

ALONG THE RIVER OF LAUGHING IDOLS

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

by Tom Prusa

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INTRODUCTION

Welcome to the Living Jungle!

If this is the first time you've judged a Living Jungle adventure, be sure to obtain a copy of the Judge guidelines from your event coordinator. In any event, review the use of optional rules (especially the "At Death's Door" rule) before beginning play.

The Living Jungle is a tournament campaign exclusively for members of the RPGA Network. Distribute scoring sheets at the *beginning* of the round, and make sure that each player has a membership card (or at least remembers his or her membership number).

This tournament should include:

- 18 pages of adventure text and forms
- 6 Hero Point Certificates
- 12 Treasure Certificates

This is a low-level Living Jungle adventure; only characters of third level or below may participate in it. If a player brings a higher-level character to your table, explain that he or she must use a lower-level hero (or start a new hero) to play in this event. If your players do not have heroes, help them create new ones (see your event coordinator for character creation instructions, if you don't have them).

During the course of the adventure, the heroes will earn experience points based on their accomplishments. After each encounter an experience point value is listed. This is summarized at the end of the adventure as well. All characters contributing to the success of an encounter receive the listed experience points. For example, if an encounter lists an experience point value of 100, then each hero participating earns 100 points. All experience points are awarded at the end of the tournament. Do not award experience points after each encounter.

Note that the maximum amount of Experience Points available for this tournament is 1,700. Since some experience awards are available only to individuals and some are mutually exclusive, the average award is lower.

In some places the characters can gain treasure. For common items, like normal weapons and equipment, the players simply record the new items on their character sheets. But for magical or other special items, you must hand the appropriate Treasure Certificate, included with this tournament.

The actual playing time of the event is about three hours. You must stop in time to let your players vote, letting each player explain a little bit about their character, while you complete the judge voting form. Next, remind the players to complete their own scoring forms, then collect them all for your event coordinator.

DM BACKGROUND

While mingling with new acquaintances at the Council of Tribes, the heroes are approached by a witch doctor from the Koraima ("In Sight of the Mountain") village of the Koshiva tribe. He needs a group of brave explorers to visit one of the fabled Laughing Idols. This particular idol is said to rest on the southern shore of the River of Laughing Idols, some ten days canoe ride down the river. It is said that anyone suffering from a disease can stand before this idol and be miraculously healed.

The chief of the Koraima suffers from a wasting disease that resists all cures. If a cure is not found, the chief will live no more than a few months. While the idol seems to be his only hope, a trip down the river would be very hard on the chief. Thus, Taronee will not permit the chief to make the trip unless he has proof that the idol's rumored powers are real. Thus, he needs the heroes.

Important: As the round begins, take two of the heroes aside (choose, in order of preference, Nubari, korobokuru, or shu heroes, rolling randomly if more than two are of these races). These two heroes have begun to show signs of a skin disease. In fact, it is this sign of disease that causes Taronee to select these heroes for his task: if the afflicted heroes are cured by the idol, then there is good hope for the chief. (If the players of the chosen heroes complain about being unfairly struck with disease, encourage them "to wait and see" the results of the tourney. Only as a last resort should you tell them the the disease their heroes have contracted is both temporary and nonfatal.)

The trip down the river is long and eventful. After setting out, the heroes encounter evil leopard katanga and a dangerous waterfall. They must make their way through the rapids and rescue a lost young korobokuru. If they return the child to her tribe, the heroes are invited to a boasting contest, where they may learn more of the idol they seek.

Finally, the heroes reach the idol, but also a recent predator of the area: a gnasher garuda (allosaurus). The garuda is quite beyond the heroes' power, but the heroes may escape it.

The flowers about the idol can be used to make a poultice that acts as *Keoghtum's ointment*. It is these flowers that the heroes must bring back to the chief.

As they head back to the Koraima village, the heroes are confronted by a young warrior who intends to be the next chief—and does not want the current chief cured. He and his friends attack the heroes, both to stop them and to gain possession of the healing herbs. After this confrontation, the heroes may return to the Koraima and receive their rewards.

PLAYER INTRODUCTION

The Council of Tribes is coming to a close, and you travel among the camps of all tribes, enjoying the festivals, trading stories, and meeting many new people. Big Chief Bagoomba is truly a great leader to hold such convocations every year.

Ask the players to give a brief physical description of their heroes, and give them a few moments to introduce themselves in character. Those that have played *From the Gods of Fire Mountain* will be familiar with the Council of Tribes. Inform any who ask that the Council is an annual meeting of tribes, meant to promote peace and commerce among all the peoples of the land.

Once the heroes have all introduced themselves, read or paraphrase the following:

It is while mingling with members of other tribes, as Chief Bagoomba commanded, that you are approached by a messenger—one of the Koshiva tribe, if you recognize his clothing and body paint.

"Taronee, the witch doctor of my village, asks that you meet with him," says the man. He looks a little nervous saying the name "Taronee."

If questioned about the summons, the messenger, one Kurika, can say only that Taronee specifically asked for the people accompanying those two (he points at the two characters with the skin disease).

The heroes may question Kurika or even other people at the Council before answering Taronee's summons. If they ask about the Koshiva, the heroes learn they are a prosperous river tribe, known for fabulous tree-houses and bridges which run from tree to tree—and sometimes span the river. Chief Radumti is respected by the heroes' own leaders as a fair and just individual, as well as a fierce warrior.

Any hero with the local history proficiency can, on a successful roll, remember Taronee's name from rumor and gossip. Any Koshiva tribe hero knows of Taronee on a successful Charisma check. (In fact, any hero who makes this check may claim to be from the Koraima village and know Taronee personally, though that confers no special bonus or favor). Taronee is a powerful witch doctor, not to be trifled with. He has a dangerous reputation, but not as a bad man. On the other hand, he is the sort of powerful figure one would prefer to have as an ally rather than a foe.

Once the heroes agree to visit Taronee, Kurika leads the way to the witch doctor's tent.

ENCOUNTER ONE THE JOURNEY BEGINS

When you arrive at Taronee's tent, you find that the witch doctor is a little man, barely taller than a korobokuru. There seems to be no muscle on his bones, yet his eyes speak of a man who controls such power as few can boast. He smiles at you, his few remaining teeth showing in a ghastly grin.

"Welcome, friends. I hope we are to be friends, as I need your service. Enter, and drink with me as I explain."

You enter the tent and discover a steaming bowl of honey-tea. Already you are suspicious: such fine tea is usually reserved for festival days, or for chiefs. Taronee smiles at you from his seat on a stump padded with the hide of a leopard.

"As a witch doctor of the Koshiva, I have the responsibility of caring for our chief, Radumti—may he live for a thousand moons. Almost a year ago, Radumti was stricken with the wasting fever. For long it manifested as nothing more serious than a spotting ... much as the two of you have." He points to the two of your companions whose skin is pitted and flaking.

"Recently, it has turned serious. All of my efforts to cure the chief have failed. I consulted all of the elders, but no hope can be found. Yet hope must be found, for the chief's nephew, Rakid, will make no good chieftain. He has forbidden our warriors to aid the chief, and I cannot challenge him. If Radumti dies, Rakid will have my head.

It was only here, at gathering of tribes, that I finally learned of a story that offers a slim hope. Of the many laughing idols in and along the river, some are said to have great magical powers. The legend of one such was told to me thus; when a man lies under the idol's gaze, sickness and poison have no place.

"I ask you to travel down the river, seeking this idol. If it cures your sickness," he says, again pointing to the two with blemishes, "it may save Radumti. He is too weak to go without proof of the idol's power."

"Now you know why I need you. I promise good rewards. Should you succeed, the speakers of the Koshiva will sing your praises as heroes of the tribe, for all to hear. Will you undertake this journey?"

Let the heroes discuss the matter and ask questions. Don't give them all of the following information unless they ask the appropriate questions of Taronee:

○ *Of where to find the idol:* The idol is said to stand ten days normal travel down the river, past the lands of the Katiyama and Rudra tribes, on the southern shore. The



idol is one of the largest of the fabled laughing idols, and one of the few which stands on dry land. Taronee has no more explicit instructions about how to find it, except that it lies south of a place where the river's edge is lined with cypress trees.

○ *Of the appearance of the idol:* The idol is said to be the height of three men. Its fearsome face laughs at the fate of the little ones who see it. Any character with the local history proficiency, on a successful check, remembers a tale of such an idol: They say that the reason the idol laughs is that it takes the lives of those who gaze upon it. Taronee denies having heard any such rumor but, if pressed, agrees that it is a plausible effect of a taboo site.

○ *Of the River of Laughing Idols:* Rumors say that the river runs to the end of the world, ending at the Valley of Spirits, a place of awesome taboo. Few have traveled more than a week's ride down the river, just barely past the lands of the Rudra, another river tribe. Past the Rudra, terrible waterfalls threaten any who dare travel so far.

○ *Of help and supplies he can offer:* Taronee says that his servant, Samsong, will provide two canoes, 100' of vine rope, two knives of volcanic glass, two spears, plenty of dried meat and vegetables, and six gourds of Koshiva date wine. He promises more if the trip is a success.

○ *If the heroes have triggered at least two other answers:* Taronee adds that the tales he has heard say that when the leaves are blue, the idol laughs. He does not know if this is so, but it is all he has to go on. He also knows that a warrior from his tribe once traveled for almost a month down the river. The warrior did not find the idol, and he returned, saying that the area was wild and dangerous.

When the heroes agree to begin, Taronee leads them out of his tent. He points out a gigantic tree over 40 miles away and tells them that there is where the Koraima village can be found when the heroes return. This is about 20 miles downstream; the return trip will be shorter.

When the heroes are ready, Taronee instructs the heroes to go to the river, where Samsong has prepared two canoes loaded with supplies for them. Each canoe can hold up to four man-sized persons with supplies.

As they leave, the heroes receive a last warning from the witch doctor.

"Beware of hidden eyes," warns Taronee. "The wicked Rakid is also clever, and he has me watched. After your visit, he may have you watched as well."

The heroes are indeed followed. If they take precautions, any hero with tracking or animal lore proficiencies can make a check. Success means that the hero knows they are being followed, but not by whom. If the heroes make any effort to throw off the followers, it succeeds; allow the hero(es) with tracking to attempt to cover their tracks (the DM should make a hidden proficiency check). Success indicates that the feeling of being watched passes. In reality, the heroes are no longer being followed. The followers have learned enough to know that the heroes are headed for the river and will pick up their trail later.

As you arrive at the river you see Samsong, a tall, thin man, waiting for you. Two fine canoes rest here. They are filled with the supplies promised.

When Samsong sees you, he points to the canoes and hurries off into the jungle. You are on your own now.

Let the heroes decide who will ride in each canoe. It takes at least two to handle a canoe, though three oars are provided in each. The oars are too long for a shu to handle easily (shu suffer a -4 penalty to all Strength or seaman-

ship rolls). For six heroes, the ideal arrangement is two at the oars and one on watch in each canoe. Other arrangements are possible, but they will have an effect on the later encounters.

The heroes can also decide if they will paddle or simply ride with the current. The current is not swift here, merely a few miles an hour. Still, this covers many miles in a day. Anyone with boating proficiency knows that the river is dangerous at night, since boat-shearing rocks are invisible against the darkened water. The party needs to get off of the river each night.

If the heroes wish to travel through the night, point out how tired and stiff they would be after remaining in the canoes so long. Should they persist, allow them to ride as long as they wish, but have them subtract one from all Ability scores for each day in which they refuse to rest. One full night's sleep restores all Ability Scores lost in this manner.

Your first day of travel down the river has been uneventful, even pleasant and relaxing. At the river's edge, you sometimes spot signs of Koshiva villages, and twice you pass beneath the fantastic vine bridges which criss-cross the narrower parts of the river. Sometimes the Koshiva wave or shout to you; at others they stare silently, watching you pass.

Above you, the green canopy of the jungle parts to reveal the bright blue sky, deepening toward sunset. Soon you must find a place to land the canoes and rest.

Be sure to note what precautions the heroes take at night, especially whether and how they set up a watch. This will be important in a later encounter. Also each night, have a different hero make a tracking or animal lore roll. If none have these proficiencies, the roll is against Wisdom -6. Success means that the hero hears a stick crack out in the woods, or spots a shadow in the moonlight, or perhaps hears a cough as of a leopard.

Investigation reveals nothing.

This pattern of uneventful travel continues for six days. Don't spend too much time describing it once the players get the idea.

POSSIBLE HERO POINT AWARDS

This encounter has no real opportunity for heroic action.

EXPERIENCE AWARDS

Asking Taronee two or more questions	50
Covering tracks	50

ENCOUNTER TWO LEOPARD COUNTRY

You are in unknown country now. Having passed the Leopard Falls four days ago, you are on an area of the river that few of your tribe members have ever traversed. According to rumors, this is leopard country. So far your rests have been undisturbed—until tonight, that is. Tonight you can feel eyes watching you from the jungle.

If the heroes set no watch, then they are set upon by leopard katanga and must suffer one full round of free attacks before rolling for initiative. If they have set up a watch, then those heroes standing guard must make successful Intelligence checks to detect the stealthy approach of the katanga. Success indicates that the heroes cannot be surprised; failure indicates that the heroes roll for surprise normally, but the katanga may not be surprised.

Five katanga attack, three in leopard form, two in biped form. At an opportune time, the three in leopard form leap down out of the trees and attack. The two in biped form charge with spears, attempting to get a back attack (+2) on heroes engaged with the leopards.

Leopard Katanga (5): THAC0 19; #AT 3 or 1; Dmg 1d3/1d3/1d6 claws and bite (animal), or 1d6 spear (biped); AC 6 (animal) 8 (biped); MV 12; HD 2; hp 10; Size M; ML 12

Remember that the two katanga in biped form get a +2 charging bonus on the first round. If the heroes are surprised, then the biped-form katanga gain an additional +2 bonus for attacking from behind, for a total +4 bonus on the first attack only.

The katanga check morale only after two of their number have been defeated or immobilized. After that, they check morale every round they suffer more damage than they inflict. Failure indicates that the leopard katanga surrender.

IF THE KATANGA ARE CAPTURED:

Should the PCs manage to capture one or more of the katanga, they may be able to get some information from them. Any captured katanga change to biped form, it allows them to communicate with the PCs.

The katanga talk only if the PCs agree to release them unharmed—and cease their quest against the leopard katanga. This should draw questions from the PCs, they are obviously on no such quest. The katanga are quicker to talk once that point is brought up.

THE KATANGA'S STORY

The leopard katanga are associated with a member of the Koshiva village. They know him as Radik, warrior of the tribe; they do *not* know he is the chief's nephew. He has given them information on good places for raids on the Rudra; in return, they share the treasure with him.

Recently, Radik told them of a plot against the leopard katanga. He said that a group of mixed races (the heroes), was searching for an herb that could make a deadly poison, effective only against leopards. With it, they would wipe the jungle clean of their enemies. The recent volcanic eruption (in LJ1 *From the Gods of Fire Mountain*) convinced the leopards that this is a time of bad omen; they believed Radik. They were forced to attack for their own survival.

If pressed, the leopards admit that they might have attacked anyway, since the heroes are their normal prey. They express no shame for this; everyone is a hunter in some way. The leopards say that if they are released, the heroes will no longer be their prey. The katanga will not help the heroes. If pressed into helping, they escape or attack at the first opportunity. If someone agreed to release them, the leopards press this point repeatedly. They claim that they have questions they wish to ask of Radik. Actually, they will simply leave the area, looking for better pickings elsewhere.

POSSIBLE HERO POINT AWARDS

Heroes don't earn Hero Points simply for fighting, but if one makes a noble sacrifice or saves a companion in a heroic manner (leaping in front of a fallen companion to act as a human shield, for instance), a Hero Point might be appropriate.

EXPERIENCE AWARDS

Defeating katanga	100
Questioning & releasing katanga	100

TREASURE

Two wooden spears

ENCOUNTER THREE RAPIDS

The heroes have no encounters for two more days. Allow them to cast healing spells and recuperate by normal means. Any severely wounded hero may rest in the canoe, regaining 1 Hit Point per day of inactivity. Only one hero can rest in each canoe.

The river is getting wider. What was once a 50' span has doubled, then tripled in size. You have been traveling for a week since you passed the Leopard Falls. The river moves swiftly. You are traveling faster each day.

You have been on the water for three hours this morning. You pass a wide bend in the river and see that it drops sharply. The roar of the rapids resounds ahead. Up ahead you see spray as the water washes over many rocks sticking up out of the water. You must decide now if you will brave the rapids or ground the canoes.

Let the heroes make a decision. They should have no more than one minute (real time) to make up their minds. Any hero who assesses the situation thinks it will be very dangerous. On a successful seamanship check, the hero notices that the current seems smoother and safer near the left bank. It would still be risky to continue, however.

After the heroes have made their decision, they hear a faint cry. Over near the right bank, perched on a rock, is a small figure. The spray keeps it from being seen clearly, but it could be a young child. Now let the heroes talk it over for a few minutes. Rescuing the child will place the boat in great peril.

SHOOTING THE RAPIDS

If the party takes the left route, they must have everyone in the boat prepared to keep the boat off the rocks. This requires two successful seamanship checks and two successful Strength checks among all the heroes. Each hero helping to guide the boat may contribute the Strength checks, but each check must be made by a different hero. Any hero with the proficiency may make one or both of the seamanship checks, assuming that hero is guiding the efforts of the party.

Failure to make the first seamanship check indicates that the canoe slams into a rock and spins around. All subsequent Strength checks are made at a -2 penalty. If the second boating check is failed, the boat overturns. Each hero in the boat suffers 1d4 points of damage from striking the rocks. The rapids are fast enough that any hero in the water is thrown up on the shore, suffering an additional

1d4 damage unless the hero makes a successful swimming check.

If the Strength checks fail, the boat slams into a rock and suffers damage. Either an oar breaks (50% chance) or the boat springs a leak (50% chance). Two failed Strength checks that result in damage to the boat mean it breaks apart like an eggshell.

Remember that large weapons like spears cannot be worn on one's person. Items merely resting in the boat are lost if the canoe capsizes or breaks apart. They float down the river, or sink. If the party searches for these items downriver, they have a 10% chance to find each item along the side of the river, provided it was made of wood or something that might float. Items that sink can be found by a caiman katanga on a 10% chance, by other swimmers on a 5% chance.

The right side of the river is more dangerous. It requires three seamanship checks and three Strength checks. The third seamanship check is to get close enough to the rock to rescue the child. As the boat goes past, someone must make a Dexterity check to grab the child (a young female korobokuru) off of the rock. She weighs but 40 pounds. Anyone can grab her off of the rock. If the Dexterity check fails, the hero falls into the river and slams into the rock she is perched on. Damage is 1d6, but the hero can clamber up next to Kat'i.

RESCUING KAT'I FROM THE BANK

If the heroes choose to ground the canoes and rescue Kat'i from the bank, let them. She is perched on a rock about 40' from shore. Someone with a rope tied to him or her could wade/swim out to her and retrieve her. This requires two swimming checks, the 2nd at -4 (because of holding Kat'i.)

If either check fails, those holding the rope must make a Strength check to hold on. For each person beyond the first, add another point (or percentile category) of Strength to the strongest person. Thus, if five heroes are holding the rope, and the strongest has a 17 strength, they roll as though they had an 18 (76%) strength.

BYPASSING THE RAPIDS

If the heroes choose to ground the canoes and go around the rapids, it takes a while. The rapids cover 10 miles, through thick jungle. It takes a total Strength of 30 and a full day to carry a canoe. If one or both of the boats are smashed, the heroes can locate fallen logs suitable for carving canoes. They may not have the equipment to do so, but Kat'i can help there. If they do not have an axe, it will take them weeks to fashion a new canoe. While they are realizing this, Kat'i volunteers that her father has several canoes he never uses.

Kat'i (F0): THAC0 20, Dmg nil; AC 10; MV 6; hp 1; AL CG

Kat'i is an 8-year-old korobokuru, daughter of the Katiyama chief. She is cheerful when rescued and insists that the heroes take her home. Unfortunately, she doesn't know the way.

She does know that her family lives on this side of the river. She ran away when her father told her that going on the river was crazy. She has not yet developed the fear of water that most korobokuru share. Kat'i does possess rudimentary boating (seamanship) skill, although she does not know how to fashion one.

If the heroes ask her where she entered the river, Kat'i can lead them to the spot. It is slightly upstream from the rapids. When she does, nearly anyone (on a successful tracking or Intelligence -2 check) can spot her footprints leading down to the water. They are clear for half a mile and then vanish. Continue with the next encounter.

EXPERIENCE POINT AWARDS

Saving Kat'i	150
Attempting to take her home	100

POSSIBLE HERO POINT AWARDS

It is possible that the heroes can do something particularly heroic here. Merely trying to rescue the child is not enough: every hero should want to rescue the child.

A character without the swimming proficiency may deserve a Hero Point if he or she dives into the water to rescue the child.

ENCOUNTER FOUR

VILLAGE OF KATIMAYA

If the heroes do not choose to follow the tracks Kat'i left, the encounter occurs at the riverside. Modify the following description accordingly.

As you scout around for the tracks left by Kat'i, you hear a rustling in the undergrowth. At first it sounds like a wandering tapir, so you pay it little heed. Then your senses are alerted, and you stand on guard. All around you appear korobokuru carrying knives, spears, and blowguns. They glare at you suspiciously.

Before the tension begins to mount, Kat'i breaks the sudden silence. She flings her arms around one of the korobokuru crying with glee. The stunned chieftain smiles tentatively, then begins to scold Kat'i for running away.

"These people saved me from the river," she announces, then explains the rest of the story. The rest of

the tribe lower their weapons, and Kat'i leads her father over to you. "This is Yrbom, the chief. Tell him that I am too a good boater."

The chief ignores his daughter for the moment and says; "I am grateful for the life of my daughter. We will have a celebration in your honor. There will be much mead and many tales. Will you come?"

Refusing would be an insult to Yrbom. If the heroes decline, describe the shadows that cross Yrbom's face, the grumbles from his warriors. Give them the idea that they really should go. Kat'i also asks them to come: it wouldn't be much of a celebration without the heroes there.

If they absolutely refuse, the korobokuru disappear into the jungle, and the encounter is over.

If there is a saru in the party, the heroes have a bit of a problem. Most of the spears of the warriors point at any saru characters. When the chieftain invites the party to the celebration, one of the warriors speaks up "What about this monster, my chief?" The chieftain hesitates, and Kat'i urges him to include everyone. The heroes may interject at this point; if so, let them think they persuaded the chief. In actual fact, he will agree to allow the saru in any circumstances. The warriors grumble about this decision, but they obey their chief.

The korobokuru lead the heroes to their village.

THE VILLAGE

The village of the Katimaya is large compared to most you have seen. Over one hundred korobokuru make their home here.

The huts are a conglomeration of leaves, logs, hides, and feathers. In every case it looks like the owners did the least work necessary to get shelter over their heads.

The chieftain waves his arms, "This glorious village is surely one of the greatest you have ever seen. Such is the power and might of the Katimaya, the scourge of the jungle, the tribe that makes the biters tread softly, the warriors that even the black leopards fear. Is it not grand?"

Let the heroes respond. Any korobokuru characters should surely rise to the occasion and boast about their own villages. Such boastful responses by any heroes are met with approval by the Katimaya; they like boasters and encourage any who demonstrate such demeanor to share their greatest exploits later in the evening.

The heroes are shown to a pair of ramshackle huts. These are their "grand accommodations" for the night. After about a half-hour, the feast is ready to start. Let the heroes clean up, visit with the tribesmen, whatever.

Kat'i stays with the heroes. She points out many amaz-

ing things, like the tribe's own wondrous spring (a rather muddy puddle), the grandeur of her father's hut (it stands straight, unlike most of the huts in the village), and the beautiful golden symbol that adorns her father's hut (a beaten mask of a tiger, made of real gold). Thieves attempting to steal this mask must make a series of successful rolls, including a move silently, a hide in shadows, and a pick pockets roll to steal the treasure; any failure indicates discovery by the Katimaya. Even if they succeed, the next morning, the mask is gone. The chief discovered the loss, and took it back. He is not upset, if the subject is brought up he thinks it's a grand joke.

PERSONALITIES OF THE KATIMAYA

Chief Yrbom (F7/T7): THAC0 14; Dmg 1d4+3 knife, 1d6+3 spear; AC 3; MV 6; hp 43; SA thief abilities; AL N S 16, D 17, C 12, I 11, W 13, Ch 14

Equipment: hide armor, knife, spear

Thief skills: PP 51%, OL 40%, FT 56%, MS 87%, HS 72%, DN, 47%, CW 50%

Yrbom is the consummate boaster. Everything is grand and glorious when he talks about it, even a saru hero. He is fairly young for a chieftain, about 42 years old. He is short and strong, and can drink an incredible amount of mead or beer (Katimaya beer is red, flat, and potent). He is quick to relate that he has lost only once in boasting contests—to the famed chief Urmata of the Tirindar Korobokuru tribe.

Kural the Shaman (P4): THAC0 18; Dmg 1d6 club; AC 10; hp 17; MV 12; SA spells; AL N(E) S 12, D 11, C 14, I 13, W 15, Ch 9

Spells: Cure Light Wounds, Entangle, Cause Fear, Locate Animals/Plants, Sanctuary, Hold Person, Obscurement, Charm Person/Mammal

Kural particularly hates saru. Upon first meeting, he insults any saru hero, hoping to goad him or her into violence. If any saru is violent, Kural uses that as an excuse to have the hero bound. He wants the saru drowned in the river, but Yrbom and Kat'i do not allow this. Kural is suspicious of any hero spellcasters and watches them carefully. He is a squinty little dwarf with a perpetual sneer. He believes that he is the most powerful shaman in Malatra. The only boasts he makes are those related to magic.

Itzapam (F4/T4): THAC0 17; Dmg 1d6 club; AC 8; hp 32; MV 12; SA thief abilities; AL N(G) S 14, D 16, C 16, I 10, W 11, Cha 13
Thief skills: PP 21%, OL 22%, FT 42%, MS 66%, HS 61%, HN, 44%, CW 50%

Nordir, Makalra, & Pantash (F1/T1): THAC0 20; Dmg 1d6 spear; AC 10; hp 32; MV 12; SA thief abilities; AL N
All stats average; Nordir has Charisma 13, Makalra & Pantash have Charisma 11
Thief skills: PP 14%, OL 22%, FT 19%, MS 29%, HS 31%, DN, 23%, CW 50%

These are the dwarves that the chief will nominate to participate in the boasting contests to follow. All are warriors/scavengers, true members of the Katimaya tribe. They carry spears and wear loincloths.

Itzapam is the oldest and most experienced (F4/T4), while Pantash is young and frequently outboasted (F1/T1). All of them are friendly to those who saved the little princess, except for any saru heroes, who are treated with suspicion bordering on outright hatred.

THE FEAST

When the heroes have had a chance to clean up and visit with Kat'i, they are invited to the feast:

Having looked about the rather ramshackle hut that was turned over to you, you are ready for food. A tapir is being roasted, vegetables cooked, and fruit gathered. There is plenty of food for all. You cannot believe that they were able to prepare a feast this quickly.

A young warrior is waiting to escort you. He introduces himself as Pantash and remarks that it is quite fortunate that you performed your heroics on a regular feast day. Today is when the tribe celebrates the defeat of a giant panther by chief Yrbom's grandfather. The chief still carries a dagger made from one of the panther's huge fangs

The feast is everything you expect. The Katimaya may not be able to construct decent huts, but they do know how to eat. As the feast finishes, Yrbom stands and announces new contestants for the traditional tale-telling contest. For tonight, Itzapam, Nordir, Makalra, and Pantash tell of their recent heroics. You honored guests may all compete, if you wish. If not, you may designate one or more of your company to represent you. As usual, the order is determined by lot.

Find out which heroes want to compete. If any korobokuru hero balks at competing, remind the player that korobokuru love to boast. Anyone other hero may also compete—even a saru. It would be very bad form for no one to compete, an insult to the chief at the least.

Once the contestants are chosen, use a random roll to determine turn order for the heroes. The Katimaya characters below will boast in the turn in which they are listed, alternating with the heroes.

The boasting custom of the korobokuru is not highly ritualized. Most of the stories are loosely based on fact, but an outright lie is not forbidden. Should a rival boaster or any onlooker challenge the truth of a boaster's story—and provide evidence or convincing argument against the boast—then the boaster is considered to have lost the contest. Only those competing in the contest may challenge a story. No serious loss of face is involved in a successful challenge, merely the loss of the contest.

As examples, the basis of the four tribesmen's stories is given after their boast.

PANTASH'S BOAST

"I am the youngest warrior in the tribe of the Katimaya, but I am also the bravest. I have single-handedly faced down a sacred tiger in his lair, then retrieved a token of my bravery. I have proof! This is the claw of the tiger, which he gave me when he saw my bravery." (He holds up what might be a tiger claw.)

Fact: Pantash found a leopard's claw in the jungle. Any character with the animal training or animal handling proficiency can identify it for what it is.

NORDIR'S BOAST

As you know, no one anywhere can match my jungle craft. With no aid from anyone save the great spirit of the jungle, I have followed the dread black leopards to their lair. Entering and remaining unseen, I returned with this bit of leopard fur as proof that I did indeed enter the lair of the leopard. (He holds up a bag covered with black fur).

Fact: Nordir slew a monkey and made a bag from the fur. Anyone with animal lore proficiency can tell that the bag is monkey fur, no check required. Monkey katanga also recognize it for what it is.

MAKALRA'S BOAST

I am the bravest of the brave. As you all know, the Saru have preyed upon our children for year. It was I who was the first to steal something from their lair. I spotted a village of the horrid child-killing monsters, but I was not daunted. Only my courage could stand in the face of such danger, for I did not remain undiscovered. Instead, I marched right into their camp. I ordered the saru never to prey upon our tribe again, or face my wrath. As you know, we have not had a child stolen by the saru in decades. The mothers of the tribe may thank me at their leisure.

Fact: The Saru never really preyed upon the korobokuru. It is a legend that the korobokuru keep repeating, however. Makalra's story is an out-and-out lie.

ITZAPAM'S BOAST

Among the most taboo of all places are the laughing idols. I alone, of all worthy korobokuru have visited such a spot and survived. I traveled with a party that included two monkey katanga and a tam'hi, as well as three of our own people. We searched for months and finally located the temple—a forbidding place. As all know, the idol laughs at the death of those foolish enough to gaze upon him.

When we finally found the idol, the tension was terrible. All around the jungle was quiet, as though in fear of the great magical place. My companions broke in fear, and fled. Well, all but the korobokuru.

The four of us remaining then proceeded to the base of the idol. It was there that our bravery was truly tested, for the idol laughed. It sounded more like a roar than a laugh, but such is the power of the gods that no one can truly say what a god's laughter sounds like.

Two of my korobokuru companions fled—and perished. The other brave korobokuru stood by my side. Together we stared into the face of the Laughing Idol, receiving the full attention of the most terrible entity in the jungle. "Together we will stand" I proclaimed, but I was too late.

My companion, brave Militida, felt fear in his heart. The gaze of the idol withered him like a leaf curling in the fire. I knew that I could afford to feel no fear.

I bowed in respect and backed away. Never did I refuse to meet its gaze. I knew that fear would be the death of me. Instead, I stand here before you today, healthy and strong. As proof, I still wear the dried purple flower that I recovered from the base of the idol, that wondrous plant that grows nowhere else in the jungle. I call it an idolflower, and it is the symbol of my courage.

Fact: He really did go to the laughing idol, by himself. He picked a flower, heard the roar, and ran like a deer. He has never been back.

The heroes' boasts can be longer, shorter, whatever they want. If they ask about the "rules," tell them a little about the boasting. Judging is by the tribe and the chief. Obviously, Itzapam's boast will be the winner, unless one of the heroes is very good. It is up to you to decide, but be a harsh judge. Do not decide in the hero's favor unless the hero has a very good story, with some (supposed) physical proof to back it up.

After the boasting contest, the heroes will almost certainly want to talk to Itzapam. If he won the contest, he is busy accepting congratulations, drinking beer, eating, and resting upon his laurels. If he did not, he is even more eager to talk to the heroes.

Information about the Laughing Idol that can be gained from Itzapam:

○ The idol is several weeks travel overland. From the end of the rapids it is perhaps three days by canoe.

○ The plant that he wears has been very lucky for him. When his brother caught the pox, he cared for him and never got sick. He got his brother's hut after he died, too.

○ The idol is huge, ten heights of a Katimaya at least. No vines grow upon it. They wither at the touch. Only the idolflower grows near the Laughing Idol.

○ The idol was not at the end of the river. Actually, the river was not in sight of the idol. He does remember hearing a waterfall as they approached the idol. He doesn't know which waterfall, but he's sure it isn't anywhere near the Great Falls of the Valley of Spirits. He's never been down river that far. He and his party went overland. It took three weeks.

○ The reason they went overland is that he had heard about the crocodile infested waters farther down the river, where it gets slow and swampy. Of course the overland route was no picnic either. Not only did he have to hide in a tree to escape rhino beetles, he was nearly slaughtered by lizard men and chased down by a gnasher.

○ The leaves of the tree were not particularly blue, although the stems of the idolflower were.

Itzapam offers all of this information freely, but if the heroes express any doubt, Itzapam may backpedal and admit to some elaborations in his story, though never to outright lies, and never to being afraid or fleeing. The following is what is actually true.

○ The idol is three weeks travel overland, about a week by river.

○ There is a falls near the idol, it is merely a 30' fall to a slower part of the river.

○ Itzapam really did hear rumors about crocodile infested waters farther down the river. He never actually saw any. If asked where he heard them, it was from another korobokuru, in a boasting contest. Itzapam lost that one.

○ The idolflower did give some protection from disease. It has no luck powers.

○ He saw a rhino beetle and ran from it. In fear, he slept in a tree. In the morning he found lizard tracks, which he assumed to be lizardmen.

○ He has no memory of what color the leaves of the trees were.

If asked for specific directions, he is rather vague. He remembers crossing two small rivers at least, adding a story about being attacked by crocodiles. The heroes can be told that they have a general idea of the area, about 50 miles away. As far as finding the idol itself, they're not so sure.

Remember that Itzapam is enjoying the attention, he likes to win boasting contests. If a hero won, he's even more eager to prove that he should have won.

If this part of the encounter begins to drag, Itzapam can always be called off by other well-wishers.

When they have finished questioning Itzapam, or if they ignore him, the chief makes a pronouncement. He also awards a boon to the hero that Kat'i names as her main savior. This should be anyone who actually went into the river to save her.

If she was grabbed from a canoe instead, she chooses one of the people in the canoe. Korobokuru should definitely receive preference over anyone else. It will not be a saru character. Her father will ignore that choice. If the rescuer has not been particularly friendly to Kat'i, and someone else has, she may also name her friend. She is an eight-year-old korobokuru, after all.

"People of the Katimaya, cheer for these heroes who saved the daughter of a chief. (The tribe cheers.) In gratitude you are all named honorary members of the Katimaya tribe. We will assist you in repairing your canoes. If they are beyond repair, I have two fine canoes that I will gladly give to my new friends. I also must single out (fill in Kat'i's choice) for a special reward. I will grant him (her) the honor of the chief's gift exchange. As symbols of our undying friendship, we will each gift the other with our most valuable item." The chief then presents (fill in Kat'i's choice) with a mahogany dagger with a shiny red stone set in the handle. He looks expectantly at (fill in).

It is up to the hero as to what gift is given to the chief. The chief really is grateful, his dagger is his third most precious item. As long as the hero responds with something similar, there is no problem. If the hero tries to take advantage of the chief, the chief can respond.

Unless the item is something that the chief sees as valuable, the hero wakes up in the morning missing his most valuable item. No amount of searching can locate it.

The chief buries it in the jungle until the heroes have left. If questioned, they say that it must have been a shu who entered camp surreptitiously. No one would offend the heroes of the tribe.

Note: A good gift consists of something valuable to the hero, as well as to Yrbom. Any item listed on a separate treasure certificate certainly qualifies. If the hero possesses no such certificate, it need not be particularly valuable, as long as it is something important to the hero.

If the heroes need canoes, the Katimaya do provide them. They are not in very good shape. They look well used, and one of them has a small leak that allows water to seep in. Proceed to Encounter Five.

If the party chooses to go overland, skip to Encounter Six.

POSSIBLE HERO POINT AWARDS

There are no real opportunities to earn Hero Points in this encounter.

EXPERIENCE POINT AWARDS

More than one hero in contest	100
Hero wins contest	50
Giving Yrbom a Good Gift	50
Questioning Itzapam	100
Voicing Doubts about Itzapam's Story	100

TREASURE

- Two rather beaten canoes
- Mahogany dagger with a shiny red stone set in the handle (non-magical, +1 to damage).

ENCOUNTER FIVE THE FALLS

Once past the Koshiva and Katimaya lands, the river becomes almost lonely but for the distant calls of jungle creatures. But after a day of paddling, you begin to hear a faint and constant roaring sound. Soon it grows louder, incessant and wholly unlike the call of any beast you have ever met.

Inform any player whose character looks around that the terrain has changed slightly. The river banks are now rocky and steep. In fact, as they continue down the river, the speed of the current has increased to about 10 miles per hour, and the river itself has narrowed.

Tell any player who asks that, yes, the sound is like that of a waterfall ... but of a falls much larger than his or her character has likely encountered before! There is something else, as well. On a successful Intelligence -2 check (or navigation, seamanship, direction sense, or river survival proficiency), a hero realizes from the sound of the falls that the party still has several miles to cover before having to worry about the falls.

As long as the heroes ground the canoes within the next three miles, they have no trouble. They can scout out a suitable location to beach the canoes downstream, about a mile from the falls. This was obviously used for a portage, a trail around the falls still exists, although it is overgrown and difficult to traverse. Successful tracking, jungle or river survival, or Intelligence -4 rolls are required to find the portage. Each attempt takes three hours, but heroes may try again. It takes three hours for the trek to the falls from where they beached the canoes, 1/2 that if a saru or monkey katanga travels through the trees. Unless they carry the canoes through the jungle, the heroes will get caught up in the current when attempting to beach near the portage trail.

Now back on the river, the current picks up sharply. The sound of the falls changes as well. It sounds as though something is laughing, a deep booming laughter. Through the spray that turns the whole area foggy, you can see a figure rising up out of the river. It is indeed one of the famed idols, water coursing through its mouth and producing a laughter that draws your attention even over the roar of the falls. The idol is small, obviously not the one you seek, but it still rings of mystery and the dim past.

Then your attention is drawn back to the river. You must land now, or go over the falls!

There are a number of possible circumstances, detailed below:

○ **Two heroes with boating proficiency, or using Dexterity -6 succeed with their checks:** Canoe lands safely at the desired point.

○ **One hero with boating proficiency or Dexterity -6 succeeds:** Canoe lands at desired point, an oar is broken and lost.

○ **No one succeeds:** Canoe overturns, smashes into a rock, and is ruined unless repaired by a mending spell or a successful carpentry or leatherworking proficiency check (which simulate the ability to repair a canoe). Heroes are dumped into the river and swept towards the falls.

Those dumped must make swimming proficiency

checks to reach the correct shore safely. Rolls which are 5 or more points under the hero's proficiency score indicate a safe return to the correct shore; rolls only 1-4 points under the score indicate a safe arrival at the opposite shore; failed rolls indicate that the hero plunges over the falls.

A hero may attempt to rescue someone swept over the falls by diving over on purpose. A deliberate attempt at going over the falls always succeeds.

Victims who are swept over the falls suffer 1d6 damage for falling. A successful swimming check as they go over reduces this to 1d4. In addition, victims must make a successful system shock roll or be knocked unconscious in the fall. Other heroes must get to the victim within three rounds, or the victim drowns. Canoes which go over the falls may be discovered floating upside down in the pool below the falls.

Remember the "At Death's Door" rule; if the other heroes can rescue a drowning victim before he or she is reduced to -10 Hit Points, magical curing or the healing proficiency can save his or her life. Healing proficiency checks are made at a +2 bonus if the hero doing the healing also has the swimming proficiency.

When the boats land, the heroes must carry them to the base of the falls. This involves an old game trail (tracking or survival or boating or intelligence -4 to find). The canoes require a total strength of 25 to carry. Supplies must be carried separately. The trail is three miles long, and comes out 1/2 mile downstream from the falls.

It takes at least an hour to make the trip. Once they reach the lower river, they may still have to repair the canoes. Someone with boating proficiency can supervise this with a successful proficiency check. If no one has that proficiency, an Intelligence roll will do, but the canoe will continue to leak, slowly.

When the heroes have made their way around the falls, continue with the next encounter.

If they think they have found the laughing idol: Simple observation can tell that this is not the idol. It is but 7' tall, and does not have discernable eyes to gaze with. There are no flowers of any sort on the shores near the idol, nor any blue leaves. Do not lead the party on here; the idol in no way fits any of the descriptions given.

EXPERIENCE AWARDS

Scouting out the portage

100

POSSIBLE HERO POINT AWARDS

Heroes who unhesitatingly dive over the falls to save another hero may deserve a hero point.

ENCOUNTER SIX THE OVERLAND ROUTE

Forty miles and more you have covered since leaving the village of the Katimaya. Soon you should draw near the temple of the Laughing Idol. Your only leads are the words of Taronee: "When the leaves turn blue, the idol laughs." So far the leaves on all the trees seem normal, but you are several miles from the river.

Your camp this night is in a rather swampy area. So far the only problem this represents is the insects that continue to plague you. As you finish your supper, you notice that the continual croaking of the frogs and toads in the swamp has gotten louder. It sounds as if a whole pack of them is right outside your camp. The sound is deep, as though the frogs were large. As the sound reaches its peak, you can see that the frogs are indeed the size of a shu. A group of ten bright yellow frogs bursts into camp, intent on making a meal of you!

Poisonous Frogs (10): AC 7; Mv 12; AL N; HD 1; hp 4 each; THAC0 19; #At 1; Dmg 1 + poison; SA poison causes 1d12 points of damage, 1d4 if save is made.

The frogs attack until more than half of them go down.

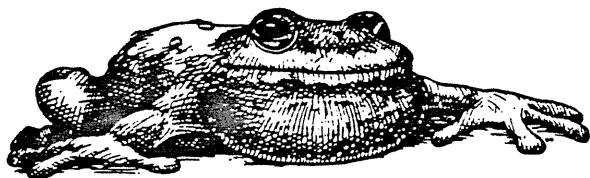
Note: If someone drops due to poison, the poison is a natural one. Successful use of Herbalism proficiency grants the afflicted character another saving throw at +2. They are in a coma for four hours, then wake up weak but out of danger (at 1 hp). The idolflowers automatically cure this poison (in the event that the heroes encounter the frogs on the way home).

EXPERIENCE POINTS:

Defeating frogs 100

POSSIBLE HERO POINT AWARDS

Selflessly risking one's life to save another may merit a Hero Point.



ENCOUNTER SIX THE LAUGHING IDOL

If the heroes travel overland or if they did not speak to Itzapam, modify the description accordingly.

You have traveled down river for four more days, you have seen no sign of either the idol or the falls that Itzapam spoke of. As you begin the fifth day (or 18th day, if traveling overland) since leaving the Katimaya, you see something that stands out. A large cypress tree grows near the water's edge. The leaves and moss growing on it are nearly blue. Taronee did say that when the leaves turn blue the idol is close. You thought he meant the whole jungle, not just one tree. However, it is a lead.

Let the heroes decide what to do. If they keep going, in about an hour they come to a waterfall. The falls are 30', should anyone go over see encounter five for damage and drowning chances. The river is not swift here. They have no trouble beaching the canoes if they choose.

The idol is two miles inland from the river. It used to be on the river, hundreds of years ago. Now, it is well hidden. It is also in the hunting territory of a gnasher (allosaurus).

The heroes can search about for several hours, with no success. Let them try any ideas they might have. None of them work, except perhaps climbing to the tallest tree in sight. If they do so, they can see a clearing a mile or two away. The trees around it are tall enough to block a view of the clearing.

You continue to head for the clearing, hoping that you may have found the idol. As you finally enter the clearing, you see a tall stone figure. You cannot tell whether it is laughing; you have come up behind it. Something else draws your attention. Footprints of some monstrous lizard are all around the edge of the clearing. They are almost large enough for a shu to lie down in one of them.

The aroma here is odd as well. Not a lizard smell, rather a cloying scent that you cannot identify. It seems stronger as you enter the clearing.

The stone structure is almost 20' tall. The stones are weathered with time. No vines grow upon it. Nothing but some small purple flowers grow near it. As you prepare to investigate, an earth-shaking roar splits the air. You look behind you to see the stuff that bad dreams are made of: It's a huge, toothy garuda, taller than the idol. Its muscular flanks are covered in hard, pebbled hide like a caiman's, and it has teeth like spears. If it catches you, you are dead!

The heroes have several options here. They may run for the idol. The smell of the idolflower keeps the gnasher away. They may also split up and try to lose it in the jungle. The gnasher chases *someone*. Unless a hero voluntarily draws its attention, it follows someone at random. The gnasher is not fast, but it is tenacious. The only real safety is near the idol.

Climbing a big tree could also work, but the hero must state that they are looking for a *big*, tall tree, something the gnasher cannot knock down. If it trees someone, it waits patiently unless a more available target presents itself.

If the heroes run for the idol, the gnasher charges right after them. When it gets close to the idol, it begins to shake its snout and roars as if frustrated. When it gets about 20' from the idol, it slows and stops. It roars a few more times, then stomps off into the jungle. Keep reminding the heroes that it is still out there. They occasionally hear a roar. Sometimes it sounds close, other times it seems to be moving away. It does not leave until the heroes do.

Once they reach the idol, the heroes can see the face. It is indeed a laughing face, although it doesn't resemble anything human. It has three eyes, one in the center of the forehead. The eyes are open holes, about 3' across. The open grinning mouth runs 10' left to right. Should someone dive into the mouth to seek refuge from the gnasher, he finds a small area with dust and leaves. There is enough room inside the idol for everyone to hide, if they wish.

Needless to say, the idol has no magical powers. The legend about lying under the gaze of the idol refers to the idolflowers that grow around it.

Do not let the heroes fight the gnasher. It would be swift and sudden death. Should someone try, give them a quick warning. Have the gnasher give them a little nip, leaving them with one hit point. Then announce "Oh, minimum damage. You were lucky."

Should the entire party want to attack, have the gnasher roar fiercely. Everyone may save vs. fear (wisdom bonuses count as minuses here, the wise heroes want to run.) If they flee in fear, they can hide in or behind the idol, it is the closest spot that might be safe.

Give heroes who insist on fighting a couple of rounds to come to their senses. Wound several of them severely, but don't kill anyone the first two rounds. After that, they deserve what they get.

Gnasher (Allosaurus): AC 4; AL N; MV 9 (in the jungle) 12 (in the clearing); HD 12; hp 58; #At 3; THAC0 11; Dmg 1-3/1-3/4-40; SD immune to charm and mind-affecting spells (not enough intelligence).

Once the gnasher is dealt with, the heroes can investigate the idol and the flowers. Inside the idol they can find a secret compartment. It is not well hidden, a stone sticks

part of the way out of the wall. Heroes who state they are searching find it on a Intelligence -4 roll. Removing it takes a total strength of 20. In the compartment is the following:

TREASURE

○ An ebony mask with green stones (small uncut emeralds) set all around. It resembles the face of the idol.

○ A medallion on a rotted rope necklace around the neck of a shu skeleton (the hapless fellow died here of wounds after escaping a hungry leopard). The medallion is an ivory sphere. The sphere has holes, through them can be seen other small ivory spheres. There are at least seven of these spheres set inside each other.

THE IDOL FLOWERS

Someone with herbalism has a chance to recognize the idolflowers as a medicinal plant. They must beat 1/2 of their proficiency check to know how to manufacture the salve that can be used to heal. If they fail, they still know it is possible, they just don't know how. Spending the night in or near the idol has no effect on the heroes with the skin disease. The gaze of the idol has no effect at all.

When the heroes begin to gather idolflowers, find out just how much they are gathering. Are they taking every flower in sight, or are they going to leave some? Taking all of the flowers means that none will be left to propagate. Leaving even a few means that the idolflowers could be harvested again, in a year or two.

Regardless of how much they take, there are enough flowers to manufacture two uses of healing salve in a little clay pot for one of the heroes (included on one Treasure Certificate), plus enough to cure the chief and the afflicted heroes. The salve acts as *Keoghtum's ointment*, although it takes four hours for the effects to be felt.

As long as they carry the flowers or the salve, the smell will keep this gnasher away. It won't have the same effect upon other dinosaurs.

When the heroes finish here, they can head back.

EXPERIENCE POINT AWARDS

Avoiding Gnasher	150
Defeating Gnasher	100
Taking Only Some Flowers	100
Or, Taking all the flowers	50

POSSIBLE HERO POINT AWARDS

Someone who attempts to draw off the gnasher from the others is certainly worth Hero Point consideration. Of course, if the heroes wait until they are sure that they're faster than it is, no Hero Points are awarded. Only actually risking their life to save others should result in hero points.

ENCOUNTER EIGHT

RAKID'S GAMBIT

If the heroes have not encountered the frogs and plenty of time remains, you may run that encounter on the way back. Otherwise, the heroes have no more encounters for three weeks. This is the time to reach their home territory. They have reached the point in the river where they must leave it to head for the Koshiva village.

Rakid, the chief's nephew and heir, wants to stop the heroes. Killing a member of the chief's family, however, is not going to win them any gratitude from the Koshiva tribe, no matter how evil he is. Ideally, they will capture the chief's nephew and retain the flowers.

The encounter starts as they get within five miles of the area that the Koshiva claim. They meet Nespa, an agent of the chief's nephew. He pretends to be concerned about the chief, to learn if they have found the means to cure him. If they admit they did, they are attacked. A suspicious party might avoid this encounter entirely.

As you near the home grounds of the Koshiva you encounter a warrior. He looks at you in surprise. He turns and shouts into the jungle "They're back. They survived!"

He turns to you and asks; "Did you succeed? Have you found the means to cure our beloved chief Radumti?"

Pause for hero response. As long as they respond in the affirmative, the warrior offers to lead them straight to Taronee. If they respond in the negative, he looks disappointed.

"Then our chieftain will die, and the tribe subject to Rakid. I wish it could have been different."

If they persist in their refusal, the warrior leads them to Taronee, to face the witch doctor's wrath (he thinks).

If they told the truth, the warrior leads them into an ambush. They are lead to a clearing where warriors await.

Following the warrior Nespa, you enter a small clearing. You expected to see huts, but the clearing is empty save for five warriors of the tribe. One of them steps forward.

"I am Rakid, next chief of the Koraima. Give me those flowers, and I will spare your lives."

This is not what you expected. Now you have a choice. If you turn over the idolflowers, the chief will surely die. Yet if you slay the nephew of the chief, you might make blood enemies of the Koshiva. To make matters worse, you have little time to make a decision, for Rakid's warriors are surrounding you even now. What are you doing?

Turning over the flowers does not save the heroes. Rakid doesn't want this knowledge to reach the witch doctor. It could be used to prevent his assuming the chief's position. When the flowers are surrendered, he orders his men to attack.

Rakid (F4): THAC0 15; #AT 3/2; Dmg 1d6+4; AC 5 (hide armor and Dex 16); hp 24; MV 12; AL NE
S 16, D 16, C 14, I 12, W 9, Cha 14

Rakid carries a heavy spear tipped with volcanic glass. It is +1 to hit and damage. He is specialized with it.

Rakid's Warriors (4): THAC0 20; Dmg 1d4+1 dagger or 1d6+1 spear & Strength bonus; AC 10; hp 7 each; MV 12; AL NE; ML 2

Two of these warriors carry wooden daggers, and two of them have spears. The followers surrender when Rakid is subdued or slain.

Bortima (P2): THAC0 20; Dmg 1-6 (club); AC 7 (hide armor); hp 12; SA spells; MV 12; AL N

Spells memorized: *command* x2, *cure light wounds*, *sanctuary*

Bortima is Taronee's apprentice. He is not evil, just impatient. Rakid has convinced him that if he is chief, Bortima will become the tribe's witch doctor. Bortima does not actually want to kill anyone. He attacks to subdue, if he runs out of spells. His first action is a *command* spell to "surrender."

The battle will last five rounds. Rakid and his warriors attack to slay the heroes. At that point, Taronee shows up and begins casting spells in the hero's behalf. This includes curing any heroes who are at negative hit points, or casting a hold person on several of the warriors. He noticed Rakid leaving the village and followed him.

Taronee (P4/M4): THAC0 18; Dmg 1-4 knife; AC 4 hide armor, Dex 17; hp 20; SA spells; MV 12; AL NG

Spells memorized: Priest: *cure light wounds* x2; *command*, *cause light wounds* x 2, *hold person*, *spiritual hammer*, *silence*, *aid* Wizard: *charm person*, *comprehend languages*, *spook*, *scare*, *spectral hand*

Try not to let Taronee win the whole battle by himself; he acts only to save a hero's life. He uses a *spectral hand* to cast aid or curing on a hero in combat. He stays in the cover of the jungle as long as possible and will not cast a spell on Rakid, concentrating on his traitorous apprentice first. If the heroes are losing, he uses *hold person* on Rakid's warriors. He'll even use it on Rakid, if everyone is down. If the heroes lose, they still wake up, but receive no experience points for winning the battle. Continue with the epilogue.

EXPERIENCE POINT AWARDS

Defeating Rakid	100
Subduing Rakid	150

TREASURE SUMMARY

○ A heavy wooden spear (minimum strength of 14 to wield) tipped with volcanic glass, non-magical, but +1 to hit and damage

○ Two normal wooden spears, two normal wooden daggers

○ A club

If Rakid is subdued, Taronee makes a point of awarding Rakid's heavy wooden spear to the hero he feels deserves it. If Rakid is slain, Taronee doesn't care who gets it.

POSSIBLE HERO POINT AWARDS

Risking one's life to save fellow party member. It must be done in a grand and heroic manner. Actually this encounter should have plenty of opportunities to get hero points, just be sure they are deserved.

○ Second, he instructs the speakers of the tribe to compose a song, called "The Journey of the Idol." This will spread your fame throughout the jungle.

○ One hero (randomly chosen, or anyone who has not received a 'special' item so far), is taught the secret of making Koshiva date wine, one of the most revered drinks in all of Malatra.

Taronee is also grateful.

○ Any wizard character may choose one spell fetish from the following list (treasure certificates enclosed): change self, message, shield, strength, web. If all six heroes are wizards, one will have to be content with another treasure.

○ One hero receives a little pot with two uses of healing salve, which acts just as *Keoghtom's ointment* (treasure certificate enclosed)

○ Each hero who has not received a spell fetish or special item (requiring a treasure certificate) may choose two items from the initial starting equipment list.

EPILOGUE

With the evil Rakid defeated, you are led to the chief's hut. (If the salve has not been made yet, add:) With Taronee's help, you are able to make a healing salve from the idol-flowers. Taronee applies the salve, and the village anxiously awaits the results.

While waiting, you are asked for the tale of your journey. Most of the village gathers to hear the incredible tale of the journey. Several loremasters are especially eager, plying you with questions about the idol, the gnasher, and the idolflowers. The description of the river also draws much interest.

As you finish telling your tale, Taronee appears from the chief's hut. Behind him, pale and weak but cured of his disease, is Radumti, the chief. The village cheers and breaks into celebration. The foul Rakid (if he lived) is banished from the tribe. He snarls at you as he is escorted away. You have made a single strong enemy, but you have also made friends of a powerful chief and his witch doctor.

Though weak, Radumti is not miserly with his rewards.

○ First, he offers tribal membership to anyone not already affiliated with another tribe.

**HERE ENDS
ALONG THE RIVER OF
LAUGHING IDOLS**

EXPERIENCE AWARD SUMMARY

ENCOUNTER ONE: THE JOURNEY BEGINS

Questioning Taronee	50
Covering Tracks	50

ENCOUNTER TWO: LEOPARD COUNTRY

Defeating Katanga	100
Questioning & Releasing Katanga	100

ENCOUNTER THREE: RAPIDS

Saving Kat'i	150
Attempting To Take Her Home	100

ENCOUNTER FOUR: VILLAGE OF KATIMAYA

More than One Hero in Contest	100
Winning Contest	*50
Giving Yrbom a Good Gift	*50
Questioning Itzapam	100
Voicing Doubts about Itzapam's Story	50

* These are individual awards, not for the entire group of heroes.

ENCOUNTER FIVE: THE FALLS

Scouting out the portage	100
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ENCOUNTER SIX: THE OVERLAND ROUTE

Defeating Frogs	100
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ENCOUNTER SEVEN: THE LAUGHING IDOL

Avoiding Gnasher	150
Defeating Gnasher	100
Taking Some Flowers	100
Or, Taking All Flowers	50

ENCOUNTER EIGHT: RAKID'S GAMBIT

Killing Rakid	100
Subduing Rakid	150

Total possible	1,700
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TREASURE SUMMARY

NORMAL ITEMS

(No treasure certificate required)

- 4 wooden spears
- 2 canoes
- 100 ft vine rope
- 6 flasks of Koshiva date wine
- 2 wooden daggers
- 2 spears
- 2 items from the beginning equipment list (unless the hero has received a special item from the list below)

SPECIAL ITEMS

(treasure certificates enclosed)

- Spell Fetishes for the following spells (only one for each wizard character): *change self, message, shield, strength, strength, web*
- Healing Salve from the Idolfower (2 uses for one hero)
- Mahogany dagger with a shiny red stone set in the handle (non-magical, +1 to damage).
- A heavy wooden spear (minimum strength of 14 to wield) tipped with volcanic glass. Non-magical, but it is +1 to hit and damage.
- An ebony mask with green stones (small uncut emeralds) set all around. The mask resembles the face of the idol.
- A medallion on a rotted rope necklace. The medallion is an ivory sphere. The sphere has holes, through them can be seen other small ivory spheres. There are at least seven of these spheres set inside each other.
- The secret of making Koshiva date wine, a highly prized recipe. Whoever learns this must swear an oath never to reveal the recipe to someone outside the tribe.

STORY CHECKLIST

At WINTER FANTASY™ conventions and the GEN CON® Game Fair, the actions of your heroes affects the lasting history of the Living Jungle. Whether they fail or triumph, the heroes make their mark upon the world.

To record the effects of the hero's adventure, please check the appropriate response to each of the following questions. The results will be tallied, and the majority of each answer will determine the "true" history of the Living Jungle. For instance, if the heroes at more than half of the tables played at Winter Fantasy manage to save Chief Radumti then he will return in later adventures. If more than half fail, then a new chief is chosen.

Did the heroes kill two or more of the leopard katanga? Yes No

Did the heroes rescue Kat'i? Yes No

Did the heroes return Kat'i to her village? Yes No

Did any hero win the boasting contest? Yes No

If so, what was the hero's name? _____

Did a hero give Chief Yrbom a good gift? Yes No

Did the heroes slay the gnasher? Yes No

Did the heroes pick all of the idol flowers? Yes No

Did the heroes slay Rakid? Yes No

Did the heroes bring idol flowers back for Radumti? Yes No

Did any heroes perish in this adventure? Yes No

If so, what were their names? _____

Judge's name:

Heroes' Names:

KOSHIVA DATE WINE RECIPE

As an honored friend of the Koshiva tribe, you have been taught a valuable secret: the process for making Koshiva date wine. You now share this secret. The process takes several weeks, involving certain rare herbs as well as the finest dates. When you were taught this secret, you swore a blood oath never to reveal it to someone not of the Koshiva. It is an oath you do not take lightly.

The secret was taught to you by a grateful Chief Radumti, leader of the Koshiva. Your party was responsible for finding the idolflowers that saved his life. In gratitude he trusted you with one of his tribe's greatest secrets.

Koshiva date wine is clear, dry, and potent. It is one of the most prized drinks in the jungle, a valuable trading commodity as well as a favorite drink.

Game Effect: You always start an adventure with one skin of Koshiva date wine. If it is used during the adventure, you must have at least four undisturbed weeks to make more. If you still have a full wineskin, you may *not* add another skin of wine, this only applies if you have none. (This guarantees you a minimum of one wineskin, not one wineskin per adventure.) You must possess an empty wineskin to use this boon

CONVENTION: _____ **DM'S NAME & INITIALS:** _____
DATE: _____

HEALING SALVE OF THE IDOLFLOWER

This special healing salve was made from the rare purple flowers that grow only at the base of the Temple of the Laughing Idol. The process is complicated and difficult; only a few are skilled enough to manufacture the salve. The salve has the same effects as Keoghtum's Ointment, but the effects take four hours to work. Skin in the affected area is purple for a week after use.

The salve has proven itself effective, it was responsible for saving the life of Chief Radumti of the Koshiva tribe. You earned fame on this quest, the "The Journey of the Idol" has been sung by many loremasters. It is the story of your success. You have been saving the salve for special use, it is potent and rare. No more of the idolflowers can be gathered for at least a year, and the trip to the temple was long and dangerous.

DM: Check off a circle when it is used. When both uses are gone, the DM should tear up this treasure certificate. If the player wishes to keep it as a souvenir, write 'VOID' in large letters across the certificate, in ink.

First Use: ☐ Second Use: ☐

CONVENTION: _____ **DM'S NAME & INITIALS:** _____
DATE: _____

CHANGE SELF SPELL FETISH

Change Self Fetish: Chameleon's foot. A dried hind leg of a chameleon, this allows you to meditate and memorize the spell.

This spell fetish was gifted to you by Taronee, feared shaman of the Koshiva tribe. It was a reward for your help in saving the life of Chief Radumti.

CONVENTION: _____ **DM'S NAME & INITIALS:** _____
DATE: _____

MESSAGE SPELL FETISH

Message Spell Fetish Parrot's tailfeather. This brightly colored parrot's feather is an aid to memorizing the Message spell.

This spell fetish was gifted to you by Taronee, feared shaman of the Koshiva tribe. It was a reward for your help in saving the life of Chief Radumti.

CONVENTION: _____ **DM'S NAME & INITIALS:** _____
DATE: _____

SHIELD SPELL FETISH

Small ivory shield. This small ivory carving of a warrior's shield allows you to meditate and memorize this potent defensive spell.

This spell fetish was gifted to you by Taronee, feared shaman of the Koshiva tribe. It was a reward for your help in saving the life of Chief Radumti.

CONVENTION: _____ DM'S NAME & INITIALS: _____
DATE: _____

STRENGTH SPELL FETISH

Strength Spell Fetish: Scale from a gnasher. This remnant of one of the strongest creatures in the jungle allows you to memorize the spell to increase the strength of yourself or your companions.

This spell fetish was gifted to you by Taronee, feared shaman of the Koshiva tribe. It was a reward for your help in saving the life of Chief Radumti.

CONVENTION: _____ DM'S NAME & INITIALS: _____
DATE: _____

WEB SPELL FETISH

Small rolled up ball of spiderweb. This bit of webbing allows you to mediate and memorize the spell to capture foes with nearly unbreakable webbing.

This spell fetish was gifted to you by Taronee, feared shaman of the Koshiva tribe. It was a reward for your help in saving the life of Chief Radumti.

CONVENTION: _____ DM'S NAME & INITIALS: _____
DATE: _____

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CONVENTION: _____ DM'S NAME & INITIALS: _____
DATE: _____

MAHOGANY DAGGER

A dagger of a rich, very sharp mahogany. It is non-magical, but causes +1 to damage. A deep red gem is mounted in the pommel, your eye cannot penetrate to the center when you look.

You received this dagger from Chief Yrbom of the Katimaya, a korobokuru tribe. He presented it to you in the Chief's gift exchange, an honor you earned helping to rescue his daughter from the River of the Laughing Idols.

CONVENTION: _____
DATE: _____

DM'S NAME & INITIALS: _____

SPEAR OF FIRE MOUNTAIN

A heavy wooden spear, tipped with volcanic glass from Fire Mountain. It is non-magical, but very well balanced and extremely sharp. This gives it +1 to hit and damage. It is heavier than a normal spear, a Strength of 14 is required to wield it effectively.

You won this fine weapon in a combat with Radik, evil nephew of the chief of the Koshiva tribe. The chief was ill with a wasting disease, Radik attempted to prevent your party from returning with the flowers that would cure him. After his defeat, Radik was banished from the tribe, and you were awarded his spear.

CONVENTION: _____
DATE: _____

DM'S NAME & INITIALS: _____

IVORY SPHERE OF SPHERES

A small ivory sphere, perfectly round. In the sphere are many small circular holes. Through the holes can be seen other spheres, one inside the other. All are perfect, and the total number is seven. It is truly a wonder of the ivory carver's work.

You found this sphere hidden inside the temple of the Laughing Idol, far down the river of the Laughing Idols. It is a token of your trip to a place of legend, one few have ever seen. You also feel it may be more, a key to another era of Malatra. It is an object you ask those of wisdom about when you meet them. Few have been able to tell you much, but hints have been dropped that this could indeed be a token of a long dead past.

CONVENTION: _____
DATE: _____

DM'S NAME & INITIALS: _____

MASK OF THE IDOL

An ebony mask with green stones (uncut emeralds) set in a circular pattern around the face. The face is carved into the wood, and has three eyes and a wide smiling mouth. It resembles the face of the temple of the Laughing Idol, a place where you and few others have gone.

You had gone searching for a cure for the wasting disease suffered by Chief Radumti of the Koshiva tribe. Beneath the idol's gaze you discovered the idolflower needed. It was inside the idol itself that you discovered the secret place where some long ago worshipper or priest had secreted this mask. You feel that it may be the key to some mystery connected with the many idols which dot the River of the Laughing Idols.

CONVENTION: _____
DATE: _____

DM'S NAME & INITIALS: _____

HERO POINT CERTIFICATE

This document certifies that the character known as _____

acted with bravery, daring, and selflessness in the Living Jungle adventure *Along the River of Laughing Idols*, at the WINTER FANTASY™ Convention, February 1995, Milwaukee, Wisconsin.

Player's Name: _____

DM's Name: _____ Initials: _____



This certificate may be exchanged for a +2 (+10%) bonus to a combat roll, saving throw, Ability check, system shock, resurrection survival, or other 1d20 or 1d100 roll during a Living Jungle tournament if exchanged before the roll of the die. Alternately, this certificate may be exchanged for a +1 (+5%) bonus to the die roll if exchanged after the roll is made. Two Hero Point certificates may be exchanged to re-roll any failed 1d20 or 1d100 die roll.

When this certificate has been exchanged, the DM should tear this certificate in half, or write "VOID" in ink across its face if the player would like to keep the certificate as a souvenir.

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