sentient races of Malatra. This is especially true of hunting pairs; their mating habits are as above, except that the female often fights the male for his additional fluids just prior to laying her eggs. The female does not always win this confrontation, which helps keep down the numbers of these dangerous creatures.