

Lion!

**A one-round Living Jungle Tournament for Low-Level
Living Jungle Heroes**

By Doug Smith

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This is a standard RPGA Network tournament. A four-hour time block has been set aside for this event. It is a good idea to ask each player to put a name tag in front of him or her. The tag should have the player's name at the bottom, and the character's name, race, and gender at the top. This makes it easier for the players to keep track of who is playing which character.

The actual playing time will be about three hours. Make sure you use the last 20 to 30 minutes of the event time block to have the players capsule their characters for each other and vote. 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

The tiger katanga Indibubo asks the heroes to investigate rumors he has heard from a saru. The rumor is that "Lion" is in the jungle. "Lion" is a creature of great prophecy: If a tiger katanga should meet "Lion," then no more tigers will be born. In the meantime, Indibubo will consult the great witch-doctor Bengoukee. Indibubo has come to believe that something is going on because he has recently met some undead in the jungle. In actuality, "Lion" is a cruel prank played upon a gullible saru by a pair of mischievous monkey katanga. While investigating the situation the heroes will be drawn into the foul plans of an evil cleric, who is terrorizing the jungle with reanimated corpses.

This adventure is set-up so that events happen at certain times. This may seem strange,

but it follows the natural rhythm of sun light in Malatra. The judge should monitor the actions taken by the heroes, and introduce the plot elements accordingly. During the set events, the heroes are free to do as they wish. It is up to the judge to describe the jungle around them. At various times the judge may feel free to introduce small harmless animals, garuda tracks, and natural hazards (tree falls, holes, boulders) to deal with. None of these should last more than five to ten minutes of real time.

PLAYER'S INTRODUCTION

Play begins at dusk in the jungle near the borders of the Katimaya and Koshiva tribes. Tell the PCs who can cast spells to choose those they would generally have when traveling in the jungle. When they are ready, read the following:

Indibubo, mighty warrior of the tiger katanga paces before you. The flickering firelight of this newly made camp splashes his striped face with an eerie light. His brow furrowed with thought, he halts and faces you, the fire behind him making him seem huge to your wondering eyes. Your eyes widen as you see that he is marked with a number of bruises and scratches.

"For many years I have wandered Malatra. I have seen the Yaku Plains and looked out over the Valley of the Spirits. One thing only do I fear to see and that thing is called "Lion."

"Just after high sun today I met a saru. She told me that she was on the path to dedicate her life to Chee'ah, an ancestor spirit who guides her. This is a time-honored tradition among female saru. Her words, innocently spoken, have chilled my blood. A voice from behind a bush spoke to her:"

"I am mighty Lion!" said the voice"

"Why are you hiding, are you not my friend?" asked the saru. "Mighty Lion is friend to none in Malatra. He hungers to destroy. Place tribute to mighty Lion before him and leave this place. Soon he will find Tiger and woe to Malatra!"

"An incredible tale, I admit. However, I cannot ignore it. I have heard that taboos

have been broken. It is said that the dead have been made to walk in the jungle! Indeed, I have seen this with my own eyes! It is said that if a tiger meets Lion, then no more tigers will be born in Malatra!"

With that, Indibubo will pause. The heroes will certainly have questions. Indibubo will try to answer them. His plan, which he will tell the heroes, is that they should find "Lion" and find out its plans while he goes to consult with the great witch doctor Bengoukee. If possible, they should detain Lion until Bengoukee arrives.

Indibubo can tell the heroes the following. All other questions should be answered with generally available information or some variation of the answers given below.

¥ A tiger katanga meeting "Lion" is the same as a tiger for purposes of invoking the consequence of no more tigers being born. If there are any tiger katanga heroes in the group, Indibubo will ask them to swear that they will stay in human form throughout this mission.

¥ Indibubo will not speak of what he saw in the Valley of the Spirits or the Yaku Plains. It is not pertinent.

¥ The saru's name was Molessa Who Likes Coconuts.

¥ The saru is down a path that Indibubo will point out in the morning. She was headed away from Katimaya territory.

¥ "Lion" is said to be a great cat that lives on the plains. Indibubo had thought this superstitious nonsense, but now he is not so sure.

¥ The Simbara people have a belief that if a tiger meets "Lion" a terrible war will sweep over Malatra.

¥ Indibubo was in the area looking for the walking dead. Creating such beings is an evil act.

¥ Indibubo encountered a group of five shambling dead men. They had been dead for a

while; perhaps a tribal burial ground had been raided, although he could not determine which.

¥ He defeated the five walking dead, but not without taking some wounds. Somewhere in the jungle lurks an evil cleric.

The night will pass uneventfully, unless a hero is a member of the Simbara tribe or a tiger katanga. These heroes will have to make a Wisdom check, with failure indicating their sleep was troubled with nightmares. These heroes will be at -1 on Nonweapon proficiency checks for the next day.

DAWN, FIRST DAY

The heroes will search for Molessa. On the way, they may find a cache of supplies belonging to the monkey katanga, Ik'k'lam and Beersto Way.

The cleric Ak-habivad will be re-memorizing his spells. Heroes who can cast spells may choose new ones at this time.

With the coming of dawn Indibubo rouses you. The sunlight filtering down through the tall palms allows you to wake up slowly. Fruit are passed around, and when all are done Indibubo rises.

"I must be on my way. Bengoukee's wisdom will help penetrate this mystery. Your part in this is not without danger. Do not attack 'Lion' lest he destroy you. May the spirits of your ancestors turn harm from your path."

With that, the tiger katanga leaves. A narrow, but well worn path leads into the jungle towards the River of Laughing Idols. Down this path lies the saru Molessa, and, perhaps, 'Lion.'

If the heroes make a **Tracking** proficiency check they will be able to see a saru track every here and there, but it will not be enough to tell any more than that a saru passed this way in the last few days. However, if the check is made by more than four, the heroes will find a crushed side route that leads to the cache described below. If the heroes talk to the animals or plants

in the region they will enjoy a roundabout conversation. Whatever they are talking with will be primarily concerned with obtaining food and water. If given some, the subject will become slightly more conversant, chattering about the weather. They know nothing about "Lion." They have not seen any undead, nor anyone who may be able to create such abominations. If asked what creatures have passed by in the last day, the answer will be

¥ "A great tiger katanga came by at a tremendous pace, I thought he would eat me! Before that, a saru, making strange noises. And before that, two monkeys. They became men and buried something over there."

The plant or animal will indicate the cache.

Any hero making a **Survival, Jungle** proficiency check will also find the hidden cache.

The monkey katanga's cache holds a dead rat, a pair of bone dice, a pointed bone, and a gourd with red berry dye. There is also a bit of brown fur. A hero making a successful **Animal Lore** or **Survival, Jungle** check can identify it as monkey fur.

FIRST DAY, HIGH SUN

As the sun approaches its zenith, the heroes will meet the saru Molessa Who Likes Coconuts. Meanwhile, the cleric Ak-habivad is animating a gorilla zombie.

The sounds of the River of Laughing Idols fill the air as the sun reaches its highest point. It is a hot day and insects buzz around you and above the surface of the river. To the left is a long-faced idol with curly hair and a leering grin. On your right is an idol shaped like the head of a leopard katanga. From behind the idol to your left you hear a muffled sobbing.

The crying comes from Molessa, who is afraid to cross the river. She has the typical saru fear of magic, as well as a fear of water she

picked up from some korobokuru she met up with. Molessa is an extremely gullible creature who will never become a priestess. On the other hand, she is extremely nice and trusting, and always returns kindness when it is extended. The only thing she doesn't like is male saru who boast about their muscles. She loves coconuts.

If the heroes try to comfort Molessa, she will stop sniffing and explain her predicament. She feels that she must cross the river to continue her quest to serve Chee'ah. She will speak of little else save that and the korobokuru she met until the heroes devise a way to get her across.

The current here is slow, and the maximum depth is seven feet. Swimming checks are made at -1 on the die roll. Tall trees on either side of the river allow for vine swinging across the forty foot width also. There are also enough logs to build a raft big enough for three heroes to cross on.

When everyone is across the river, the heroes can question Molessa. She repeats the dialogue that Indibubo quoted in the Player's Introduction. If asked more questions she can remember the following:

¥ 'Lion' had a high pitched voice, but many saru shriek and squeal, so that is no sign of a lack of strength.

¥ She did not see 'Lion' but he must be as big as an elephant, the way the bushes were shaking.

¥ It is a sure sign from Chee'ah that 'Lion' chose her to speak to. If 'Lion' intends to destroy Malatra, then Molessa is certain that she is the one Chee'ah will choose to stop him.

¥ She has thought long and hard on how to stop 'Lion.' She thinks that forcing him to play with rats may do him in. Molessa says that no matter what her people did, the rats never went away. Of course, if the heroes have other ideas, Molessa is quite willing to listen.

¥ Molessa did not think to swing across. Even if she had, she wouldn't have, for a slip would have sent her into the river.

¥ She has not seen any undead, but Chee'ah tells her that they are evil, taboo, and an abomination to the ancient spirits.

¥ She did, however see a strange man, with two men who were more normal, at least to a saru. They were carrying two bodies wrapped in palm fronds. The men said that they were going to bury their aunt and uncle. The men scared Molessa, but she is not sure why.

If she is specifically asked about the korobokuru, Molessa will recall that they were from the "Katty-Mayan" tribe, and that they were going out "on a heroic quest to recover the tribute due to the God of Fire Mountain from those who do not respect him properly." In reality, she met up with a Katimaya raiding party.

If asked about the three strange men, she will say that one seemed to have his own ancestral spirit to follow, while the other two seemed to follow the first man. The other two looked like Nubari warriors.

Molessa will accompany the heroes, as she has no idea where she is going. She will know when she gets there. However, she will reassure the heroes that Chee'ah will guide her to 'Lion.'

NIGHT, FIRST DAY

It is assumed that the heroes will set up watches when they camp for the evening. If they do not, they will be awakened by sharp pains and the sound of their companions screaming. Tell any heroes on the middle watch that they hear noises in the trees. They have one round to react before the gorilla zombie attacks.

Gorilla zombie: Int Non; AL Neutral; AC 8; MV 12; HD 5; hp 20; THAC0: 16; AT 2; Dmg 1d8; SA none; SD none; MR Unaffected by sleep, charm, hold, and cold-based spells; SZ L; ML 18

Hero Point opportunity: If any hero warns his companions to stay back and protect themselves while he fights the evil undead beast alone, he has the opportunity to gain a hero point. The hero

must be doing it to protect his companions, not out of ego or desire for a hero point. Recall that most people of Malatra have never seen a zombie, and for the hero point, the player must roleplay the horror of this abomination against nature properly. Remind the heroes that animating a body is evil and taboo.

Ak-habivad is asleep and will be unable to help his creation. It has already done his bidding by attacking the Katimaya, and he has sent it into the jungle to wreak havoc. In the morning he will learn new spells and continue on his way.

DAWN, SECOND DAY

As the sun rises and the bugs rise out of the jungle, the heroes will have a trick played upon them by the two monkey katanga. The shapechangers will douse the heroes with a stinky, sticky sap that attracts bugs.

When the heroes decide to move on, they will be tricked. The monkey katanga have placed a few tatters of a feathered headdress in a small clearing. Any heroes who move over to it to investigate will see obvious footprints, as if a struggle took place. Then they will be sprayed with sap. High above, the monkey katanga are spraying it from skins they have. Any hero in the clearing must save vs. Breath Weapon or be coated in the sap. If possible, the monkey katanga will target heroes who are able to pursue them, such as aarakocra and other monkey katanga.

As the monkey katanga spray the heroes, one will use ventriloquism and shout out "You have been marked with blood by mighty Lion! Fear for the future of Malatra!" Anyone looking for the source of the voice will find a small butterfly in a thorny bush. It harmlessly flutters away if disturbed.

The sap is quite stinky. The insects in the area will IMMEDIATELY gravitate to the heroes, and start biting those with the sap on them. Those with sap on them will take one point of damage per round. The sap is soluble in water, and will take one round to wash off, two if the hero is a large, hairy saru. During this time they

will continue to be bitten. Any hero attempting to fly or swing through trees while coated with sap will move at -3 to their normal movement rate. If a hero tries to wash off the sap with alcohol, it will turn into a hard coating that will take one day to completely flake off. During that day, the hero will be at -1 to attack and defend.

If the heroes look up into the trees above, they will see some small shapes swinging away, a pair of ebar birds looking down at them, a cluster of coconuts, and a small marsupial clinging to the tree. The monkey katanga are the departing shapes, and they will keep to the high tree tops where no saru can catch them. If a hero insists on pursuing them, tell them that they hear a leopard roaring nearby. In no case can they catch the two katanga.

Should a monkey katanga attempt to chase the two fleeing monkey katangas through the trees, the fleeing pair will hide in a dense patch of leaves. The pursuing katanga will have to make an alertness NWP check (or a check against half their Intelligence if they don't have the proficiency) to spot them. If they are spotted, they will flee again, throwing down a woven pouch as they do so. If the pursuing hero stops to get the pouch, the fleeing katanga get away. The pouch contains only worthless leaves. If the hero ignores the pouch and still pursues, the fleeing katanga split up and hide, getting away.

If an aarakocra tries to pursue the fleeing katanga, they hide in a dense patch of leaves. The pursuing hero will have to make an alertness NWP check (or a check against half their Intelligence if they don't have the proficiency) to spot them. If they are spotted, they will flee again, splitting up and moving through thick branches, getting away.

If the heroes speak with the trees or animals, they can find out the following, once they get past the usual demands for food and attention:

¥ Two men walked up to the trees with bloated skins.

¥ The sap is the sap of the plyme plant. This plant grows in the jungle and is used by monkeys to make their hands sticky before raiding ant hills.

¥ The men said something about "a good joke."

¥ "Lion" is a creature of legend, said to roam the plains, much as tigers do the jungle. Lion has hair like the Nubari, and a mighty voice.

¥ Three men passed by one night ago dragging something big that was rotting.

This is all the heroes can find out.

HIGH SUN, SECOND DAY

As the sun approaches its zenith, the monkey katanga will play another trick on the heroes. At the same time, the evil priest animates two dead lizard men. He will turn them into zombies and set them upon his foes.

Pursuing the elusive and mysterious Lion through the jungle, you are halted by the roar of what you think is a leopard. Seconds later a second roar answers from the other side of the trail. Could it be Lion or evil leopard katanga?

Allow the heroes to react. Tell them that the sounds move about, coming first from one side of the trail, then the other. The sounds also seem to be moving up and down the trees. Anyone with the animal mimicry or animal lore non-weapon proficiencies who thinks to ask if they can make a check, and does so successfully will realize that the sounds are not coming from leopards. A success roll of 1 or 2 indicates that the hero knows that someone is performing mimicry. The two monkey katanga are using the animal mimicry non-weapon proficiency. Their skill levels are 15 and 13.

When the katanga fail a skill check the heroes will hear a small, high cough. This is followed by a scrambling amongst the highest tree tops. Anyone who looks up and makes an Intelligence check will see two small forms swinging away on vines. They disappear to the sound of chattering laughter. The heroes will be unable to catch them, (refer to the Dawn, second

day encounter) and they are out of spell range. If any hero insists on following, tell them that the creatures are using branches that would not support the hero, or that they lost the creatures in a particularly dense section of the jungle. It is also most dishonorable to cast a spell like Magic Missile or Hold Person on a fleeing foe who could fall as a result.

If the heroes talk to plants or animals in the vicinity, the one they are talking to will be very vain and seek some praise. After it is satisfied, it will tell the questioner that two men approached the area. One spread its arms and declared, "I am Mighty Lion! Here I will put fear into so-called heroes!" The second man then laughed. Both men went into the bushes and chased two monkeys out. The monkeys then howled in fear and left the area. The two men disappeared.

SUNSET, SECOND DAY

At dusk of the second day the heroes will reach a Nubari village. They will have the opportunity to rest, trade, and gain information. At the same time, the evil priest and his lizard man zombies will capture the two monkey katanga. He will hold them prisoner for later use.

Dusk brings a welcoming sight: a village of Nubari appears before you. The women and men of the village are engaged in preparation of a meal. The older children help in this preparation, or watch the younger children who are engaged in spirited play. At the sight of you a cry goes up, then a welcoming party steps towards you.

These people give tribute to the tribe of Big Chief Bagoomba, but are not really affiliated with any tribe. They are friendly to people of all tribes and races, although they tend to punctuate their comments with phrases like, "Praises to Great Chief Bagoomba!" and "If Great Chief Bagoomba wills it!"

The tribe can trade any item off of the list of approved equipment for beginning characters,

but must be given two mundane or one special item in return. A special item is one with a slip. If the heroes ask any questions about what is going on in the jungle or tell any stories of their adventures during the past few days, the tribespeople will only be able to give them the following information:

¥ Lion spoke to some women of the tribe about a moon ago when they went to the River of Laughing Idols for water. Lion said he was more powerful than Great Chief Bagoomba, and shook high branches of the trees so that coconuts dropped down.

¥ In tales Lion has long hair and is said to have pride. Some tales say when some Nubari becomes King of the jungle, his name will be Lion. If Indibubo is concerned, then telling Bengoukee, who serves the Great Chief Bagoomba, is the best thing he could do.

¥ Indibubo tells great tales of the heroes who wander Malatra. His stories are always uplifting and truthful.

¥ A lone man, a follower of some bizarre spirit, has been lurking near the village. He runs away if approached.

¥ The grave of Old El-jawen'e was found dug up. Most likely it was hyenas that did it.

¥ Two monkey katanga were playing tricks on members of the tribe one moon ago. They have not been seen in a few days.

¥ Wily korobokuru have been seen stalking in the jungle. They are furtive folk.

This is all the tribesmen can add. The information should not be divulged to the heroes unless they give some information in return. When the talking is done the heroes are led to a great feast. There they eat many exotic fruits and meats, and a skin of Koshiva date wine is passed around. Afterward, there is singing and dancing, which any of the heroes may participate in. Later, the village settles down. While the heroes

are free to set a watch, they have a sturdy hut to themselves, and to do so would be a tremendous offense to their hosts. If they persist, the watch must be kept inside the cabin.

NIGHT, SECOND DAY

During the night the evil priest will sleep. The monkey katanga are firmly bound. Meanwhile, the Katimaya tribe will raid the village where the heroes are sleeping. Allow any heroes with the Alertness non-weapon proficiency to make a check. If successful, draw them aside and tell them that they hear footsteps outside their cabin. Allow those hero(es) one action, then read the following:

Your sleep is cut short by a bloodcurdling scream from outside your hut. It sounds like a small monkey is being tortured. As it ends, you hear shouts of alarm, and thuds of many running feet.

When the heroes exit their hut they will see a camp in uproar. A korobokuru a torch is madly hopping around the village, apparently trying to rally his troops. A second korobokuru is running away, three gourds jiggling in his arms. A villager crying, "My Koshiva date wine!" is shuffling after him. Another korobokuru is wildly banging a drum and chanting. The villagers seem to be trying to push the korobokuru out of the area without using the blunt weapons they are carrying.

The heroes are free to do as they wish, but anyone who wants may also make a check against their Etiquette or Local History proficiencies. Those who succeed will recognize that they are in the midst of a Katimaya raid, and the best thing they can do is check on their own possessions until the confusion dies down. The raids are made for food, and in a skilled raid, no one is hurt, and the raid is not discovered until the next morning.

Any hero who insists on attacking will get one action in before being swarmed by one side or the other. If the hero is a korobokuru, villagers might tackle him. If the hero is not a korobokuru,

a group of the jungle dwarves will surround her. Any attacking hero should face two opponents per level. All opponents attack with their fists to subdue. In no event should any hero inflict or take lasting damage.

Villagers (36): .Int Average; AL Neutral Good; AC 9; MV 12; HD 0; hp 3 each; THAC0: 20; AT 1; Dmg 1d2; SA none; SD none; MR Standard; SZ M; ML 13

Korobokuru (10): .Int Average; AL Neutral; AC 9; MV 6; HD 1; hp 5 each; THAC0: 20; AT 1; Dmg 1d3; SA none; SD None; MR Save vs. spells at +3; SZ S; ML 9

When the confusion dies down the heroes will see the tribal elders glaring at four korobokuru, who are glaring back just as angrily. In a few seconds everyone in the group will suddenly begin to giggle and laugh, and then a gourd of date wine will be passed around. Soon, the villagers and the raiders will be talking like old friends. The heroes will be allowed to join in conversation. If time allows, the DM is free to add a boasting contest, but there is no reward to the heroes for doing this.

The korobokuru can add the following information if "Lion," Indibubo, monkey katanga, or the strange priest are brought up.

¥ Throwing plyme sap is a favorite trick of the monkey katanga, second only to throwing mookberry juice.

¥ An evil creature, the remains of a gorilla, attacked the Katimaya two nights ago. In tales, such creatures are created by foul priests. The Katimaya are tracking the monster, and its creator. Creation of such a monster is taboo.

¥ "Lion" is said to be the protector of the Simbara people. The Katimaya have raided the Simbara countless times, and have never seen "Lion." Their belief is that Lion must sleep more than even the God of Fire Mountain.

After much conversation and laughter the village elders will point out that it is late and that

everyone should go back to sleep, for when the sun rises, it will surely be another exciting day.

THIRD DAY

As the sun rises and wakes the heroes, the two monkey katanga will come to beg breakfast. Elsewhere in the jungle, Ak-habivad re-memorizes his spells for another day of evil.

Dawn comes to the Living Jungle with a lessening of the chittering of small animals and an increase in the cries of parrots and macaws. You eat breakfast, listening for the terrible roar of 'Lion.' Instead, you hear a small, pleading voice:

"Please, great heroes, we are small and hungry. May we gnaw the cores of your fruit when you have finished?"

The heroes will see that two monkey katanga have entered the fringe of their camp site. These two will introduce themselves, giving their names as Ik'k'lam and Beersto Way.

Ik'k'lam is an emaciated, pointed-faced mandrill. He speaks in a high, whiny voice. He acts superior to everyone, claiming to be able to do anything the heroes speak of with great expertise. Ik'k'lam would do anything to obtain a pet, and can trade any one item on the standard equipment list for one.

Beersto Way is a plain looking monkey. He is quiet and always seems to be judging the heroes. He will criticize the campsite, telling the heroes that a camp laid out in concentric circles is best. Beersto alternates between pronouncing his name as "Beersto WAY" and as "BeerSTO Way."

The heroes will note that neither monkey katanga looks especially hungry, nor are they lacking in material possessions. If challenged or accused of trickery, the two monkeys will whine in a most petulant manner, and beseech the great heroes not to harm them. They will attempt to depart, and will set up a raucous noise if restrained from doing so. The DM should not allow the heroes to kill the monkey katanga.

If questioned the monkey katanga will claim to know nothing of "Lion," and may even go so far as to mock the superstitious heroes. If they are asked about undead, the monkey katanga will become fearful and say that they have not seen any dead animals in days, and assumed that jungle scavengers had been extremely active.

After the heroes are finished with the two monkey katanga the Katimaya and the villagers will speak to the heroes and hopefully put together the whereabouts of the cave where the evil priest is. Then it is up to the heroes to raid the cave. During their travels, the evil priest and his followers will capture the two monkey katanga, and will be busy preparing to sacrifice them.

Later in the morning you sit again with the village and Katimaya elders. They have though long on what has happened, and what has been said.

"It is my belief that this lone man in the jungle made those gorilla bones walk around," says a korobokuru.

"Maybe he is 'Lion!'" Molessa gasps.

"Or perhaps just a bitter, evil man," rejoins a village elder. "Regardless, he must be found, either for us or for Indibubo. Such actions as his are taboo, and such evil deeds should be punished!"

Allow the heroes to chime in. If they ask where the man might be, or if they just sit there like bumps on a log, continue.

"We Katimaya have tracked him to the jungle surrounding this village. What is around here?"

"A river that is hard to cross, hungry monkey katanga, and 'Lion!'" Molessa whispers.

Peering sharply at the saru, one of the village elders picks up a stick and draws in the dirt. "While there is the river, water is the source of life, and I do not think such an evil man would be found there. No, I think he would be in a place that light and water would shun. If he has broken taboo, he would avoid contact with the Nubari."

Again allow the heroes to chime in. If they ask if there is a cave around, or just sit saying nothing, continue on.

"Well, certainly there is a cave!" Molessa exclaims. "Well, there is!" she repeats when the villagers and Katimaya swivel to look at her. "I know there is. I don't know how, but it is that way," she ends, pointing.

The oldest looking villager stands, pondering. "Yes, yes there is. Many summers ago I was in the cave. It was dark and had a smell of evil. I told no one of it and have shunned it ever since." He looks at you and Molessa. "You must go there and do what you must to stop the evil. If this man is 'Lion' then we are all doomed, but you will buy Bengoukee and Indibubo precious time. If he is not, then you have earned the favor of two powerful tribes for stopping his evil."

The heroes should agree to go and start as soon as they are able.

The path to the cave, such as it is, is overgrown and difficult. Movement is cut in half, and it seems to be a constant climb through thorny bushes, no matter which way the heroes turn. If they think to speak to a plant or animal, they will learn the following:

¥ "Ahead lies the life eternal that is not life. Ahead lies the man who would not be called Nubari. Ahead you shall battle for your lives, more than you shall ever know."

Any being talked to will be otherwise deceptive, and seek to say no more, or run away if possible.

After a long, long time of grueling travel, you see a dark opening beneath a rock split by the roots of a mighty coconut palm. The jungle is still, as if holding its breath, or as if Lion is getting ready to roar.

Inside the cave is the evil priest Ak-habivad, his two servants, and two lizard man zombies. The two monkey katanga are also here, and are regretting their lives of trickery and deceit. When the heroes enter they will first be attacked by the zombies and servants, who will block the passage. One round later, the priest will join in,

casting spells first. All of the evil beings fight to the death.

Hero Point Opportunity: If a hero risks his life to do one of following, he has the opportunity to get a hero point. The hero may either do EVERYTHING in his power to reach and neutralize Ak-habivad, ignoring the lizard men and any damage they may inflict upon him, OR the hero may do EVERYTHING in his power to occupy BOTH lizard men and servants so his allies can deal with the evil priest.

To get the Hero Point, the hero must do more than merely risk his life. She must also roleplay the act. An announcement as to who the hero is, what they are doing, and why they are doing it is more than appropriate. The hero should be unconcerned about his own welfare. Upon completing her task, the hero should see if her allies need more help.

If the hero acts unselfishly, heroically, and in keeping with her character, the DM can give a Hero Point.

Two lizard man zombies: Int Non; AL Neutral; AC 7; MV 6; HD 3+1; hp 15 each; THAC0 18; AT 3; Dmg 1d2/1d2/1d8; SA none; SD none; MR Unaffected by sleep, charm, hold, and cold-based spells; SZ M; ML 18

Rav-Koro, hm servant, P1: Int Ave; AL NE; AC 9; MV 12; HD 1; hp 5; THAC0 20; AT 1; Dmg 1d6 (club); SA spells; SD none; MR +1 on saves due to Wisdom bonus; SZ M; ML 20

Spells: 1st level—*cause light wounds, cure light wounds, sanctuary*

Lombunga, hm servant: Int Ave; AL NE; AC 8; MV 12; HD 1; hp 7; THAC0 19; AT 1; Dmg 1d6+1 (spear and strength); SA none; SD none; MR standard SZ M; ML 20

Ak-habivad, hm P?: Int Ave; AL CE; AC 8; MV 12; HD 5; hp 25; THAC0 18; AT 1; Dmg 1d6 (club); SA spells; SD none; MR +2 on saves due to Wisdom bonus; SZ M; ML 20

Spells: 1st level—*detect snares and pits, animal friendship, shillelagh, command, cure light wound*; 2nd level—*dust devil, augury,*

*snake charm, hold person, silence 15' radius;
3rd level—dispel magic*

If the heroes are losing the battle, and it appears that all is lost, read the following:

With a bellowing roar, Molessa leaps into the fray. She seems to glow with golden energy and she pushes beyond the lizard men who foully cling to life. Reaching the evil priest, she strikes him a mighty blow. The golden energy seems to swirl around him, engulfing a blackness that pours forth from his eyes. As he hits the floor of the cave golden energy flares up and when you approach him, he is dead.

Searching beyond the evil priest will reveal the two monkey katanga, who are in a small bamboo cage, and the priest's possessions. The possessions include a gourd of Koshiva date wine, a pair of leopard skin gloves, an empty gourd, a small ceremonial rattle, and an extra loincloth and pair of sandals.

The two monkey katanga plead for release. If questioned they will admit to fooling Molessa several days ago, and that the whole "Lion" incident was a big joke. They apologize profusely for any inconvenience that they may have caused the heroes, and even promise a reward. They will give the heroes a mighty shield they have. Their ordeal with the evil priest has shown them the error of their ways, and they intend to follow the example of the heroes from now on. The DM is encouraged to lay it on thick here.

EPILOGUE

You are back in the Nubari village, and have just finished a feast held in your honor. Indibubo has arrived and has heard your story.

"Wise Bengoukee has told me that he had seen that it was not 'Lion' you fought, but rather deceit. The worst deceit of all, the attempt to deceive death. All of our spirits will go to join our ancestors someday. In this world, we only try to live an honorable life. Bengoukee went on to say

that 'Lion' is no myth. Someday the prophecies may come true, and I only hope that heroes like yourselves are there on that day to save Malatra!"

The next morning Molessa comes to say goodbye. "Chee'ah has told me it is time I go on. I hope to see you again some day, my friends. Look for me near the Valley of the Spirits, I think. Goodbye."

With that Indibubo, the village elders, the Katimaya, and even the monkey katanga present you with gifts for your noble efforts. There is:

- Spear, +1 to hit when thrown. Given to the heroes by the Nubari villagers
- Shield painted with confusing pattern, gives an extra +1 to AC versus frontal opponents who can see the shield. Given to the heroes by the grateful monkey katanga.
- A drum carved from the wood of the rare ogapago tree. The carvings depict the various trees of the jungle, such as the palm and ogapago. Given to heroes by Indibubo.
- Two gourds of Koshiva date wine. Found in the cave of the cleric Ak-habivad.
- A wreath of perfumed flowers. The wreath will add +1 to a hero's Charisma when interacting with non-player characters in their next adventure only. Woven for the heroes by the Katimaya tribe.

This ends "Lion!"

Experience Point Summary:

Dawn, first day

Find cache	100 xp
Identify fur	50 xp

High sun, first day

Help Molessa cross	50 xp
Hear her story	50 xp

Night, first day

Defeat gorilla zombie	200 xp
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Dawn, second day

Avoid getting sprayed with sap	100 xp
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High sun, second day

Determine that it is mimicry	100 xp
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Dusk, second day

Get information from villagers	100 xp
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Night, second day

Do not attack Katimaya to kill	100 xp
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Third day

Show charity to monkeys	100 xp
Defeat evil priest and zombies	400 xp
OR	
Molessa saves heroes	200 xp

Roleplaying

Discretionary Roleplaying Award	0-300 xp
Award this individually or as a group based on their portrayal of their characters, not merely on their social interaction	

Maximum experience: 1,650 xp

Treasure Summary:

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- Two gourds of Koshiva date wine. Found in the cave of the cleric Ak-habivad.
- A wreath of perfumed flowers. The wreath will add +1 to a hero's Charisma when interacting with non-player characters in their next adventure only. Woven for the heroes by the Katimaya tribe.

Experience Point Summary:

Dawn, first day
Find cache 100 xp
Identify fur 50 xp

High sun, first day
Help Molessa cross 50 xp
Hear her story 50 xp

Night, first day
Defeat gorilla zombie 200 xp

Dawn, second day
Avoid getting sprayed with sap 100 xp

High sun, second day
Determine that it is mimicry 100 xp

Dusk, second day
Get information from villagers 100 xp

Night, second day
Do not attack Katimaya to kill 100 xp

Third day
Show charity to monkeys 100 xp
Defeat evil priest and zombies 400 xp
OR
Molessa saves heroes 200 xp

Roleplaying
Discretionary Roleplaying Award 0-300 xp
Award this individually or as a group based
on their portrayal of their characters, not
merely on their social interaction

Maximum experience: 1,650 xp

Treasure Summary:

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