

Masks of the Dohi-ri

**A One-Round LIVING JUNGLE™ Tournament
for Malatran heroes of all levels**

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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 to have the players capsulize 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 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 is 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 player character (hero) actions.

In addition to the text of the adventure below, you will need to be familiar with some of the aspects of the Living Jungle campaign, such as awarding hero points. This information can be found at the end of the tournament.

Masks of Dohi-ri consists of 13 pages, a player's map, a DM's map, treasure certificates, and the Living Jungle campaign background information.

DM Summary

This Living Jungle tournament has a simple plot: the heroes must fashion ceremonial masks for themselves. No great "save the jungle" adventure or "do thus and so for the great Bengoukee or Chief Bagoomba." It's just a bit of fun with a dash of combat thrown in.

It is now the Festival of the Mask for the Nubari Dohi-ri tribe, and the heroes have been invited to participate.

The festival begins with a night of drinking, feasting, and merriment. As the evening concludes, the Dohi-ri Masked One (the winner of last year's festival) explains what is involved with the remainder of the festival—the building of ceremonial soul masks. Therein lies the heroes' adventure, fashioning their own masks and returning to the village.

Player Introduction

You are most honored to be invited to the Dohi-ri tribe's annual Festival of the Mask, a time when the Nubari villagers and their guests create masks to represent aspects of their lives.

The festival begins with a feast—and such a feast it is! You are seated at a long table filled with fruits, coconuts, roast boar, and a variety of berry drinks. The food is delicious, and your hosts are very gracious.

As the evening winds down and your stomachs fill to bursting, you watch as a young Nubari woman strides to the center of the village. She wears an exquisite mask, striped orange and black to resemble a tiger's face. Along one cheek is the mask's second feature—a jagged red line. From the mask's chin hangs strings of painted wooden beads, the third. And from the top of the mask three long white feathers sprout, the fourth feature.

"I am the Masked One," the young woman begins, "victor from last year's festival, judge of this year's soul masks. My mask was born one year ago, and it tells the tale of my journey during the Festival Walk.

"It is striped to represent the tiger I defeated during my walk last year, the red line represents the many cuts the beast inflicted on me. My heart beats strong, like the tiger. My mind is cunning like the great cat. My mask proclaims this!

"But my heart and mind also hold kindness, and this is represented by the three white feathers. During my Festival Walk I spied a most beautiful long-legged bird drinking from the edge of the jade pond. It drank slowly, admiring its surroundings, appreciating the great jungle that gave it life. This bird I approached, for I desired to see it closer. It showed no fear of me. Indeed, it left the water's edge and approached. Then, a most amazing thing happened. The bird became a woman, with hair so white as the clouds overhead. We talked for hours, sharing tales of our lives. We parted friends, she giving me these feathers as a remembrance of her. My feathers represent the magic of the jungle, which I forever carry in my memories.

"The last feature of my mask are these beads, carved from the wood of a great shaggybark tree that overhung the jade pond. The beads symbolize my

fearlessness, the courage that runs in my blood. Only a small knife did I carry with me on the Festival Walk. And with this knife I carved these beads. From midday until the moon was high in the sky I carved, all the while thinking about my life and my family, my future and what that future might hold. Hours I worked—and hours more I spent painting the beads with the dyes my friends and I had collected. During this time great predators came to the edge of the jade pond—garuda, boar, jaguar, and more. I did not move, for there was no thought of running in my head. Fearless am I. The great predators left me alone, sensing my courage. Now when I walk with my mask, the wooden beads click together, warning those in the jungle that I am about—Fearless Wilakee, the Masked One.

“In the morning, you shall gather in small groups and take your own Festival Walk. You will be given plain wooden masks. During your walk, you will add features to your masks. Each feature symbolizes something about your walk and yourself. As you may note, my mask has four features: the stripes of the tiger I defeated, the red line to represent the blood I shed, the three feathers for the magic of the jungle, and the beads for my courage. Your masks must have four features also. No more. No less.

“And four days you shall walk—two away from this village, and two back to this village’s embrace. Four days to fashion your soul mask.

“Each group will be given a different path to take. Maps will be provided, with places indicated that you must visit. Along the way you will find flowers, berries, and other things from which dyes can be made to color your masks. You have but to mash the objects to gain the dyes, though you are not required to use color.

“When the four days have passed and you are once again in the Dohi-ri village, you will explain your masks as I earlier explained mine to you. I will select a victor, the new Masked One of the Dohi-ri, and the festival will draw to a close.

“Sleep well, for at dawn tomorrow you begin your Festival Walk.”

Mask Rules Recap

This information is provided for the judge and the players. The heroes can get the clarifications simply by asking questions of the Dohi-ri tribesmen.

Masks: They start with the wooden mask they are given. It is light brown wood, and each is carved roughly the same. Leather strings hold the mask in place. The heroes are not required to wear the plain masks during their Festival Walk. They only must put them on when they return and tell the tale behind their mask.

Four features: Four different things can be added to a mask. One is paint or dye of various colors, which heroes can gather in clearings. Note that a mask does not have to be painted. If a hero uses leaves as a feature, he or she can use as many leaves as desired, just like the Masked One used lots of beads as one feature and three feathers as another. The “thing” is important, not the number of “things.”

Time: The heroes must walk two days away from the village. They can construct their masks the first day if they desire, but they must keep walking to fulfil the festival rules.

Cheating: Will the Dohi-ri know if the heroes got dye from outside the designated clearing or don’t walk the two full days? Sure. They’ve got witch doctors who somehow instinctively know if someone cheated.

Don’t want to participate: Okay. No hero has to participate. They can just go along for the ride with the rest of their friends.

Winning: The winner is selected by the Masked One, the woman who won last year. In other words, the event judge picks the winner based on the players’ mask construction and tales about what went into their masks.

Crayons: The tournament authors recommend that the event judge purchase a box of 16 Crayola crayons. The colors in this box are the colors of dye available for the heroes’ masks: red-violet, red-orange, yellow-green, yellow, brown, violet, green, carnation pink, blue, red, blue-green, blue-violet, yellow-orange, white, and orange. This way the characters can actually color their masks.

Stuff Along the Way

If the heroes are looking for things along the way that they can use to decorate their masks, roll 1d10 on the following tables for things they see. They are all small, common animals and plants. Of course, there’s always lots of trees. The interesting stuff has encounters attached to them.

Creatures

1. **Pig:** Int Animal; AL N; AC 7; MV 12; HD 1; hp 8; THAC0 20; #AT 1; D 1-4 (bite) SA nil; SD nil; MR nil; SZ S; ML 5.

2. **Snake:** Int Animal; AL N; AC 8; MV 9; HD 2; hps 16; THAC0 19; #AT 1; D 1-4 (bite) SA nil; SD nil; MR nil; SZ S; ML 5.
3. **Parrot:** Int Animal; AL N; AC 9; MV 3, FL 18; HD 1/2; hps 3; THAC0 20; #AT Nil; SA nil; SD nil; MR nil; SZ S; ML 5.
4. **Lizard:** Int Animal; AL N; AC 9; MV 15; HD 1/2; hps 4; THAC0 20; #AT 1; D 1 (bite) SA nil; SD nil; MR nil; SZ S; ML 5.
5. **Toad:** Int Animal; AL N; AC 10; MV 3, JP 6; HD 1/2; hps 3; THAC0 20; #AT Nil; SA nil; SD nil; MR nil; SZ S; ML 5.
6. **Bat:** Int Animal; AL N; AC 8; MV 3, FL 18; HD 1/2; hps 3; THAC0 20; #AT 1; D 1 (bite) SA nil; SD nil; MR nil; SZ S; ML 5.
7. **Big spider:** Int Animal; AL N; AC 9; MV 9; HD 1/2; hps 2; THAC0 20; #AT 1; D 1 (bite) SA nil; SD nil; MR nil; SZ S; ML 5.
8. **Muskrat:** Int Animal; AL N; AC 9; MV 9; HD 1; hps 6; THAC0 20; #AT 1; D 1-3 (bite) SA nil; SD nil; MR nil; SZ S; ML 5.
9. **Owl:** Int Animal; AL N; AC 8; MV 3, FL 1; HD 1; hps 7; THAC0 20; #AT 1; D 1-2 (claw) SA nil; SD nil; MR nil; SZ S; ML 5.
10. **Rat:** Int Animal; AL N; AC 9; MV 9; HD 1; hps 5; THAC0 20; #AT 1; D 1-2 (bite) SA nil; SD nil; MR nil; SZ S; ML 5.

Plants

1. Teardrop-leafed ferns with green and brown bumps on them
2. Coconut-sized white mushrooms that smell sweet
3. Rotting log with lots of white termites in it
4. Thick brown moss that is spongy and foul-smelling
5. Vines with bright yellow flowers on it
6. Bush with delicious yellow berries the size of a saru's thumb
7. Dead thorny bush that has animal bones at its base
8. Yellow-leafed fern that stands waist-high to a tall nubari
9. Split tree with blackened bark from a lightning strike
10. Patch of thick, sharp-bladed grass—take a point of damage

Stuff Along the Ground

1. Fist-sized egg that hasn't hatched (dead lizard inside)
2. Broken spear with blood on the wooden haft
3. Discarded lizard-hide sack with three coconuts inside

4. Shu leg bone festooned with black feathers and twine
5. Wooden bracelet with carvings of fish on it
6. Broken wooden bowl the size of an elephant's skull
7. Net bag, inside of which is the tanned hide of a wild pig
8. Remains of someone's campfire, garuda tracks nearby
9. Flat oval stone with the imprint of a lion's paw in it
10. Fine club of ebonywood with two notches carved in the handle

Encounter One—Festival Watchers

Allow the heroes time to introduce themselves. Give them a few minutes to select spells. Then the Masked One approaches.

“It is your time to take up the Festival Walk,” she says. “Here is your map, fashioned on the hide of the tiger I killed last year. There are four places designated where your group must stop. The elders will know if you do so. This is to ensure that your walk takes roughly four days. Peril and wonder walk hand-in-hand at each spot. You are not required to select aspects of your masks from these places. However, people usually find something to put on their masks from them, such as at the jade pond where I met the wondrous bird-woman.” She reaches up and touches the feathers on her mask. “May the spirits of the jungle walk with you.”

Determine if the heroes are gathering any supplies: there is plenty of food to be had at the Dohi-ri village, and empty gourds and leather sacks. When they are ready to set off, determine a marching order and let them start walking.

The Watchers

A band of tasloi that makes its home near the Dohi-ri tribe is familiar with the tribe's annual festival and intends on capturing some of this year's participants. They figure one team of participants won't be missed, and therefore won't bring out the rest of the tribe looking for them. The tasloi know they can't stand up to the numbers of the Dohi-ri.

The creatures aren't looking for a meal. There's plenty of things in the jungle they can eat. They're looking for slaves to perform menial tasks around their cave dwelling: skinning animals, cooking, cleaning, and the like. Therefore, they go out of their way not to

kill the heroes. Dead heroes equate to no servants for their tribe.

They've laid a few traps for the heroes, and they can be spotted by a thief character who is successfully checking for traps. At each trap, if half or more of the heroes are caught, the tasloi come forward and attempt to catch all of them. If the heroes get by all three traps, the tasloi come out anyway and try to catch them.

Trap One—It's the Pits

The tasloi are crafty, and have devised two pit trips, the second 10 feet beyond the first. Only Shu are too light to fall in. They hope that any heroes who avoid the first trap fall for the second. The pits are 15 feet deep and 10 feet across—difficult to jump over. They are covered by reeds, dead leaves, and clumps of dirt. Add 10% to a thief's chance for detecting traps, or make an Alertness roll at +2. The bottoms of the pits are covered with spongy moss, so heroes falling will suffer only 1d4 points of damage. And the sides of the pits are coated with boiled garuda fat, making them terribly slippery. Any thief attempting to climb out has Assess a -25% penalty.

Trap Two—Gotcha!

The tasloi have set three tree-spring traps in a row, each about three feet apart. The traps are placed along the trail, and the vines are covered loosely with dirt—add 10% to a thief's chance for detecting. Or an Alertness roll at +2.

When a hero steps in one of the spring traps (which happens unless the heroes spot the trap or do not walk along the trail) the vine tightens about the hero's ankles, hoisting him or her upside down about 20 feet into the air. In the jungle, given the mix of heroes, this is not a difficult trap to get out of. However, it buys the tasloi time to attack.

Trap Three—Mud Bath

The tasloi diverted water from a nearby pond to a low-lying section of the path. In effect, they've made a shallow bed of quicksand, which they've covered with brush and sand. Again, add 10% to a thief's chance for detecting traps. Or make an Alertness roll at +2.

heroes who walk along the trail—and up to five feet on either side of the trail—fall into the mud. The muddy mixture is only three feet deep, so only very short heroes have to worry about drowning.

The idea is to slow the heroes so the tasloi can come in and capture them.

The Tasloi

The tasloi likely will surprise the heroes. Though the creatures can normally surprise their foes, they have

gone to even greater lengths to surprise the heroes—they've painted their skin green and brown to further help them blend in with the foliage.

Vary the number of tasloi, based on the toughness and levels of the player characters. Make sure to give the heroes a good fight, but not an overwhelming one. One option is to start with a dozen tasloi if the heroes are fairly low level. If the heroes bowl through them too quickly, send in more.

If it appears the tasloi have the upper hand, one of the larger ones, who can speak Nubari, demands their surrender and promises no one will be hurt. If the heroes surrender, see *Surrender* following the tasloi statistics.

If more than half of the tasloi fall, the remainders flee. They realize the heroes are too tough for them and would make risky servants.

Tasloi (8, 12, 18, or 24): Int Average; AL CN; AC 5; MV 9, Cl 15; HD 1; hp 6; THAC0 19; #AT 1; D 1-6 (spear); SA Surprise; SD Nil; MR Nil; S S (3' tall); ML 10 (average).

Two of the tasloi have nets and attempt to snare the weaker-looking Pcs.

Tasloi are long-legged, flat-headed humanoids. They walk in a crouching posture, touching their knuckles to the ground from time to time. Their skins are a lustrous green and are thinly covered with coarse black hair. Their eyes are similar to a cat's and are gold in color. Often they can be heard at night, speaking in their high-pitched whispery voices.

Tasloi like to hide in tree tops and drop down on the weak and unwary. They are quick and nimble in trees, but slow and clumsy on the ground. When they are in the jungle, their stealthy movements impose a -4 penalty to opponents' surprise rolls. They also hide in shadows, like a thief, with 75% effectiveness. Their infravision enables them to see up to 90 feet in the darkness, but they hate daylight and suffer a -1 penalty to their attack roll when fighting in broad daylight.

Tasloi eat anything, but they enjoy all kinds of flesh, especially humans. They normally attack from above, trying to capture if possible. If they gain surprise, they use their 10-foot-diameter nets to trap their prey (the nets totally entangle those of less than 15 Strength; those of 15 or greater Strength need a successful open doors roll to rip the net and escape).

Colors and Things

If the heroes capture any of the tasloi, they can search through their meager belongings. There are the two nets in fairly good repair, and each tasloi carries a

crude spear. In addition, a couple of the tasloi have gourds tied to their waists. These contain the green and brown dyes they used on their skin. The largest tasloi has a leather sack filled with leaves and small twigs that were also used to help camouflage them.

Heroes who are captured, and who later escape, might also acquire the dyes, depending on their actions.

Surrender

If the tasloi capture the heroes in the nets and in their traps, or if the heroes willingly surrender, they will be taken to the tasloi village.

It is a crude village, with falling-down huts circling the bases of big trees. There are about 60 tasloi adults and a dozen children.

The tasloi take the heroes' weapons and gear, stashing it all in one of the best-looking huts, and tell the heroes that they are now tasloi slaves. As slaves, they will spend the rest of their healthy lives cooking, cleaning, and performing other menial tasks.

How to get out of this:

- Any sneaky attempt to escape could work, especially if it is coupled with magic. Whether they collect their gear will depend on what they do to escape.
- Being particularly belligerent will work, too. If the heroes absolutely refuse to work, the tasloi will beat them up a little bit, then let them go... with their gear, minus a trinket or two of the DM's choice. No use keeping slaves that won't work.
- Attacking the villagers and seriously injuring or killing more than one. The tasloi fight back, but will concentrate on defending themselves and the children. They can't afford to have slaves that are dangerous. They will let the heroes go... with all of their gear.
- Allow other options to work if they sound plausible.

There is nothing of much interest in the village for the heroes to abscond with—some spears, crude furniture, dried garuda meat, and the dyes mentioned on the previous page. The villagers are rather poor.

The heroes can continue on their trip for several more hours before they have an encounter. If they feel the need to search for something, refer to the tables of random animals and things on page three.

The following event is one of the four locations the Masked One suggested they visit.

Encounter Two—Flowers and Berries

Your walk through the jungle has been peaceful and uneventful for the past several hours.

As you continue toward the clearing indicated on the map, you notice that some of the trees here are dead, riddled with small holes. Looking closer, you can tell that wood-eating birds have been in this part of the jungle.

The path ahead is well worn, indicating that this trail is used often by the people and beasts of Malatra.

You smell the clearing before you see it. A riot of scents, all of them pleasant, fill the air.

The path leads you to the edge of the clearing, the floor of which is covered with colorful, fragrant flowers. Their blooms are both tiny and large—violet, orange, yellow—and all of them are beautiful. The smell is strong and agreeable, filling your nostrils and your senses.

At the far side of the clearing, near a clear spring, is a large tree that has been sheared off. All that remains is part of its trunk, about two Nubari tall. It appears rotten, by the sickly look of it. The dead tree is the only thing that mars the beauty of this tranquil place.

When the heroes actually enter the clearing and leave the path, read the following:

As you explore the clearing, you feel the wind pick up slightly. It carries with it a whispering, as if the vine-draped trees that surround the natural flower garden are talking.

Then, seemingly from nowhere, a female figure appears in front of you. She glows brightly, like the sun in midday, and holds her hands toward you.

"I am Ta'chuma," she begins, "guardian of the sacred grove. Who are you, to come and trample the blossoms?" Her eyes blaze a glowing orange. "Who are you to defile this place?"

Wait for heroes to react. Saru must roll saving throws vs. magic, with a -2 penalty, or flee in fear for 2d4 rounds. The woman is obviously enchanted.

Attacking the Spirit

If the heroes attack the spirit, she defends herself for a round, then disappears. Following their attack, the heroes will not be able to progress farther into the grove. A barrier forms around the spring. Each round, the characters must make saving throws vs. magic at -4 to resist the barrier's repulsion. If they fail, they flee in terror for 1d6+4 rounds. This barrier is similar to the ones around the domes in Malatra.

The heroes will not be able to reach the spring or the dead tree. They can pick some of the flowers near them, however. In short, if they've attacked the spirit, they must move along and skip the rest of this encounter.

Talking to the Spirit

The nature spirit knows all the languages of Malatra, so everyone will be able to converse with her.

Initially, she appears unfriendly, spouting accusations such as:

- "I know your kind. They take all they want from the jungle and the spirits. And they never give anything back."
- "You trample the flowers with disregard to life. All life is sacred. Death walks with life in the jungle. Take care that you are not so callous with life that you meet your own death too quickly."
- "You are ignorant of the great hands which guide the course of the jungle. You think only of yourselves."

The woman will regard tam-hi with respect because of their close ties to the spirit world. Nubari will not be treated kindly, as she believes many of them kill just for sport. Korobukuru, will be looked upon with disdain, as she thinks that they are boastful and haughty. Saru will be treated kindly, for the spirit knows that Saru are dumb. Shu will be looked at as a race of thieves and frightened children. Katanga will be tolerated, as there is something of nature about them. However, she is suspicious of monkey katanga, who she considers tricksters. All others will be mildly tolerated.

About the Spirit

The spirit has been here for untold centuries, since the ancients first came to Malatra. She has looked over her glade through many hardships, some natural, some human problems. She knows about the Dohi-ri's festival and is angered that many choose this glade as a place to gather decorations for their masks. However,

she will not prohibit the heroes from doing so—if they treat her and the glade with respect.

Glade Spirit (1): Int Very; AL N; AC 0; MV 12, FL 15, Sw 18; HD 10; hp 80; THAC0 10; #AT 1; D 1-8 (fist); SA Spells; SD Spells; MR Nil; S L (10'); ML 11 (steady).

The spirit has the following spell-like abilities, each useable twice a day at 10th level: *faerie fire*, *water breathing*, *invisibility*, *speak with plants*, *speak with animals*, *commune with nature*, *transport via plants*, and *minor globe of invulnerability*.

In addition, she can summon a dome about the clearing which prevents animals and people from entering.

If the heroes convince Ta'chuma that they will not harm her grove (well, not much), she allows them to roam and collect materials for their masks.

Ta'chuma cautions the heroes not take all of one thing for their masks. In other words, they should not take all of a particular kind of flowers or all of a certain type of berries.

She asks for a gift from them, something that might help the grove. This is not required, but appreciated. Things that are especially helpful include:

- Nuts and fruits for the animals that visit the grove.
- Seeds of any kind will be greatly appreciated, as they give the spirit a chance to grow new plants.
- Healing magic, which she can use on injured animals that enter the clearing.

Weapons and jewelry will **not** be accepted. If an acceptable gift is given, for which one or more players had to sacrifice a certificate, Ta'chuma will offer a gift of knowledge:

"This glade carries the enchantment of Rehanna, one of Malatra's oldest forces. So powerful was she, some called her a great spirit. Her breath touched this clearing and breathed a special life into it. Things here are not as they are elsewhere.

"And this will I leave you with: a creature beneficial in some respects to the jungle, not brought by Rehanna's breath, is not beneficial to trees. It leaves behind a boon to those who can endure their pain and who know where to look."

She is referring to the sap in the dead tree left behind by the giant termites. It is possible the heroes will realize it is valuable without her hint.

When she has finished with her advice, she disappears. However, she's invisibly watching them. Any heroes who acted maliciously to the plants in the clearing will be have *faerie fire* cast on them at the most inappropriate time in the next encounter.

The Magical Clearing

The flowers consist of: Orange Blossoms, Shrinking Violets, and Yellow Lupine.

- The shrinking violets, from which violet dye can be made, will run from anyone trying to pick them—at a movement rate of 9. If cornered, they emit a pollen at any hero within eight feet. The pollen acts as a *reduce* spell, reducing said heroes by 50%. Save vs. spell for no effect. The reduction wears off after six hours. Depending on how long the heroes stay in this glade, you'll have to judge whether that duration is before or after the next encounter.
- The orange blossoms smell like oranges, and if anyone thinks to eat them, they act as goodberries, healing a point of damage and making the individual feel full. There are 24 of these orange blossoms. If the heroes take all 24, they suffer the spirit's wrath and will suffer under the effects of a *faerie fire* during the next encounter. The blossoms have no magical effect outside of this clearing. Orange dye can be gained from this flower.
- The yellow lupines emit a sap that has an adverse effect on any katanga hero. Katanga heroes who touch these flowers must make a save throw vs. poison at a -3 penalty. Failure means that the katanga cannot shift forms for one day. The hero will not know this until he or she tries to shift forms. Yellow dye can be acquired from these flowers.
- The yellow-orange oriental poppy has an unusual effect on any hero sniffing it. A hero must make a saving throw vs. spell or fall into a bliss-like state for 3d4 turns. Heroes who save are thrown into the bliss-like state for only 3d4 rounds. The hero will be happy and mellow, agreeable and friendly. Yellow-orange dye can be culled from these flowers.

The grass in the clearing is crab grass, and it is thick and juicy enough that green dye can be made from it. Touched by the breath of Rehanna, the grass, too, is enchanted. It literally is crab grass, always crabby, and will yell at the heroes if they walk on it. Suggested taunts include:

“You big ape! Don't you know where to walk. Your brain is the size of a mulberry seed!”

“Stupid Shu! Shoo Shu! Your feet stink and you haven't the sense of a witless Saru!”

“Nubari! Hey, Nubari! What's the matter? Can't you find others of your tribe to be with? They don't like you, huh? That's why you're with these other beings! Well, I don't like you either! No wonder you're not with your own tribe. You're worthless!”

“I've got more sense in one little blade than you've got in all your bodies. Two-legged animals are all idiots!”

“Go ahead! Do something to really mess up this clearing. C'mon, I wanna see you do it! You'll get yours. You REALLY will get yours.”

“What's the difference between you and a rock? The rock is better company!”

“(Sniff. Sniff.) What's that smell? Ewwww! Yuck! It's you! Do all of you two-leggers stink so? (Sniff. Sniff.) Guess so.”

“What's worse than being grass? Being a dumb two-legger walking on grass!”

There are two bushes with blackberries on them, and they can be crushed to get black dye. However, to get to the bushes, the heroes will have to walk across a stretch of crab grass.

Several trees also grow mulberries on them. They grow intertwined to produce the berries. The heroes can gain blue-violet dye from the berries. However, they'll have to walk across the crab grass to get to the trees. And then they'll have to contend with the birds.

Birds of every shape and size will be feeding from these trees. Heroes approaching these trees must save vs. breath weapon to dodge the birds' droppings. Otherwise, the heroes will be decorated with bird droppings. This will be a source of great amusement to the crab grass.

The Spring

The clear spring smells fresh and looks inviting. Those who look in the water's surface see their images reflected back at them with amazing clarity and intensity.

The water tastes cool and sweet. hero spellcasters who drink from the spring regain in their memory a first-level spell they cast earlier today. If no spell was cast, the water has no effect. The spell is of the hero's choice.

The Rotted Tree

The rotted tree holds a special surprise. Termites. They will attack any hero investigating what is left of the old tree. The termites are not especially bright, not being

touched by the breath of Rehanna, and fight to the death.

Consider the levels and toughness of the heroes when attacking with the termites. Vary the number of termites based on the party of player characters. It is a good idea to have some termites erupt from the trunk of the old tree, see what the heroes can handle, then add more termites to give them a fun, but not deadly fight.

Giant Harvester Termite (6, 12, 16, or 20): Int Animal; AL N; AC 2; MV 9; HD 1+2; hp 8; THAC0 20; #AT 1; D 1-2; SA Nil; SD Nil; MR Nil; S T; ML 10 (average).

Giant Harvester Termite, soldiers (1, 2, 3, or 4): Int Animal; AL N; AC 2; MV 9; HD 2+2; hp 16; THAC0 19; #AT 1; D 1-2; SA Spit; SD Nil; MR Nil; S T; ML 10 (average).

Soldier termites can spit an irritating liquid like kerosene once per turn at a range of 10 feet. This flammable liquid blinds creatures for 5d4 rounds, that do not save vs. poison.

When the termites have been taken care, the heroes can search the rotted tree. Mushrooms grow on the trunk. Any hero who successfully makes an herbalism proficiency check can tell that these would not be good to eat. Heroes who eat the mushrooms become ill and automatically suffer a -1 penalty to *everything* they do for the remainder of the tournament. This includes combat rolls, damage rolls, and proficiency checks. The effect can be halted with a *neutralize poison* spell.

Inside the tree is a golden-brown sap, a material left behind by the termites as they were eating the enchanted tree. Heroes who examine the sap (and who have either the healing or herbalism proficiencies) can tell the sap is medicinal.

There are three six applications of the sap, and three corresponding certificates. Tear up some of the certificates if the heroes apply the sap immediately. Each application of sap heals 1d8+8 points of damage. It does not neutralize poison.

Depending on how much time the heroes spent in the clearing, they might want to rest. If they continue, proceed to the next encounter.

Encounter Three—Frog Fight!

You follow the crude map provided by the Masked One and come to another clearing. The trip here was uneventful, though tiring. The trail wound through a marshy area, which was slow going.

The dominant feature of the clearing you've entered is a large stone statue, the features of which are difficult to make out, as it is covered with vines.

Colorful red parrots sit atop the statue and eye you with mild curiosity. Then one screams shrilly, and they all fly away, leaving the clearing curiously still.

Unknown to the Masked One, a band of gripli have found this clearing and the statue. Thinking it of religious significance (and not being entirely wrong), they have decided to defend it. They spring to attack any non-reptilian heroes in the clearing. Snake and caiman katangas and lizardmen will initially be left alone. However, when these heroes enter the fray, the gripli will oblige them.

The heroes cannot avoid a fight here, as they've stepped on sacred ground. If the heroes harmed the glade in the previous encounter, the spirit will automatically cast *faerie fire* on the offending characters when the gripli attack. This gives the gripli a +1 combat bonus regarding those heroes. The gripli attack any heroes with *faerie fire* first, regardless of race, as they consider the glow an evil omen.

Add the levels of your heroes, and give them a roughly equivalent number of Hit Dice in gripli. Give them a tough fight, but not one they cannot overcome.

If two-thirds of the gripli fall, the remaining one-third attempt to escape.

Four of the gripli have nets, which they hurl at the heroes in the first round of combat. The nets are easily broken, but entangled heroes must spend a round freeing themselves. They cannot attack or cast magic during this round. The remainder of the gripli begin their assault by springing from surprise and throwing darts in mid-jump. Each gripli carries one dart and has a small barbed spear. Each weapon inflicts 1-4 points of damage.

If your party is tough enough, add the tribe mother, listed after the regular gripli.

Gripli (12, 18, 24, or 36): Int Very; AL N; AC 9; MV 9, leap 15; HD 1+1; hp 9; THAC0 19; #AT 1; D 1-4 (spear or dart); SA -3 to opponents' surprise; SD Nil; MR Nil; S S (2' tall); ML 10 (average)

Gripli resemble small, intelligent, humanoid tree frogs.

Although the creatures are normally nonaggressive, they are adamant about keeping non-reptiles out of this clearing.

Grippli tribe mother (1): Int Very; AL N; AC 7; MV 9, leap 15; HD 3; hp 24; THAC0 17; #AT 2; D 1-6+2 (spear + strength); SA -3 to opponents' surprise; SD Nil; MR Nil; S S (3' tall); ML 10 (average)

Once a day the tribe mother can emit a musk cloud, which is treated a stinking cloud spell. The musk does not affect the grippli, only the heroes. She looks like the other grippli, only a little taller.

If the heroes capture and question any of the grippli, they learn that they are walking in what the grippli believe is a sacred grove for their people. They discovered this clearing and its reptile magic only four days ago. The heroes have no right to be here and must leave or suffer the wrath of the reptile spirit.

Of course, the heroes will suffer no spirit's wrath here. Though the clearing is divinely touched, the spirit who touched it has long since left.

The grippli have nothing of value on them, though the tribe mother's spear is stronger than the other grippli weapons.

After the heroes have dealt with the grippli, they can search the clearing. There are a few features, noted below:

Ferns: The ferns in this clearing are overly large, and their leaves are thick and waxy. They are edible and quite tasty, but there is nothing else special about them.

Mushrooms: All sorts of mushrooms grow in profusion in the clearing. Heroes with herbalism can tell they are all edible (and quite good!).

Frogs: There seem to be an abundance of fist-sized frogs all about. They're normal frogs, just a lot of them. They like it here. Heroes who speak with animals learn that the frogs find this place peaceful, and there are plenty of fat, juicy insects to eat here. The frogs don't know why they like it here. They simply do.

The Statue: The statue is draped in vines, so many that they mask its appearance. One of the vines is not as docile as the rest. Heroes who move the vines away, are attacked by the creature.

Viper Vine (1): Int Nil; AL N; AC 8; MV 12; HD 6; hp 40; THAC0 15; #AT 2; D 1-8 (bite); SA Venom, inflicts additional 1-8 if a saving throw vs. poison is failed, -3 to opponents' surprise rolls; SD Nil; MR Nil; S L (20' long); ML 11 (steady).

The vine has twin snapping mouths, from which venom dribbles. Its favorite tactic is to wrap around its victim and continue biting until the victim dies.

When the heroes have killed the viper vine, they can look at the statue. Read the following:

You've moved enough of the vines away to see the statue beneath. It is nearly three Nubari tall and wide around as an elephant. Though the white, chalky stone is worn and crumbly, you can tell that it is the carving of a froglike being, very similar in appearance to the grippli.

Its hollow eyes seem to stare at you, and from the right flows a thin stream of milky-white water. It is as if the statue is crying.

The statue is ancient and was carved by beings from whom the grippli descended. At one time it was potently magical. Now, only a bit of its enchantment remains. A white chalky substance can be brushed off the statue. This can give heroes a white color for their masks. White also can be gained by collecting the statue's tears.

Any reptilian hero, such as a snake or caiman katanga or a lizardman, who rubs the statue or touches its milky tears gains the use of an *augury* spell—one question. The hero also realizes the spell must be used within the next few moments.

What the heroes learn from the *augury* will depend on the questions asked and what you want to reveal. Your answer must be a yes or no.

When the heroes are finished with this clearing, they can continue. It grows dark before they reach the next spot on their map, so they will have to stop for the night.

Determine any watches. The heroes who are on the last watch feel as if they are being watched. They are unnerved, and should be a little spooked. However, they can find no trace of the watcher. The watcher is actually the spirit from the glade, looking in on them.

In the morning, determine a marching order and continue.

Encounter Four—Another Fine Mess

If the heroes spent too long at the previous two locations, this encounter can be skipped.

The water lays heavy on the ground here in pools and rivulets run by parts of the trail. The heroes can tell it rained here only a few hours ago. It must have been quite a storm.

Unless the heroes take precautions (such as traveling through the trees like Saru), they wander across treacherous pits of quicksand.

If the heroes are taking precautions such as using tracking or jungle survival skills, a successful proficiency check reveals the pits. If the heroes do not have these skills but are looking for trouble, they can notice the sign of quicksand on a roll of 1 on 1d6.

heroes who notice the pools can guide others around them. Otherwise, the first two heroes in the marching order tumble into a pit.

Quicksand!

A hero who falls into a pit will sink for 1d4+1 rounds until he or she is completely submerged.

For each round a hero struggles, he or she reduces the number of rounds remaining until going under by 1 round. For example, Rathor the tiger katanga falls into the quicksand. The DM rolls 1d4 and gets a 3. Rathor has 4 rounds before he will be submerged. However, Rathor panics and tries to slog free. He does this for 2 rounds, effectively cutting the time he has before being swallowed to 2 rounds.

Heroes who fall into a pit can escape in any number of ways. A hero has a 1-in-6 chance of being able to find a nearby vine to climb out with. Heroes may also be helped out by others who are not in quicksand or by using spells or unique items. Heroes can also attempt to lasso a tree or limb (by hitting AC 7). However, this action counts as struggling, as described above.

Heroes who are submerged can hold their breath for as many rounds as 1/2 their constitution. After that, heroes must make Constitution checks every round. Each subsequent check after the first has a cumulative -2 penalty. When the hero fails, he or she dies. Water breathing magic does not provide protection from quicksand or stave off the drowning effect.

If a hero dives into the quicksand after a submerged hero, he or she can, with a successful Strength check or an expenditure of a Hero Point, pull a previously submerged hero to the surface. This action will count as “struggling” described above for the rescuing hero, and the drowning hero will receive another 2 rounds before sinking again. Heroically saving a submerged character could gain the rescuer a Hero Point.

DMs should use the quicksand to challenge the heroes and provide heroes the opportunity to earn a Hero Point by risking their own lives in an attempt to save heroes who are going under. DMs can spring an additional two pools on the heroes to heighten the excitement, but should not use them to kill heroes.

When the heroes have cleaned themselves off, continue to the next encounter.

Encounter Five—The Ruins

Originally the ruins were used as a shrine to honor the strange froglike spirit depicted in the statue the heroes came across earlier.

As the centuries passed however, the shrine was converted to a repository for an evil spirit. The caryatids were added to discourage anyone from disturbing the spirit and its treasure. The spirit has long-since fled, but the columns remain.

The ruin’s repulsion field is still active, but rather weak compared to the other fields in Malatra. The power is active in a ring 10 feet out from the ruins.

To actually enter the ruins, a hero must make a saving throw vs paralyzation at +2. A hero who makes the saving throw can pull other heroes in with him or her. All heroes passing through the repulsion field suffer 1d4 points of damage.

Read the following when the heroes come upon the area:

It is nearing the end of the second day of your travels. Within the next several hours, you must turn around and head back to the village of the Dohi-ri.

You have passed through an almost impenetrable stretch of trees in your efforts to get to the third place marked on the map the Masked One gave you.

But at last you are here. You see a structure rising from the jungle floor. There is a small, egg-shaped clearing, with tall, willowy trees all around. In the center is a strange curved structure made of gray stone. The structure rises nearly four Nubari high.

Near the base of the dome are what appears to be statues of Nubari, the stone they are carved of is blue-green. To the left of the dome, you see a small pond, with beautiful floating flowers upon it, the shade of the sun as it touches the horizon.

When the heroes pass through the repulsion field and get within fifteen feet of the dome, the caryatids—the statues of the Nubari—will animate and attack. Note that nonmagical weapons inflict half damage on the columns. When destroyed, the caryatids disintegrate into a fine blue green powder that could be used to color their masks.

Consider the strength and number of the heroes in your event. You could begin by having two or four

statues animate, and add another two if the heroes too easily dealt with them. A group would have to be pretty powerful to deal with all eight columns.

Caryatid Columns (2, 4, 6, or 8): Int Non-; AL N; AC 5; MV 6; HD 5; hp 30; THAC0 15; #AT 1; D 2-8; SA Nil; SD See below; MR Nil; S M (7' tall); ML 20 (fearless)

The caryatid column is a beautiful and wondrous construct. Before activation, it looks like the classical architectural work it is named for, standing about 7 feet tall, and resembling a finely carved pillar in the shape of a Nubari warrior holding a spear. When activated, the caryatid column undergoes a stunning and swift transformation. The smooth, gray stone that was once its skin changes hue to become dark flesh tones; the eyes come alive with a gleaming white light.

In combat, the column lashes out with its spear, inflicting 2d4 points of damage. The column's magical nature gives it a +4 bonus to saving throws, and all non-magical weapons inflict one-half damage. Magical weapons inflict full damage, but do not receive the magical bonus normally due them. For example, a club +1 does not gain its +1 bonus, but inflicts normal club damage.

There is a 15% chance that a weapon shatters when it successfully strikes a caryatid column. This chance is reduced by 5% for each plus of the weapon. Thus, a club +1 has only a 10% chance of breaking.

A stone to flesh, transmute rock to mud, or stone shape spell destroys the column instantly if it fails its saving throw.

When a caryatid column has completed its task, it returns to its waiting position and reverts to stone. If it is killed in combat, it reverts to stone for 2d6 rounds, at the end of which time it crumbles into dust.

The Dome

Heroes who enter the dome feel instantly chilled. Saru heroes must make a saving throw vs. spells or leave immediately. The evil spirit who once resided here was so malicious that to this day those who come inside feel an essence of evil and hear a faint hum.

There are paintings along the walls, the oldest ones depicting a froglike being who was worshiped by all manner of reptiles. As the watcher follows the paintings, he sees the froglike being become lighter in color, then almost transparent, as if it were fading away. Slightly more recent paintings show a man with skin the color of the night sky and eyes as bright as the noonday sun. Plants die where he walks, and animals seem to starve in his presence. The sense of evil is greater near these pictures.

Heroes who spend at least three turns in the dome realize that the structure is ancient, perhaps as old as the jungle itself. They know it was built to honor the froglike creature, and that it was a place of worship. However, as the centuries passed, the froglike creature was no longer revered, and the shrine fell into disuse.

A great evil entered it then, and beings who worshiped this darkness turned the dome into a shrine. The evil being stayed here for decades, perhaps centuries. Then as its worshipers dwindled, it finally left.

The Pond

The evilness of the dome attracted a nereid, a malicious water creature who forces her way through the repulsion field. When the heroes try to get the flowers or take a drink from the pond, she attacks.

Her preference is to pull a lone hero into the water and drown him. Thus, if a hero went to the pond while his fellows entered the dome, he could be in trouble.

However, if she must, she attacks two or three heroes by rising out of the water and spitting at them.

If more than three heroes venture to the pond at the same time, she does not attack. She is not stupid and has no desire to attack numbers she cannot overwhelm.

Nereid (1): Int Very; AL CE; AC 10; MV 12, Sw 12; HD 4; hp 20, 24, or 32; THAC0 17; #AT 0; D 0; SA See below; SD See below; MR Nil; S M (5' tall); ML 11 (steady).

Nereids are transparent in water, 95% undetectable except as froth. Upon contact with air, they assume human form, usually as voluptuous young females. If confronted by only females, the nereid appears in a male guise, but a woman has a 65% chance to see through the disguise.

All Nubari males who see a nereid are incapable of harming it (no saving throw). Nereids can spit venom 20 feet, blinding a target for 2d6 rounds if it hits; the venom can be washed away with water. A blinded victim's attack rolls, saving throws, and AC are all worsened by 4 until the effects wear off.

Nereids can control water within 30 feet; it can use waves to slow movement to 1/4 normal, increase chances of drowning by 10%, or crash with a roar that deafens characters within 60 feet for 3d4 rounds if precautions are not taken. Nereids can also form the water to look like a water weird, and cause it to strike as a 4 HD monster and inflict 1d4 points of damage.

Note: If the nereid makes a successful saving throw vs. poison, she can flow like water, avoiding weapon damage or escaping a captor. The nereid's

kiss causes a man to drown, unless he makes a successful saving throw vs. breath weapon, with a -2 penalty. If he lives, he finds ecstasy.

The water lilies on the pond can be squeezed to provide color for the heroes' masks—red orange and red violet. There is nothing else of interest in the clearing. The heroes might elect to pass the night here before heading back to the Dohi-ri village. It will rain this night, a persistent drizzle that drenches heroes who sleep out in the open.

heroes who sleep inside the dome have terrifying dreams. Spellcasters who sleep inside the dome will not be able to memorize spells as they are not rested enough.

Encounter Six—Death on the Trail

You begin your journey back to the Dohi-ri village. There is but one spot marked on your map that you should visit, and it is many hours' walk away. Hopefully you can reach this place by nightfall.

The sun climbs high into the sky this day, warming you and chasing away all traces of last night's rain. Mist rises from plant leaves here and there, indicating that it will be very hot today.

As the miles and hours pass, a stream comes into view, and you see small caiman lying on the bank.

According to your map, this stream leads to the clearing. The sun is dropping toward the horizon. So you must be near your destination.

The caiman along the stream bank are simply caiman. They are not katanga. There are plenty of fish and birds around, so the heroes can easily find something to eat if they are hungry.

If the heroes are able to speak with animals or plants, they can learn that this area is usually safe. The garuda stay away as the stream is not very deep and therefore will not cool their big toes or satisfy their thirsty throats. Pressing the animals for more information reveals that several beings like the heroes came through in a few hours ago. They were carrying wooden shells—like turtle shells. Putting colors on them, and chattering.

When the heroes continue on to the clearing marked on their map, they find the bodies of three Nubari and two Shu. A fourth Nubari ran from the clearing before being killed.

Entering the last clearing marked on your map, you spy dead bodies—three Nubari and two Shu, all near the bank of the stream.

The stream flows through the center of a clearing that is cut through by an overgrown path.

There are plenty of small animals about—birds, lizards, and snakes. So whatever killed these people must be long gone.

About a Shu's length away from the bank on the opposite side of the stream is a wooden carving in the shape of a wizened Nubari. About its neck are two colorful beaded necklaces. To reach the Nubari statue, you will have to cross the stream.

It is likely the heroes will first examine the bodies. What the heroes cannot determine is that the Festival Walking team attacked the creature living in the stream in this clearing, and she retaliated.

Heroes searching the bodies discover:

- The Nubari were on the bank of the stream, with empty gourds nearby them. Perhaps they were trying to get a drink.
- Two of the Nubari have spears beside them. A third spear is on the other side of the stream, sticking into the bank—as if it had been thrown at something.
- The Shu also have weapons beside them, small clubs.
- All of the bodies have bite marks on them the size of a Nubari's mouth. Further, two of the Nubari have burn marks on their chests, as if someone thrust a torch at them.
- Heroes with the healing proficiency can tell the bodies have been dead about two hours.
- Each body has a mask; two of them are partially decorated. One of the Nubari's masks is painted pink and has fluffy white feathers stuck to the chin, creating a beard. One of the Shu's masks has the right side painted blue.

Gourds filled with carnation pink and blue dye can be found near one of the Shu's bodies. The dye seems to have been made from some type of plant.

The Stream

When the heroes approach the stream, either to cross it or to get a drink, the stream's occupant rises and speaks.

As you touch the water, a woman rises from it. Dark green like the color of rain-touched fern leaves, she glistens in the waning sun.

“Be not so foolish as those who came before you,” the woman speaks. She is using the Nubari tongue, though her oddly-musical voice makes you struggle to understand her. “Be wise and live.”

If any hero attacks her, she retaliates by casting the spells remaining in her memory. Direct the most damaging spells against the highest-level heroes.

If the heroes opt to talk to her, she directs them to stand ankle deep in the water. She will not continue the conversation until the heroes comply.

“I am Neyanla, guardian of the stream. Those who came before you threatened me with their weapons. They sought to drink from my waters in this mystical place. But they would not pay the price for the sustenance.

“Do you wish to drink? And are you prepared to meet the price? Know you that the deer would pay a higher price than the fawn. The water will find only one of you worthy.”

Water Naga (1): Int Very; AL N; AC 5; MV 9, Sw 18; HD 8; hp 64; THAC0 13; #AT 1; D 1-4; SA Spells; SD Spells; MR Nil; S L (10' long); ML 11 (steady).

Spells remaining in memory: *magic missile* (3d4+3), *burning hands*, *web*, *charm person*, *lightning bolt* (5d6)

The beautiful water naga is emerald green to turquoise in reticulated patterns with chocolate brown and pale jade green, and its spines have red spikes that raise like hackles when they are angry. Its eyes are pale green. These naga are found in clear, fresh water. Curious but neutral in attitude, water naga seldom attack unless threatened. In addition to their poisonous bite that inflicts 1d4 points of damage, these naga have 5th level wizard spell abilities.

The heroes can simply not drink any of the water, and then will not have to pay the guardian anything. They can ask her what the price is. To this, she shrugs and says, “The cost is a bit of your spirit.”

She’s willing to converse with them on all manner of topics. Here are a few things she knows. Feel free to make up others. For each bit of information she provides, she requires some information from the heroes. Her question of them is in italics.

- The warriors who preceded the heroes, and whom she slew were a fearful bunch. *What do you fear the most?*
- This clearing is mystical because it was ages past touched by the jungle spirit who revered all reptiles. Though he has left Malatra, part of his magic remains. *What spirits do you revere?*
- I know of the Dohi-ri’s Festival of the Mask. It was inspired two decades past by a man who drank from this stream and conversed with me. He wished to appreciate the jungle more and to appreciate himself. Thus, he sparked the festival. He was willing to pay the price for the drink. *What have you learned on your Festival Walk?*
- The statue on the other side of the stream was created a long time ago, by strange ones to Malatra. It represents the jungle: ever giving up its bounty... food, water, warmth, and ever taking... energy, life. It is a custom for travelers to place a necklace about the statue’s neck and to take a necklace that is currently displayed there. Giving and taking. Like the jungle. *What do believe you have given Malatra?*
- Like these who lie dead near the stream, not all Festival Walkers are pure of heart. Not all among you are pure of heart. There are other walkers ahead of you. They are not taking the spirit of the walk in the way it was intended. Be wary. *What acts have you committed for which you are ashamed?*

Drinking from the Stream

Those heroes bold enough to drink from the stream—all doing the drinking must do so at the same time, should each roll 1d20. The DM also rolls 1d20. The character with the lowest roll is drained one level of experience—down to the beginning amount of experience for the previous level. Thus, if a warrior who is 5th level drank and rolled the lowest number, he would be reduced to the beginning of 4th level. Don’t say the naga didn’t warn him! A first level hero is reduced to 1 experience point. If the character was a starting hero, he or she gains no experience points from this tournament. If the DM rolled the lowest, then no one is affected by the water. The vagaries of chance are against the heroes. The DM’s roll is necessary to offset the “automatic win” when a single hero drinks from the water.

However, he gains a permanent ability from the stream. Once a day he has the ability to *speak with plants* or *speak with animals* as the spells at 8th level. This ability only works within 50 feet of a water source at least 30 feet across, where animals would come to

drink. The hero communes with the spirits of the water source, which translate the speech of either animals or plants for the hero. The number and type of beings spoken to is limited by the spell descriptions for an 8th level caster.

Read the following to the affected hero. There is a certificate for this ability.

You feel the cool stream water rush down your throat. It instantly fills you, and... somehow... you sense the water will be forever a part of you. Your body was a sponge that soaked it up. At the same time the water seemed to take something from you—life experiences. It drained you of training, knowledge, and a bit of health.

The boon you received brought you closer to Malatra. You have the ability to speak with the very jungle—with the plants and the animals.

Asking a Favor

If the heroes ask the naga for something to remember her by that they can affix to their masks, she draws a sharp nail across her palm and bleeds into the stream. It turns bright red, and she instructs them to gather the red water, for it is a most potent dye.

It has no magical properties. It's just thick red dye they can use to paint their masks. She calls it the lifeblood of the stream.

Visiting the Nubari Statue

If the heroes cross the stream and visit the Nubari statue, they can tell that people have been here before them, as evidenced by the trampled ground around the statue.

The necklaces around the statue's neck are ornate, but not magical. There are certificates for them. The necklaces can't be removed unless heroes first put another necklace on the statue. You put a necklace on the statue, you can take off one necklace that is already there. That's it. Nothing else.

If the heroes attack the statue, which cannot be destroyed, the naga attacks them.

It is likely the heroes will spend the night in the clearing, unless they've angered the naga. If they treated her kindly, she agrees to keep watch for them so all of them can sleep.

When the heroes are ready to continue their Festival Walk, determine their marching order and continue to the next encounter. If there is not much time remaining in the tournament, skip the next encounter and go to Encounter Eight.

Encounter Seven—Malicious Walkers

A group of Festival Walkers are more than they seem. They appeared as Nubari and tricked the Dohi-ri tribe into letting them take part in the Festival of the Mask. They are actually evil jaguar-men, bent on killing a couple of bands of Festival Walkers.

They come upon the heroes initially feigning friendship, then attack when they believe they have the best advantage.

Adjust the jaguar-men's hit points based on the toughness of the heroes. Add the spell-like abilities if the heroes are in the mid-range of levels. Read the following when the heroes meet the walkers.

In several hours you will be at the Dohi-ri village and will conclude the festival of the mask. You must stop soon and construct your masks so you can walk into the village wearing them.

As you ponder what to do with your masks, you hear bushes rustling. Others approach. They are Nubari, and they wave to you.

Dangling from their belts are wooden masks. They are Festival Walkers, too.

The jaguar-men make up stories about what they've encountered in the jungle and how they intend to decorate their masks. They have no dye or things to attach to the mask, however, they're just feigning friendship.

They ask if they can walk back to the village with the heroes, as they've spotted garuda tracks and believe there is safety in numbers.

If the heroes asked the right questions of the naga, they should be suspicious of the men. They might be suspicious anyway.

The jaguar-men attack when the heroes seem most relaxed. As they move to strike, their skin turns furry and orange-yellow.

Jaguar-men (6): Int Average; AL NE; AC 6; MV 15; HD 4+2; hp 15, 20, 25, or 32 each; THAC0 17; #AT 1; D 1-4 (claws) or 1-6 (spear); SA Spells; SD Spells; MR Nil; S L (10' long); ML 11 (steady).

Spell-like abilities (optional based on heroes' levels): *magic missile* (2d4+2), *suggestion*, *jump*, *protection from normal missiles* (pre-cast)

The jaguar-men will not fight to the death. If four of them fall, the remaining two flee.

They have nothing of value. It should be obvious from searching their bodies they were not trying to gather anything to decorate masks with.

After the heroes have dealt with the jaguar men (or after you skipped the jaguar men because there wasn't time in the tournament), get out the crayons and give them 20 minutes to create their masks. If they've already been working on them, you can shave time as appropriate. When they return to the village, continue to the final encounter.

Encounter Eight—Return to the Village

You return to the village, noticing that some of the other Festival Walkers arrived before you. All throughout the village you see walkers wearing their masks. Some bear the visages of lizards, apes, and leopards. Others are the color of the sky, festooned with feathers.

Your group is directed to the center of the clearing, where you are fed and are given date wine. You listen to the tales of several Festival Walkers' masks, and notice more walkers arrive behind you.

Finally it is your turn. The Masked One approaches you and selects one of your number.

“You will begin,” she says. “Tell us the tale of your mask, as I told you mine before your walk began.”

The heroes can decide who among them goes first, or you can have them roll for it. There could be an advantage to going last, as that player will have heard the other tales and could improve upon his own.

The Winner

The winner is the hero who crafts the neatest-looking mask and has the best story to tell. If you're having trouble deciding, you can have the players help. One of the heroes will win the contest, not an Nhero. When you've selected the winner, read:

“We have a new Masked One, she says, removing her mask and revealing her smooth, tanned face beneath. You, _____, are the masked one of this tribe of the Dohi-ri. Your mask, above all others, will have a special property.”

She takes your mask, passes it above the fire in the center of the village, sprinkles something into it, and mumbles words you cannot understand.

“For as many times as there were days in the Festival Walk—four, you have the ability to walk through the jungle without leaving a trail. Thus you can avoid being followed. Thus might you avoid dangerous beasts. Beyond this, while you wear the mask, you will feel as if the Dohi-ri tribe is offering you protection, and you will gain the favor of the Dohi-ri tribe. You will be recognized with favor by all the people of the Dohi-ri. Forever will this mask give you safe passage in our lands. Forever will our tribe provide you with food and water, a hut to stay in. Walk well and wisely among the Dohi-ri, Masked One.”

The End

Color Recap

Encounter One: Festival Watchers

Green and brown dyes from the tasloi

Encounter Two: Flowers and Berries

Violet, orange, yellow-orange, yellow—flowers

Green—crab grass

Black, blue-violet—berries

Encounter Three: Frog Fight

White—from the froglike statue

Encounter Five: The Ruins

Blue-green—caryatid columns

Red-orange, red-violet—flowers on the pond

Encounter Six: Death on the Trail

Carnation pink, blue—dyes from the dead walkers

Red—naga blood

Experience Point Summary

Encounter One:

Not surrendering to the tasloi: 50 xp

Encounter Two:

Not angering the spirit: 100 xp

*Defeating the giant termites: 100 xp

Gaining the sap from the dead tree: 100 xp

Encounter Three:

*Defeating the grippli: 200 xp

Encounter Five:

*Defeating the caryatid columns: 275 xp

Defeating the nereid: 150 xp

Encounter Six:

Not attacking the naga: 50 xp

Trading necklaces with the statue: 50 xp

Encounter Seven:

Defeating the jaguar-men: 100 xp

Total Experience for Objectives: 1,175 xp
(Max 1,650)

Roleplaying Experience: 0-500 xp

**Total Possible Experience: 1,675 xp
(Max 2,150)**

*If you had to increase the difficulty of the encounters, increase the Experience Award. The maximum award is double the listed amount, and this should only be used if the heroes earned it.

Treasure Summary

Three applications of Healing Sap: Inside the trunk of a tree that had been killed by giant termites, you found this marvelous, medicinal sap. It must be applied to a wound to be effective, healing 1d8+8 points of damage. The sap has a drawback. It stinks—terribly. You gained this during your Festival Walk during the Dohi-ri tribe’s Festival of the Mask.

Beaded Animal Necklace: This beaded necklace was found about an ancient wooden statue that was carved in the likeness of a Nubari warrior. The wooden beads are intricate and numerous, carved in the shapes of animals and carefully painted. The beasts are represented: great ape, wild piglet, cobra, lion, elephant, hippo, small garuda, deer, boar, fish, parrot, rhino, large garuda, panther, rat, tiger, eagle, caiman, toad, owl, constrictor, crocodile, monkey, sloth, curly-tailed lizard, bat, egret, leopard, jaguar, frog, meerkat, heron, and cheetah. You gained the necklace by sacrificing one of your own necklaces to the statue. It was symbolic of the jungle. The jungle gives to you and the jungle takes from you. You gained this during your Festival Walk during the Dohi-ri tribe’s Festival of the Mask.

Carved Jade Bead Necklace: This beaded necklace was found about an ancient wooden statue that was carved in the likeness of a Nubari warrior. The beads are carved from a beautiful green stone, jade, the color of fern leaves after a light rain. They are carved in the shapes of birds in flight—parrots, eagles, herons,

blackbirds, and more. The work is intricate, the beads delicate—a most wondrous treasure the likes of which you have never seen. You gained the necklace by sacrificing one of your own necklaces to the statue. It was symbolic of the jungle. The jungle gives to you and the jungle takes from you. You gained this during your Festival Walk during the Dohi-ri tribe’s Festival of the Mask.

Mystical Water

You drank from the mystical stream protected by an elderly water naga. The magic of the water permeated you, though it cost you life experiences (a level of experience, as if you were drained by undead). The experience brought you closer to Malatra, to its plants and animals. Once a day you can speak with plants or speak with animals, as the appropriately named spells cast at 8th level. This ability only works within 50 feet of a water source at least 30 feet across, where animals would come to drink. The hero communes with the spirits of the water source, which translate the speech of either animals or plants for the hero. The number and type of beings spoken to is limited by the spell descriptions for an 8th level caster. You gained this ability during your Festival Walk during the Dohi-ri tribe’s Festival of the Mask.

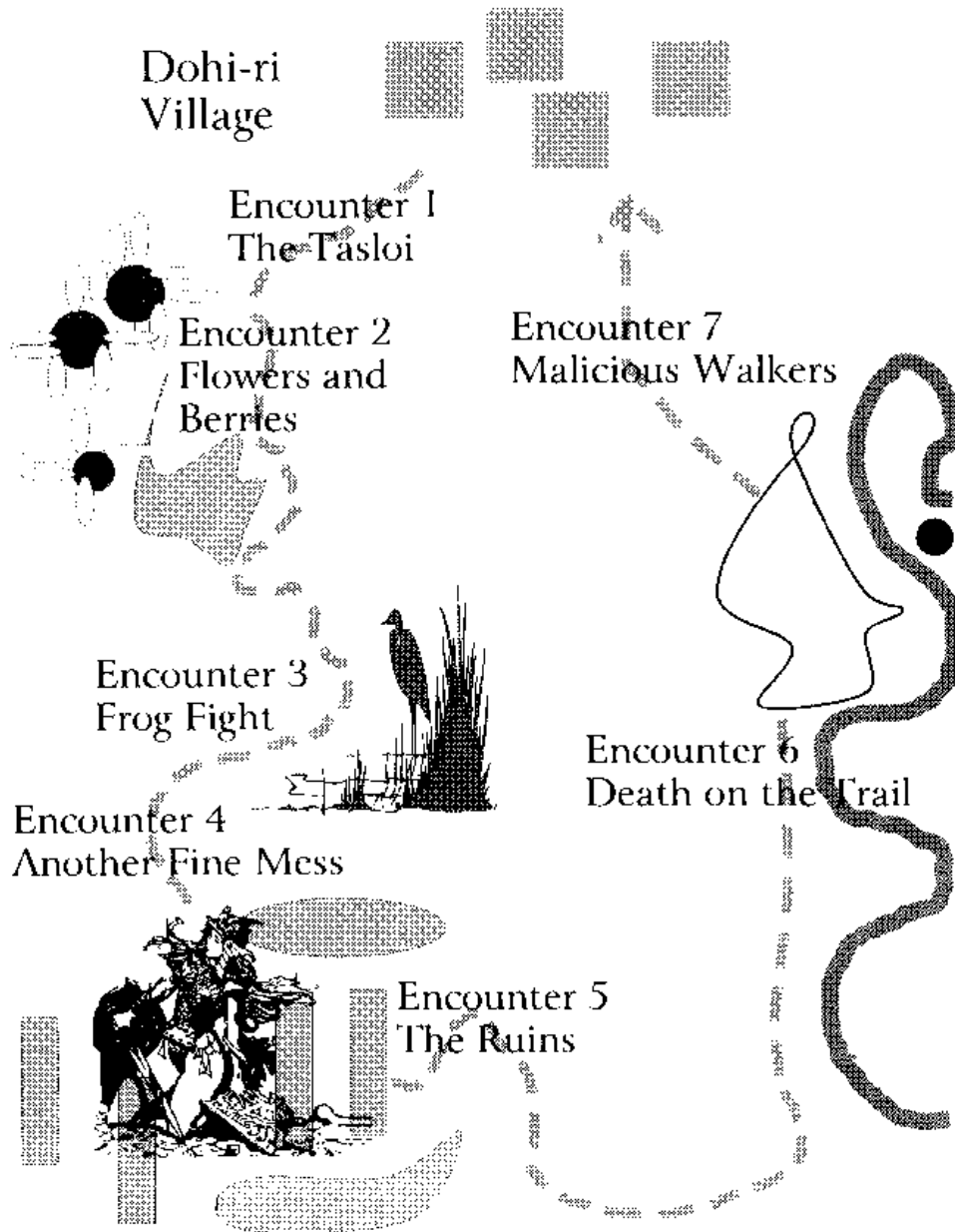
Masked One: You were named the Masked One, the winner of the Dohi-ri tribe’s Festival of the Mask. Your victory came after you and your friends participated in the Dohi-ri tribe’s annual Festival Walk. As the winner, your mask was enchanted. Four times, corresponding to the number of days in the Festival Walk, you can cast *pass without trace*, at the 8th level of ability, as the spirits of the Dohi-ri cover your path behind you.

In addition, the mask gives you safe passage through Dohi-ri lands always, and you gain a +2 reaction bonus from all Dohi-ri. You can always get food, drink and shelter from any Dohi-ri village upon request.

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Mark off a charge as it is used. The Mask still gives safe passage and lodging after the charges are used, provided you wear the mask on your face. Attaching the mask to a belt will not suffice.

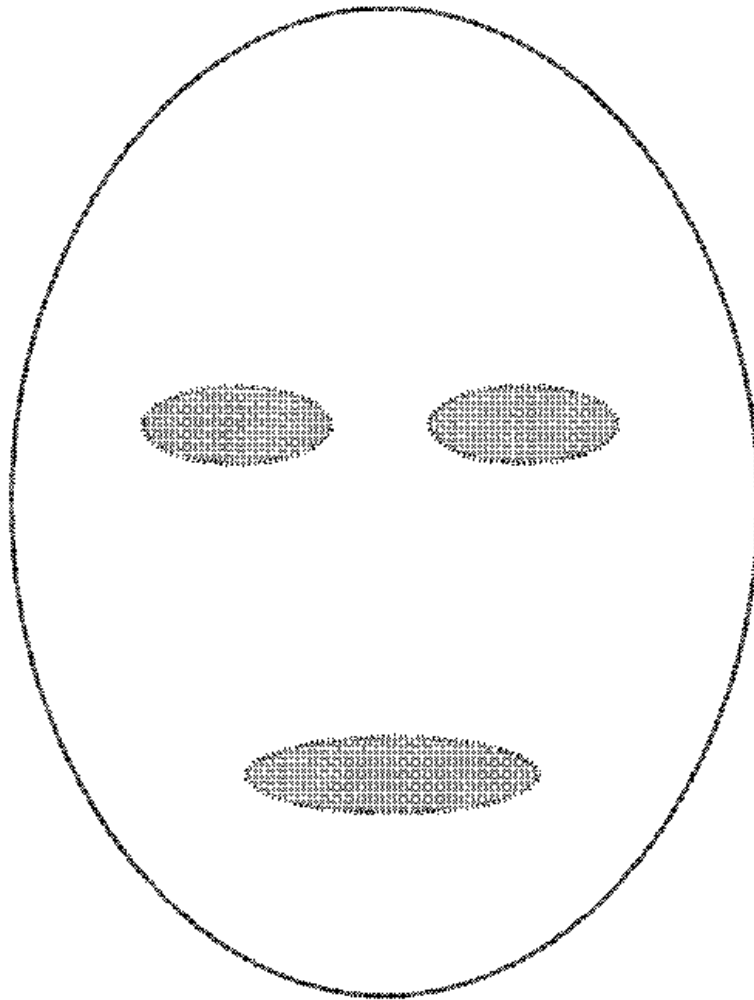
Masks of the Dohi-ri, DM's Map



Masks of the Dohi-ri, Players' Map

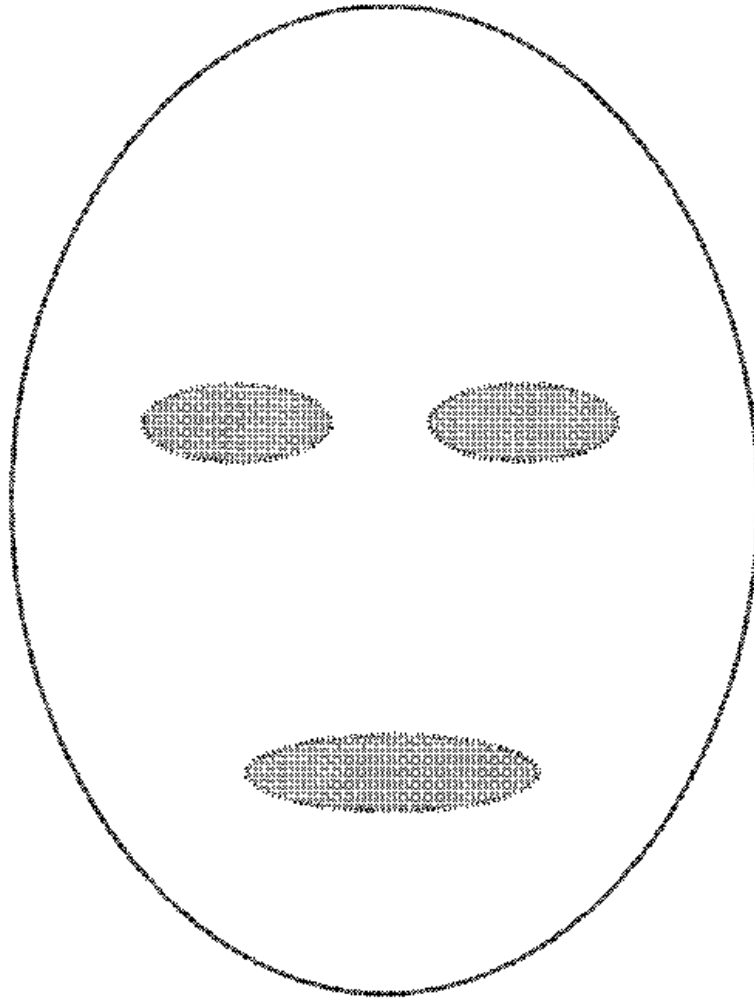


Masks of the Dohi-ri, Player's Mask



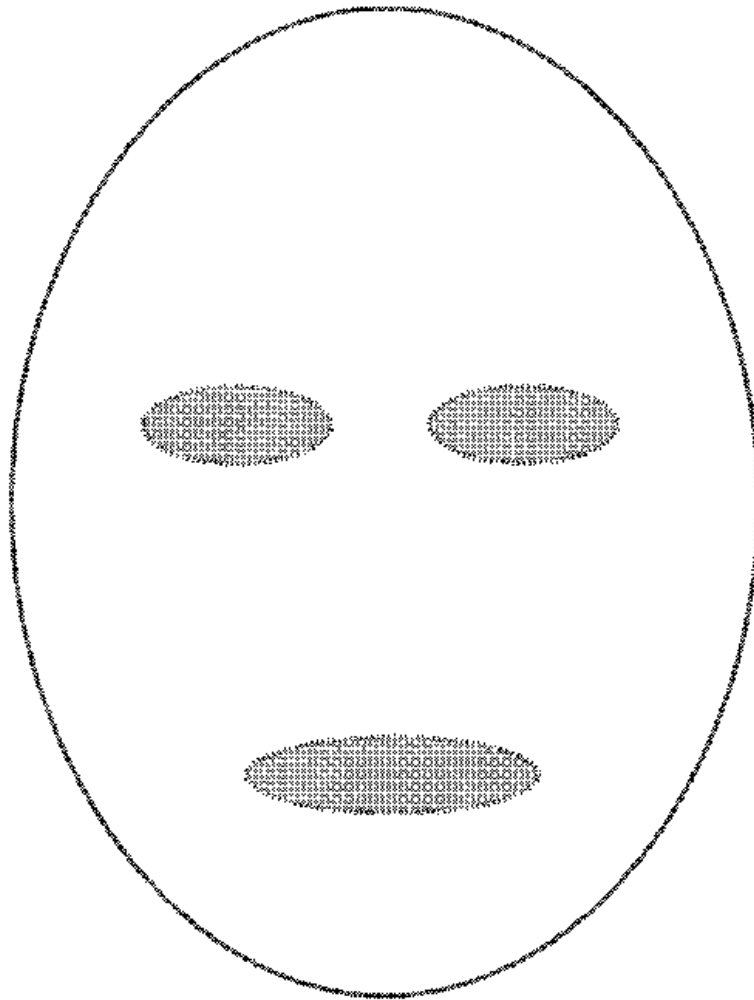
You fashioned this mask during the Dohi-ri tribe's annual Festival Walk. It is considered an honor in Malatra to be invited to participate in the festival.

Masks of the Dohi-ri, Player's Mask



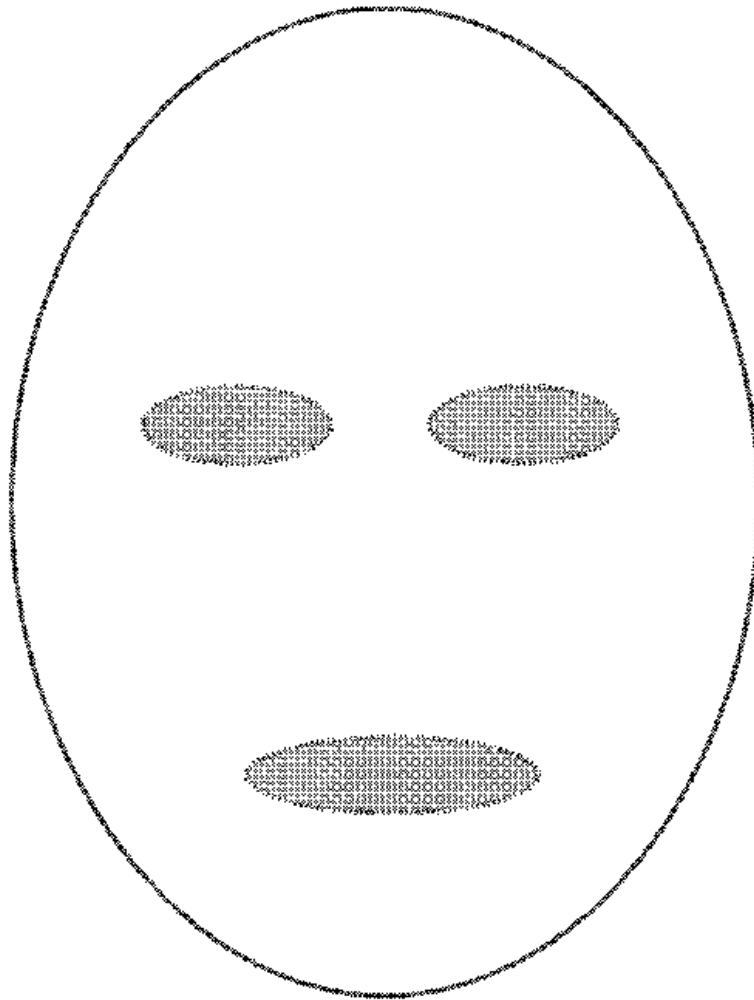
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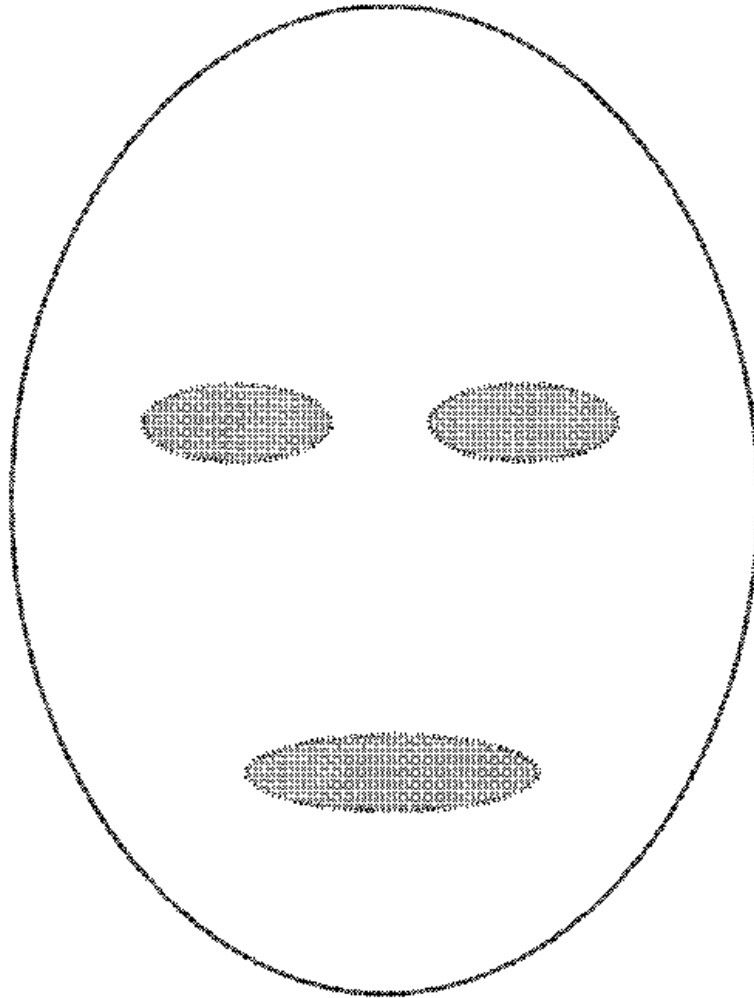
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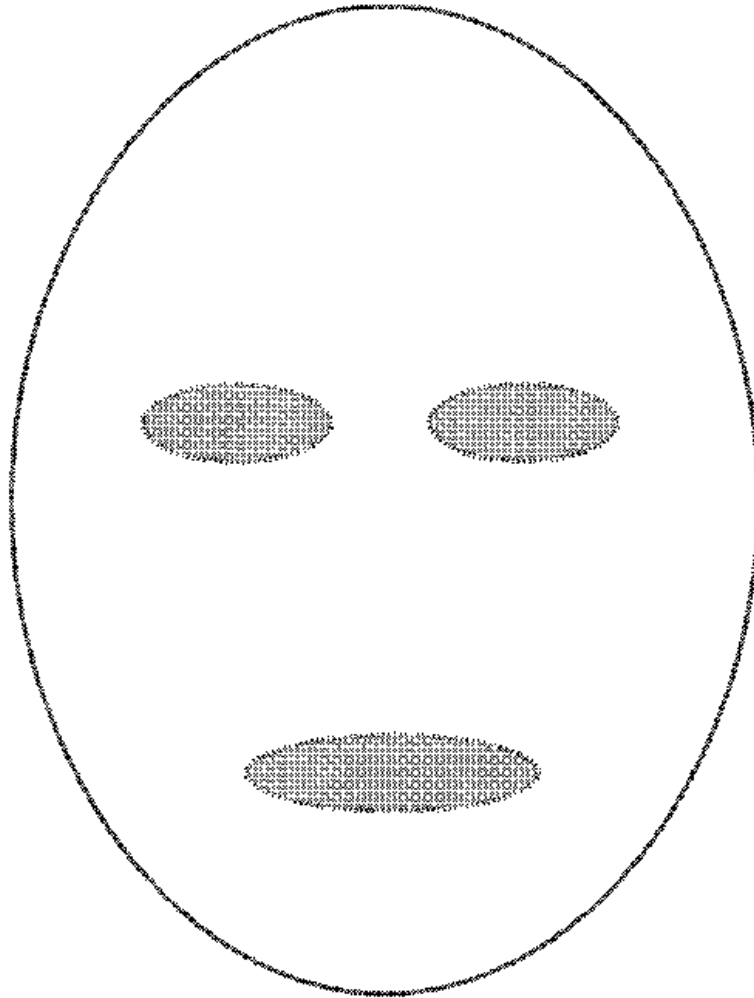
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