

Sharp Teeth, Mostly Tasty

**A One-Round Living Jungle Adventure for
Low and Mid Level Heroes**

by Steve Null

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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 *an oblique font*. 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.

DM Introduction

The heroes are sent on mission by the Koshiva tribe to get a powerful healing salve from the Kukalatu tribe. The Kukalatu are historical enemies of all the tribes as they used to eat their way across the lands, not caring whether their next meal was a garuda or a fellow nubari. They had disappeared a long time ago, for unknown reasons. But now, they are back, and friendly Kukalatu have been seen amongst the other tribes.

With great trepidation, the party heads out. On the way there they run into a storm and some giant ants. They are met by a scouting party of Kukalatu and are taken back to the village. They meet the Council of Almost Ancestors, get a chance to meet some of the locals and do a bit of trading, and then meet up with the Eldest One. She offers to make the salve for them if they retrieve the prime ingredient from a nearby cave.

The party will have the opportunity to find some local flora and then enter the cave. Inside, they will meet up with stirges, cavefishers, a very slippery lake, and rising waters from the storm outside. When they return, the Eldest One will fulfill her part of the bargain and provide parting gifts.

There is a chance that a hero has met one or more of the kukalatu heroes from a previous adventure. In this case, they might know a little about the tribe, such as "they don't eat people anymore," but not much beyond that.

The Kukalatu once had a complex language of their own. This tongue has devolved over time to a set of root words and phrases they still use in addition to speaking Nubari. A Kukalatu Lexicon is included in the appendix following the module.

Tiered Encounters: This module is designed to be run as a low or mid-level adventure. The opponents are detailed for **Low-Level groups** (heroes all 1st-3rd level) and **Mid-Level groups** (heroes all 3rd-5th level). If you have a mix of these, mix and match opponents. Modify as necessary to challenge the heroes without overwhelming them.

Note on dimensions: Many things are described in terms of feet and inches in this adventure. That is a convenience for you, the DM. You should not use such terms with the players, because the people of Malatra do not have standard measurement quantities like inches or feet. A shu foot is much smaller than a Nubari foot. Describe things in terms like, "a far across as two short Nubari stretched head to toe."

Encounter One The Storm

CRAACK! BOOOM! *Boom, oom. Another bolt of light from the sky strikes the ground! The sound of its passage echoes across the ridge and the valley below. Sheets of rain lash at you and the wind howls with anger. You huddle under a small overhang on the rocky hillside as the storm reaches out and buffets you against the rocks. The meager shelter provides little protection against the stinging rain and you can barely hear your companions over the fierceness of the gale. BOOOM!*

Let the players mess around for a round or two. Their shelter is just off of the trail they were following. They are about 50' from the bottom of a hill. Visibility is nil.

It appears that the rainy season has arrived in Malatra. Just another thing to weigh you down and to prolong your travels. Just another thing to make matters worse. It didn't seem that it would be like this when you

started this journey. At the time, it seemed the right thing to do. **CRAACK!** Chief Katar of the Koshiva tribe asked for brave volunteers and you stood right up and accepted the challenge, just like always. **BOOM!** His beautiful wife Ootoo had been accidentally blinded during the Ootoongee hairpin festival and he asked for your help to cure her of this unfortunate condition. His advisors said there was only one hope for a cure, but the price might be a terrible one to pay. **BOOOM!**

"There is a tribe," wheezed an old one, "a tribe to the north. North of Bagoomba's people, north of the Wise Ones. Where the Hekiba River flows down from Fire Mountain - cutting into it's very soul, and heads first west, then east, you will find this tribe nestled within. If the power to heal Ootoo is to be found, it will be found there amongst the Kukalatu!"

"But beware!" cried another, "for they are the peoples' ancient enemy. We do not know if they truly have powers to heal, but they do have the power to harm! Remember the savagery our ancestors tell of at the hands of the Kukalatu! They are not just fearless warriors - they are CANNIBALS!" **BOOOM!**

And so the discussion went, long into the night. But, Katar was adamant in this, you were to go to the Kukalatu and bring back a cure. You had already accepted, how could you refuse now and not lose respect?

The next morning you were outfitted with food and drink as you might carry, and 18 gourds of Date Wine for trade. With the blessing of the village shaman you traveled forth.

In the land of Big Chief Bagoomba you listened for tales of the Kukalatu. Some people spoke of hideous creatures with sharp pointy teeth and demonic faces. Another told of a small village totally cleaned out by the onslaught of flesh eating, bone crunching warriors. And yet others said it was all a tall tale, and the Kukalatu were just misunderstood. But none would lead the way to the nearest Kukalatu village.

Now you huddle together: wet, tired, and uncertain. Should you continue the journey? What is in store for you? Will the Kukalatu dine with you or on you? Ah, the rain has stopped. It's time to travel on.

Encounter Two Ants Marching

When the heros step out from under the cliff overhang, they can follow the trail down the hillside. Unfortunately, the trail is now VERY slick. Everyone has to make a Dexterity roll at -4 or lose their balance, fall, and slide down the hill at a pretty good rate, batting away jungle foliage as they go. Anyone falling behind another might bowl the second person over on their way down the hill - this will require another Dexterity roll at -2. If anyone remains standing, they will see their companions zooming down the hill disappearing into the foliage. No damage will be taken.

For those that do the slide:

You have made it to the bottom of the hill. Other than a couple of scratches, some sore bottoms, and a lot of mud, everyone is fine.

Too bad they've slid into a line of giant ants marching across the trail. Roll for surprise.

For those that don't do the slide:

You see a line of very large ants crossing onto the trail ahead and disappearing into the foliage. There must be food nearby.

It will take three rounds of careful travel, or one round of sliding, to make it down the hill to the ants.

Low-Level Group (heroes 1st-3rd levels)

Giant Ants (1 ant per 2 levels of heros): Int Non-; AL Neutral; AC 3; MV 18; HD 2; hp 9; THAC0 16; #AT 1; Dmg 1-6 (bite); SA nil; SD nil; MR nil; SZ S (4' long); ML 9.

Mid-Level Group (heroes 3rd-5th level)

Giant Ants (1 ant per 3 levels of heros): Int Non-; AL Neutral; AC 3; MV 18; HD 3; hp 15; THAC0 15; #AT 1; Dmg 1-6 (bite); SA nil; SD nil; MR nil; SZ S (4' long); ML 9.

Encounter Three No Lie, Mostly Tasty

Intent: heroes head toward village. If any heroes succeed with an alertness or observation roll, then they hear something in the distance. If they listen closely they'll hear:

"Kuka?"

"Vuka!"

"No, kuka!"

They'll have one round to do something.

What they hear is a Kukulaturi hunting party returning to the village. The hunting party has discovered the heroes and is discussing the pro's and con's (in the typical Kukulaturi style) of whether they should attack. The hunting party will reveal themselves in the next round, having surrounded the party (far enough apart that they can't get mass enspelled). The Nubari in the hunting party have filed teeth and stripes of blood painted over their left eyebrows.

If the heroes fail the alertness/ observation check, then skip the one round of party action, and go straight to the initiative roll. If the heroes win the roll, they will only see two Nubari warriors 20' away from them and 40' apart from each other. The rest will stay hidden until their turn. The saru are in the trees with large nets. Nuaki Latu is the kukalatu hunting party leader. Hidden in the foliage, Nuaki will call for the heroes to surrender.

If the heroes fight: the clerics will entangle, hold, command them - it should be bloodless. If they remain aggressive, then tie them up and take them to the village. Nuaki will chide them for being impulsive. If the heroes manage to keep fighting after two rounds, have them roll vs. Wisdom to see if they realize they might be fighting the people they've come to trade with. If they manage to succeed, then they can slowly get the fighting to stop, smooth out the misunderstandings, and start talking. If any in the hunting party are injured, then the heroes will need to give out some trade items to mollify them.

If the heroes aren't aggressive, then the hunting party will talk. After some discussion, the hunting party will lead the heroes to the village and the Council of Almost Ancients. If anyone is injured, the clerics in the hunting party will offer to cure them - for a trade item..

If the heroes don't know that the Kukalatu are reformed, then play this aspect up. Have the tribe members poke at the plumpest hero and comment on how the hero would make a fine addition to the evening meal. Try to make the heroes uneasy.

In any case, if there is a tiger katanga in the heroes party, ask if there is an overpopulation problem (a favorite Kukalatu joke).

Low-Level Group: there are 8 Kukalatu:

Bifu and eJahi will be the two warriors in the open.

Nuaki Latu, Nubari m P5: AL CG; AC 6 (bone armor + shield); MV 9; hp 41; THAC0 18; #AT 1; Dmg d8/d6 (club); SA nil; SD nil; Str 8; Dex 10; Con 16; Int 12; Wis 18; Cha 15; MR nil; SZ M; ML 18.

Spells: 1st level - *command, cure light wounds x 2, entangle, invisibility to animals*; 2nd level - *augary, dust devil, goodberry, hold person, speak with animals*; 3rd level - *hold animal, summon insects*

Nuaki is very irreverent. He is seldom serious, except for when discussing his ancestors or the Eldest One.

Nubari m Pr3 (2): AL CG; AC 6 (bone armor and shield); MV 9; hp 26; THAC0 20; #AT 1; Dmg d8/d6 (club); SA nil; SD nil; Str 10; Dex 10; Con 16; Int 10; Wis 15; Cha 11; MR nil; SZ M; ML 17.

Spells: 1st level - *command, cure light wounds, entangle, fairie fire*; 2nd level - *goodberry, hold person*

Bubba, Saru m F2/T2: AL NG; AC 5; MV 9, swing 15; hp 18; THAC0 19 (adjusted THAC0 17 - fists and net); #AT 2; Dmg d2+3 (fists); SA nil; SD nil; Str 18/10%; Dex 17; Con 16; Int 9; Wis 8; Cha 6; MR nil; SZ M; ML 17.

Bubba and Vimu were found and adopted by the Kukalatu tribe when they were very young. Their parents were killed by leopard katangas. They both speak Nubari and are not afraid of magic.

Vimu, Saru m F3: AL LG; AC 4; MV 9, swing 15; hp 26; THAC0 18 (adjusted THAC0 15 - axe and net, 14 - fists); #AT 3/2 (Axe - specialized) 2 (fists); Dmg d8+9 (axe) d2+7 (fists); SA nil; SD nil; Str 19; Dex 18; Con 7; Int 5; Wis 8; Cha 8; MR nil; SZ M; ML 19.

Vimu means "Fat Belly".

Bifu, Nubari m F3: AL NG; AC 4 (bone armor); MV 9; hp 26; THAC0 18 (adjusted THAC0 16); #AT 3/2 (specialized); Dmg d6/d8+5 (spear); SA nil; SD nil; Str 18/10%; Dex 18; Con 10; Int 9; Wis 8; Cha 11; MR nil; SZ M; ML 19.

Bifu means "Big Foot". Brave warrior, tarzan type. At home in trees with Bifu and Bubba.

Gihu, Nubari m T3: AL NG; AC 6 (no armor); MV 12; hp 26; THAC0 19 (adjusted THAC0 17); #AT 2 ; Dmg d6(bow); SA nil; SD nil; Str 10; Dex 18; Con 14; Int 12; Wis 10; Cha 16; MR nil; SZ M ; ML 16.

Gihu means "Agile Hands" - local rogue with sense of mischief . Likes the ladies.

eJahi, Nubari f F3: AL NG; AC 5 (bone armor); MV 9; hp 26; THAC0 18 (adjusted THAC0 16); #AT 3/2 (specialized); Dmg d6/d8+3 (spear); SA nil; SD nil; Str 16; Dex 17; Con 17; Int 10; Wis 8; Cha 13; MR nil; SZ M ; ML 19.

eJahi means "Open Welcome"- flirtatious female warrior. Pretty straight forward personality, lives life to the fullest.

Mid-Level Group: add the following four Kukalatu:

Two of the 5th level warriors will be in the open.

Nubari m P5: AL CG; AC 6 (bone armor + shield); MV 9; hp 41; THAC0 18; #AT 1; Dmg d8/d6 (club); SA nil; SD nil; Str 8; Dex 10; Con 16; Int 12; Wis 18; Cha 15; MR nil; SZ M ; ML 18.

Spells: 1st level - *command, cure light wounds x 2, entangle, invisibility to animals*; 2nd level - *goodberry, hold person x 2, speak with animals*; 3rd level - *hold animal, summon insects*

Nubari m F5 (3): AL NG; AC 4 (bone armor); MV 9; hp 26; THAC0 16 (adjusted THAC0 14); #AT 3/2 (specialized); Dmg d6/d8+5 (spear); SA nil; SD nil; Str 18/10%; Dex 18; Con 10; Int 9; Wis 8; Cha 11; MR nil; SZ M ; ML 19.

Things that may happen:

* a hero might know one of the hunting party members from past campaigns - if so, have the NPC greet the hero as an old friend, general introductions, etc. invite them to dinner...

Things the hunting party knows:

Nuaki:

- -Boasting only brings danger.
- Council of Almost Ancients are wisest people in tribe - except for Eldest One (other Kukalatu give furtive, almost fearful looks to each other).
- The best garuda meat is in the tail.

Bubba:

- Good waterfood in creek that way (points in a random direction. waterfood means watercress and other leafy greens in creek).
- Best yellowfood (banana) tree that way (points in random direction).
- Don't like Zuka ants. very itchy.
- Me bigger than most People (waves at other members of hunting party. People is how Bubba refers to the Kukalaturi).

Vimu:

- Me strong! You strong?
- Bubba me brother! You got brother?
- No like magic! You got magic?
- Me hungry. You got food?

eJahi:

- It's not far to village.
- Subawa Te killed a baby in the village the other week. Sucked all of the soul drum water (blood) out of the little girl. Her mother found her in the morning. Warriors not find nest. (Subawa Te means "soul drum water eater". This is how the kukalatu refer to stirges. Keep it vague).

Miscellaneous items:

- Nubari translates as "not drum tribe". So if anyone says they are Nubari, a Kukalatu response would be puzzled faces on the dimmer members and laughter by the rest, followed by: "you not whistle tribe either". This should really confuse the heroes unless they ask the kukalatu for an explanation. Have similar fun with the heroes' names.
- Koshiva will translate as Kusiva, or "sharp spirit welcome," a brave name for a tribe.
- Bagoomba will translate as baguba, or "drum go drum," eliciting more laughter as it's a silly name.

Encounter Four Council of the Almost Ancestors

After their capture/greeting, the heroes will be brought to the tribe's elders. This group of two old men and one old woman will determine the heroes' fate. Attending the council members is Jahu Kuyi (Brave Hand Sharp Weapon), the clan warlord. This 8th level warrior will be openly hostile toward the heroes, believing them to be a scouting party for a neighboring tribe. The other members' attitudes will vary from friendly to neutral. Once they learn of the party's mission, the council will become very friendly - delighted that far away tribes wish to trade with the Kukalaturi.

Things the council members will pass on:

- Have any of the heroes met the tribal emissaries? (those tribe members sent out to learn more about the world and to bring back trade opportunities).
- We no eat people. Only Kukaputuri Nubu, the Unreformed, eat people.
- Unreformed live in swamp. Prey on weak, not on Kukalaturi!

Council Members:

Nuta Vimu - "Not Fast, Fat Belly" - spokesman for Council.

eVuku Piki: "She Very Smart, Peaceful Wisdom"

Wisu Jiju: "Wind Sound, Strong Spell"- highest level wizard in tribe - 7th level, prefers air/spirit spells.

After the council members hear about the heroes mission to trade for a healing salve to cure Ootoo's blindness, they will turn and discuss the matter amongst themselves. After a time, Nuta Vimu will turn to them:

"This is a matter of some importance. The Kukalaturi welcome the opportunity to trade with the mighty Koshiva tribe. We open our humble village to you so you may speak and barter with our people. But, what you ask is beyond our ken. This is not a matter for the Council."

eVuka Piki points at you and says:

"You must speak to the Eldest One. Only she can determine whether or not the ancestors will favor your request. You may meet with her tonight, before the evening meal. But, beware! She has no patience for young ones such as you. Be clear of mind and heart, for she can see into your very soul, and if you displease her, you will wish that you had never heard of the Kukalatu!"

"Now go! Trade as you wish, but meet here when Lizu Sapa (pointing to sun) returns to Zima's embrace."

Lizu Sapa: bright fire sky father - sun. Zima: earth mother

The sun will set in about one hour. Enough time for the heroes to wander the village and meet some people.

There are about 70 men, women, and children in the village at this time. Two significant encounters follow.

Encounter Five She No Teeth, Where's the Meat?

Up ahead, you see an old woman stirring a huge cauldron. The pot appears to be made of stone and is braced over a low fire. Steam rises from it and you smell something tasty.

This is eNuka Ximi. She is a toothless old woman responsible for cooking meals in the community pot. Always looks people over to see if they might be a good addition. Cackles a bit and is a little daft. Mostly harmless.

If the characters draw near:

The old one turns to you, her malevolent grin showing an expanse of rotted gum,

"Well, my plump ones! Come to join the pot? You shall make a fine addition to the evening meal! (cackles loudly)"

She'll try to pinch the cheek of the nearest character with her gnarled arthritic forefinger and thumb. If the hero lets her do it, she'll then pat him or her on the cheek.

"But, those days are over (sigh). Nothing in the pot but roots and berries, berries and roots. Why I remember the days when the pot was full of nice fresh meat...and no skinny ones either. Only the best warriors for the pot! (cackle) Now, it's 'use this tenala root Ximi, it taste just like Simbari. Or try this palm heart it tastes just like Koshiva'..Well, if it tastes just like it, ..."

She'll go on like this for as long as the heroes humor her.

If someone gives her something good for the pot, she'll offer them some food in return. Then, and only then, she'll ask if they have anything interesting to trade. Ximi will trade her spare **knife** for 1d3+1 good gourds of wine. This knife looks very old, but is in good shape. The blade is volcanic glass.

Encounter Six No Peaceful Belly

On the left, you see a man sitting outside a hut. He seems to be muttering to himself as he works on a piece of leather.

This is Apimu, the town worrier, a "we are doomed" kind of guy, and the village skinworker (like leatherworking, but the complex chemical process is missing). He makes fine sandals, belts, harnesses. He is upset that the Council is sending out newly trained shamans and warriors to trade and otherwise interact with the surrounding tribes. He fears that the other tribes will capture these young heroes and use them to wreck vengeance on the Kukalaturi to right past wrongs. So, he's a little paranoid about non-Kukalaturi.

As you approach, you see he is fashioning a pair of sandals. The workmanship appears to be excellent. He is absorbed in his work and hasn't noticed your presence as he continues to mutter to himself:

"I can't believe the Council would do such a thing. It will be the end of us all! (sigh..) If they had only talked to me first! But, nooo, 'Apimu is just a garuda skin worker, he doesn't need to be consulted on such matters'...(sigh...)"

Apimu will continue in this vein until the heroes make their presence known. At that time, he will stop talking and slowly look toward the heroes, his face transforming from grouchy to horrified. His entire body will start shaking, causing him to drop the nearly finished garoudaskin sandal in the dirt at his feet.

*"Who are you? You aren't Kukalatu...
Have we lost already?
Am I your prisoner?"*

And so on, until the heroes get him settled down.

Things Apimu knows if asked:

- The Eldest One is 120yrs. old.
- He is very afraid of the Eldest One.
- The Council of the Almost Ancestors never asks for his advice.

Apimu does have leather goods to trade for the right price. He is especially fond of fermented beverages (1d3+1 gourds of date wine per trade).

- 1 pair **garudaskin sandals**

- 1 garuda foot arrow quiver

Encounter Seven The Eldest One

An hour has passed and a tribal warrior asks that you follow her. The Eldest One wishes to speak with you.

She takes you to the edge of the village. There you see three huts closely spaced. She leads you to the center hut .

"Please wait outside. The Eldest One will be with you shortly. Please do not upset her with your outsider ways. We don't need the trouble."

With that, she walks off. It seems that she is relieved to be elsewhere.

A short wait.

After a short wait, the cloth flap to the hut is swept aside by a bony arm holding a wooden staff of unknown age. Atop the staff is a Nubari skull, it's ivory surface partially painted a dull reddish brown with swirling designs. The eye sockets flash for a moment with a bright red glow.

An ancient woman peers out from the tent. Although undeniably old and bent of figure, you sense a very strong spirit. Her piercing gaze sweeps across the village and then settles onto you. For a moment it feels as if she is looking directly into your soul and reading your darkest secrets. She raises her arm, points her finger at you and beckons you inside.

As you enter the hut, you experience a prickling sensation. Powerful forces are at work here. You feel the nearness of the spirit world and the wonder and horror that it can bring. She motions for you to sit, and looks at you, expectantly.

She won't say anything. She will just stare intently at whomever is speaking. Let the heroes tell their story. She'll nod to keep the information coming and look puzzled where appropriate to get clarification. If they

start rambling, she will give them a look to get them back on track.

Soon, the heroes will shut up. Then, she'll speak.

She points to a giant yellow gourd in the corner of the hut.

"Tomorrow, you will take this gourd to the Moaning Cave. There you will find a fish of no color and without sight. The fish must not see the light of day. You will return with the live fish. Then, I will make this cure you seek. Now, take the gourd and leave me."

The gourd is 2' in diameter at base with tapering neck. It has a 6" stopper on top.

The heroes need to figure out how to carry the gourd - weighs about 10 lbs empty, and about 200 lbs with water and fish. If they ask a villager, the Kukalatu will suggest a nearby pole and sling net (six foot wooden pole with vine netting tied to it - gourd would rest in netting). If they don't ask a villager, let them come up with their own solution when they recognize the problem, wherever they recognize the problem.

If the heroes do not leave the hut immediately, she will get angry. It will be a very cold anger.

Encounter Eight Some Tasty Food and a Few Tales

After they leave the hut, the party will be invited to the evening meal. The food is excellent. Following the meal, some of the tribe members gather to tell tribal tales to the young ones. The heroes are invited to participate. A good story, true or not, will be appreciated. Boasting is not welcome.

Nuta Vimu, of the council, offers to tell the tale of the Reformation. (See Appendix A - Reformation: The Mystic's Tale)

eNuka Ximi cackles loudly, and then offers the following:

(See Appendix A - Reformation: The Kukaputu's Tale)

After this tale, the tribe will call it a night. The party will be shown to a hut they can sleep in.

Encounter Nine To the Moaning Cave

The sun has risen, but it cannot be seen behind the low clouds. As the rains start afresh, you realize that yesterday's short break in the weather is over. But, your bellies are full and your quest is almost over. With that, you break camp and are met by Jahu Kuyi, the tribal warlord. He leads you to the trail head:

"Now we will see what you are made of - sharp spears or fleshy meat. It matters not to me whether you come back alive, but the Council has spoken and I will abide by their vote of truce. Follow the trail always leading toward Fire Mountain and you will come across a large creek. Follow this creek to its source and you find the Moaning Cave. There is where you will find the fish that the Eldest One requires. This task has now been set before you and I may tell you no more."

With that, he turns and leaves you to your mission.

Let the heroes waffle about for a while, but there is no more information to be gathered.

"You have traveled for a short while. The path, although well marked, appears to be little used. The jungle intrudes from either side. A pungent scent rises from the leaves and stems of fronds and vines you brush aside and bruise in your passage. The odor mixes with the fragrance of nearby flowers and the ever-present decay of plant life underfoot. The sounds of animal and insect life surround you. This is a lush and fertile land. You make little sound as you pass through it."

Note: Any character with Herbalism proficiency can find jungle-based specialty plants in this area if they ask to look for such herbs and succeed on their proficiency roll (at +2).

You follow the trail around a moss covered boulder. There the path splits - one trail leads west, the other to the north.

The western trail continues relatively straight for about half an hour, then slowly curves to the south, staying in the shadow of Fire Mountain, but never getting closer.

The northern trail continues to the north for about one hour, and then turns abruptly west when it intersects a large creek. The path follows the wandering creek up toward the foothills of Fire Mountain. Many small tributaries flow into the creek making for its size. After an hour of travel, the trail and (a much smaller) creek lead to a cave. And yes, it is moaning!

The creek is 10 - 20' wide, 6 inches to 3' deep, with occasional pool of water 3 to 8' deep. The entrance to the cave is 30' wide and at its center 12' high. The creek flows out it. The cave has 4 chambers: the entrance passage, the stirge chamber, the moaning passage, and the underwater grotto.

Encounter Ten The Entrance Awaits

A low moaning can be heard emanating from the cave. This is due to a formation of soda straw stalactites hanging from the ceiling in a small side passage of the cave. As air travels through the passage, it flows over the hollow tips {creative license..} of the stalactites, creating the sound. The more forceful the wind, the louder the sound. The cool part is that the larger and longer stalactites make a lower frequency sound than the smaller ones. So, as water rises in the cave, covering the larger stalactites, the overall effect is one of a slowly rising moan. This is meant to be a subtle warning to the players of the rising water in the cave due to the heavy rains.

Moan as they travel through the cave. As time passes, slowly go from a bass moan to a soprano. After they get to the grotto, make note of the height of the water in the cave. The longer they take, the higher the water will get. It'll never get dangerous, just very exciting.

The cave appears to go in further than the distance of four medium-sized huts while slowly curving to the left. Although the creek flows out of the cave, it does not take up the entire floor. There is a drier path on the right side that you can follow. The floor is very slippery, however.

After traveling about 60 ft from the entrance, the illumination drops off rapidly. The players can opt to use infravision and this method will allow them to see vague outlines of rocky passages, stalagmites and stalactites. Movement rate is 3. If they light a torch or cast *light* or *continual light*, they can see OK, but movement will still be half normal due to the uneven floor/ceilings and slippery conditions.

A small side channel appears on the left. The creek flows out of this passage. The larger passage climbs upward and to the right.

The small channel is the moaning passage. The larger channel leads to the stirges.

Encounter Eleven A Thousand Moans

You look into the left channel and see the ceiling lower toward the floor and the underground stream.

If they have a light source:

The moans sound like many voices. Looking closer, you see thousands of sparkling motes of light hanging from the ceiling, as well as thin, beautiful stalactites of many sizes.

The motes are water droplets hanging from the ceiling and reflecting the light source. Anyone making a perception roll (Intelligence + Wisdom divided by 2) will determine that the stalactites are the source of the sound. This channel is impassable. The walls are 2' apart and the ceiling is 6' above the streambed at the entrance. But, this lowers to 4' above the streambed 20' in. The stream is currently 2 foot high. The water is flowing at a good clip and is very cold (55 degrees).

Of course, a river tam'hi (or one with similar skills) could swim in the stream and end up at the intersection of the Stirge room and the Grotto. They would, however, have to negotiate some fast water and rough terrain. Make a Dexterity check at -2. If it succeeds, the heroes doing this take 1 point of damage. If failed, the heroes take 1 point per level in damage. Any other character attempting the passage will need swimming proficiency past the 30' mark, and past the 50' mark, will need to make a Constitution check every round, as they are completely underwater, the conditions are rough, and they are probably shivering due to the low water temperature. If they fail two Constitution checks

in a row, they drown. If they keep going, then the dexterity checks and damage are the same as for the tam'hi. Make it obvious that this is very difficult. It will take a river tam'hi two rounds to go from the 50' mark to the end of the passage. Any other character will take four rounds.

Encounter Twelve Soul Drum Water Eaters

This channel rises about three heights of a Nubari before leveling out. It continues on a meandering path as far as you can see.

There are stirges roosting here.

- If the heroes are relying upon infravision to see, they won't disturb the stirges.
- If they have one torch or *light* spell they will disturb four stirges.
- If they have two or more torches or *light* spells, or a *continual light* spell, they will disturb eight stirges.

Low-Level Group

Subawa Te - Blood Eaters or Stirges (0 to 8): Int 1; AL Neutral; AC 8; MV 3, Fl 18; HD 1+1; hp 3 each; THAC0 17; #AT 1; Dam 1-3 (bite); SA blood drain 1d4/R after initial bite; SD nil; MR nil; SZ S (2' wingspan); ML 8.

Mid-Level Group

Subawa Te - Blood Eaters or Stirges (0 to 8): Int 1; AL Neutral; AC 8; MV 3, Fl 18; HD 1+1; hp 5 each; THAC0 17; #AT 1; Dam 1-3 (bite); SA blood drain 1d4/R after initial bite; SD nil; MR nil; SZ S (2' wingspan); ML 8.

Encounter Thirteen Fishing for Fishermen

As you move past the roost of the blood eaters the channel curves sharply left. The sound of running water gets louder, and you find yourselves meeting the stream once again. To your right, there is a narrow passage. To your left, the passage ends with the stream disappearing into a low tunnel.

The left passage is only navigable by a river tam'hi or one with similar skills. Same effects as the other end of the underground stream. The right passage is 3 to 5'

wide and the ceiling slowly rises to 20'. The stream is 2.5 ft deep and rising about 1'/turn.

Ahead, the narrow channel opens into a large grotto of water. As you move toward the opening and the passage widens, the water level slowly recedes around your feet.

This grotto is roughly oval, with the passage at one of the narrow ends. At its center, the room is 20' wide. At the passage entrance it is 10' wide. Its length is 60' and the entire room is filled with incredibly clear water. The pool is shallow (1' deep) on the periphery (3' or so from the walls) but very slippery due to the clay bed. 3' away from the walls, the pool deepens rapidly: 5' deep 6' out and 30' deep near the center. For any adventurous soul that wishes to find out: this is an artesian well. There is no effective bottom.

As they move about the room, let them know about the depth of the water. Note that the water is so clear that distances will be distorted and deep water might appear shallower.

- All hero attacks will be at -1 due to the slippery floor and fighting in water. Any rolls that miss by 10 or more require a Dexterity check. If that fails, the hero has slipped and fallen into the claylike mud.
- If the hero was close to the drop off (>3' out from a wall) when he failed a Dexterity check, then he has fallen into deep water. The good news is that this water will heal 1d8 points of damage (once per hero).
- Any hero that blatantly walks into the deeper areas needs to either swim, or sink.

Low-Level Group

Cave Fisher (2): Int 3; AL N, AC 4; MV 1; HD 3; hp 16; THAC0 17 (15 with filament); #AT 2; Dmg 2d4 / 2d4 (claw); SA adhesive trapline; SD camouflaged filaments; MR nil; SZ M (7' long); ML 12. The filament has 4 hit points and is not part of the total creature hit points.

Mid-Level Group

Cave Fisher (3): Int 3; AL N, AC 4; MV 1; HD 3+4; hp 24; THAC0 16 (14 with filament); #AT 2; Dmg 2d4+1 / 2d4+1 (claw); SA adhesive trapline; SD camouflaged filaments; MR nil; SZ M (7' long); ML 12. The filament has 8 hit points and is not part of the total creature hit points.

The filament adhesive can only be dissolved by alcohol (cave fisher's blood, date wine, etc.) The strand can

only be cut with a +1 to hit or better edged weapon, so this should be pretty interesting. Any other weapon will just bounce off. In case of a 'tug of war', the fisher has 18/00 strength and can drag 400# to it in one round.

One cave fisher will be on a ledge 6' above the grotto floor. Its filament will be stretched diagonally across the 10' wide chamber entrance and be attached to the opposite wall about 3' above the floor. When the characters in the front of the party approach the room, roll their chance to see the strand (20%). If they fail, and,

- a) No one in the front rank has the Alertness non-weapon proficiency, then someone in the front rank will walk into the filament when they enter, and be drawn in by the cave fisher.

- a) If they make an Alertness check, then they know something is amiss - but if they go forward, then someone still walks into the filament.

If they notice the strand, then the front cave fisher will attack on the following round. The other cave fishers are further in the chamber, but within filament striking range of the front rank. They will attack with their filaments the round after the first fisher attacks.

After a successful filament attack, the monsters can draw the attached party members to them in that round. Then, they will attack any attached hero with their claws (at +4 to hit, and any held hero will be -4 with their attacks). Otherwise, they will continue to "fish" until successful and then use claw attacks. Any Shu in the party will be attacked first (tasty!).

Encounter Fifteen Fishing and Back

The strange beasts have been destroyed and all that is left to do is to recover the fish. Is that one nibbling at the cooling carcass of a beast that landed in the water?

These are the infamous transparent and blind cave fish. Have the heroes figure out how they are going to retrieve the fish, and then, once they catch the fish, how they are going to carry the heavy gourd out of the cave and back to the village. The water has been steadily rising in the cave and should make for a difficult exit. If they come up with a decent plan, they will make it back to the tribe intact.

Only the water in the gourd with the fish has any special properties. Any water taken from the cave, or later from the gourd (other than by the Eldest One) will not have any special properties, but it will taste very sweet and pure.

Encounter Fifteen Fish Fry

You have made it back to the Kukalatu village with the gourd and fish intact. Upon seeing you, a tribe member will escort your party to the Eldest One's hut.

The Eldest One will have them bring the gourd inside. She will ask them if the fish and water have seen daylight. If the answer is no, she will cast a *darkness* spell, and remove the fish from the gourd. Exclaiming that it is a fine specimen, she will whack it in the head with a mallet and secretly wrap it in a banana leaf. She'll tell the heroes that they have done well and to come back in the morning. On their way out, she will give the folded up banana leaf to a hero and ask them to run it to eNuka Ximi.

If any party members ask to be healed, she will do so. But she won't offer it.

eNuka Ximi: If the heroes explain that they have brought the wrapped banana leaf from the Eldest One, she'll gleefully take it and set it on a nearby rock. Unwrapping the leaf, she'll say: "Cave Fish! I LOVE Cave Fish!" gut the stunned fish with amazing speed and dexterity, spear it from mouth to tail with a long stick and place over her fire.

Conclusion

After a much-needed night's sleep, you are summoned to the Eldest One's hut. It seems that the rest of the tribe was summoned as well. A short moment later, she steps outside carrying a small gourd in her hand. Behind her are the Council of the Almost Ancestors. The Eldest One speaks:

"You have done well, young ones. You faced the dangers of the Moaning Cave and were successful in bringing the revered waters of the Nu-le Mi-se to us. You have completed the task that I set for you, and so, here is the salve you seek."

Nuta Vimu steps forward,

"You have also done the Kukalaturi a favor as well, by ridding the Moaning Cave of the creatures you encountered. For this, we offer our thanks and these small tokens as a sign of gratitude and friendship from one tribe to another. Tell others that we are here, and we welcome them and their trade."

With that, the sharp toothed mostly tasty tribe raise their voice in an exuberant shout, and as one, you head over to see what's cooking in eNuka Ximi's pot. The trip home might be long, and it might be dangerous, but at least you'll head out with a full belly.

Experience Point Summary

Encounter Two

- Defeating the Giant Ants: 100 xp

Encounter Three

- Not fighting the Kukalatu: 300 xp
- Role-playing with hunting party: 100 xp

Encounter Four

- Role playing with council members: 100 xp

Encounter Seven

- Telling the Eldest One what's needed without making her angry: 100 xp

Encounter Eight

- Telling a good story or tale without boasting: 100 xp

Encounter Nine

- Looking for and finding useful plants or herbs: 50 xp

Encounter Eleven

- Not swimming through the underground river: 50 xp

Encounter Twelve

- Defeating the stirges: 100 xp

Encounter Thirteen

- Defeating the cave fishers: 300 xp

Encounter Fourteen

- Capturing the fish: 100 xp

- Figuring out a good way to get the fish back to the village: 100 xp

Low-Level Total Points Possible: 1,600 xp

Mid-Level Groups add the following:

- Giant ants 100 xp
- Stirges 100 xp
- Cave Fishers 200 xp

Mid-Level Total Points Possible: 2,000 xp

Treasure Summary

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

Encounter Five

- eNuka Ximi's Knife (in trade): This non-magical obsidian blade has an extremely sharp edge and it acts as a +2 weapon (+2 to hit and dam: 1d3/d2 +2). If a 1 is rolled when this knife is used in combat, the knife must save (≥ 11) or shatter. *This knife was traded to you by eNuka Ximi of the Kukalatu Tribe.*

Encounter Six

- Apimu's Garudaskin Sandals (trade): These well made sandals are a pleasure to wear. They bring a spring to your step and lightness to your heart. +3" to movement rate and +1 to movement based dexterity abilities (including possible armor class bonuses, proficiency checks, dex based saving throws) for 10 adventures. *These sandals were traded to you by Apimu of the Kukalatu Tribe.*
- Apimu's Garuda-foot arrow quiver (trade): This well made quiver was traded to you by Apimu of the Kukalatu Tribe.

Conclusion

Each party member can pick one of the following (there is one of each of these):

- Nu-le Mi-se Healing Salve: This salve, when placed on an eye, will cure any injury sustained. If applied to other wounds it will restore d6+4 hit points. *This gift was given to you by the Eldest One of the Kukalatu for your brave efforts in the Moaning Cave.*
- Hanna Pollen (2 doses): The dust from this flower, when inhaled, allows a jungle priest to cast curative spells at maximum effect for one turn. *This gift was given to you by the Council of the Almost Ancestors of the Kukalatu for your brave efforts in the Moaning Cave.*

- Ji Berry Paste (2 doses): A small gourd filled with thick purple paste. When eaten, gives added energy and stamina for 8 hours. It provides +3 Constitution (max. 18) and immunity to poison. *This gift was given to you by the Council of the Almost Ancestors of the Kukalatu for your brave efforts in the Moaning Cave.*
- Garuda Tail Jerky: You have received a fine selection of specially seasoned strips of dried garuda tail meat. There is enough for 6 meals and it is very tasty. *This gift was given to you by the Council of the Almost Ancestors of the Kukalatu for your brave efforts in the Moaning Cave.*
- Garuda Skull Headpiece: This garuda skull has had the bottom jaw removed and is lined with soft leather to make a fine headpiece. *This gift was given to you by the Council of the Almost Ancestors of the Kukalatu for your brave efforts in the Moaning Cave.*
- Levitate spell fetish: A small leather pouch containing a finger bone of the late Biwi, a wizard of the Kukalatu. Meditating on this finger bone gives you the ability to learn this spell. *This fetish was given to you by the Council of the Almost Ancestors of the Kukalatu for your brave efforts in the Moaning Cave.*
- Feather fall spell fetish: A small leather pouch containing a finger bone of the late Biwi, a wizard of the Kukalatu. Meditating on this finger bone gives you the ability to learn this spell. *This fetish was given to you by the Council of the Almost Ancestors of the Kukalatu for your brave efforts in the Moaning Cave.*

Appendix - The Kukalatu

Author's note: This tribe was created by the Far Flung Gamers for the '94 Club Decathlon. An updated summary of the tribe's history, organization, and language are shown below. If you have any questions regarding the tribe, or, if you have an addition for the lexicon, send me an email at: cheesemore@aol.com.

The Kukalatu are reformed Nubari cannibals. Their villages are in the northern shadow of Fire Mountain, along the southeastern bank of the Hebika River where it makes its grand arc northwest to northeast on its way to the Dokuba Swamp. Although they are not isolated, few visit or trade due to the racial fears of past generations. Those that do visit are surprised by the temperament of the tribe and the genuine nature of its hospitality. Thus, it can be an excellent stop for those with items to trade or barter, or just to spend some time.

Kukalatu have more of the Shou features than of the Ancients. It is very rare to see any Kukalatu born with three fingers or very pointy heads. Many tribe members have kept up the practice of filing their front teeth into points out of respect for their ancestors and to remind them of their foolish past. Since the Reformation, the Kukalatu have been known for their skills in healing and cooking. The generations of Kukalatu that 'served' their fellow man learned quite a bit about the tribal races in the process and these skills have been passed on from father to son and mother to daughter. *Kukalatu tribe members get one free proficiency slot toward cooking, healing, or herbalism. Kukalatu also get a +2 bonus on these proficiency rolls.* Warriors and priests are the most common classes for the Kukalatu, and there are a few wizards, and rangers as well, but very few rogues.

Many tribe members travel extensively in order to better understand the world around them and to broaden the knowledge of the Kukalatu. They often travel with other tribes and supplement their healing capabilities - few are asked to cook.

The Kukalatu follow the basic tenant of "eat or be eaten". So, every potential melee encounter is judged by two basic yardsticks:

- how tough is it?
- how tasty is it?

There are a number of root words and phrases to describe these standards. This does not imply that the Kukalatu are bloodthirsty by nature - just that their values are simpler than most tribes.

Tribal Facts and Legends

Tribe Name

The Kukalaturi are a very democratic tribe and like to discuss everything before acting on it. Long ago, two warriors were stalking a member of a neighboring tribe. As they snuck up on their unwary target, one whispered to the other, "kuka". This literally translates to "sharp teeth," and was meant to convey to the other hunter that this guy looks kinda tough. The other warrior replied, "latu," meaning "mostly tasty," or more appropriately, "yeah, but I'm hungry, and he looks pretty good to me".

One thing led to another, and the two warriors started arguing over the matter. The main attraction for the evening meal heard the commotion and quietly snuck away to the retreating sounds of:

"KUKA!".."LATU!".."Kuka!".."Latu"...

"kuka"..."latu"...

Returning to his tribe, he told of his narrow escape from the hands of the Kukalatu. The name stuck.

Ancestor Worship

The Kukalatu believe that the future is shaped and determined though the wisdom of their ancestors. They do not pray to gods or to spirits, but instead ask for and invoke the wisdom of their dead elders instead. Totems and fetishes are made with the bones, teeth, or hair of recently deceased parents, uncles, aunts, grandparents, etc. If a relative was very powerful and lived to a very old age, then totems and fetishes made from them are considered to be powerful as well.

All Kukalatu carry a small leather pouch with one of the following fetishes inside:

Bits of braided hair: Warriors, rogues

Finger bones: Wizards

Teeth: Priests

Council of the Almost Ancestors

If there is a ruling class to the Kukalaturi it is the council of the almost ancestors. The kukalaturi are very democratic, and like to discuss all significant matters before putting it to a vote. Some say they like to argue all the time, but this is an overstatement. The council ignores trivial matters and lets individuals settle petty disputes. On significant matters, all the tribe members gather to listen to the outcome. If the outcome is not popular, they let their feelings known through gesture and catcalls - but they will respect it, nonetheless.

Reformation: The Mystic's Tale

"Many years ago (70+), there was a great drought in the land. The rains did not come, the rivers stopped flowing, and the lakes receded to but a shadow of their

normal size. For a while, hunting was plentiful, as animals and other tribesmen flocked to the remaining waterholes and shallow lakes. As time progressed, there were fewer and fewer *latu* to be found. The tribe started bickering over what to do for food and for the long term survival of the tribe. No agreements were reached. Tempers rose.

"One night the village shaman was communing with his ancestors for guidance. They told him the tribe must change its cannibalistic ways or be faced with extinction. The elder presented this information to the tribe the next day, and the arguments began anew. Some suggested eating the old and infirm, while others (most notably the old and infirm) argued the tribe was being punished for its ways and must make amends.

"Being unable to come to an agreement, the tribe split apart. The unreformed moved to another part of the jungle, where they slowly diminished. The remainder of the tribe stayed in the village and reformed their ways with the help of their ancestors."

Reformation: The Kukaputu's Tale

(A tale told to small children and village newcomers)

"Back when your grandfather was but a small child, a group of brave warriors went out from the village to hunt the big game. The Feast of Big Bellies was soon to be upon us and it was the noble warriors' job to bring in the fresh meat. Back then the feast was named after the type of food brought in rather than how we feel when the feast is over - yes, the brave warriors would go out and hunt only the largest of Nubari.

"They found what they were looking for - a village filled with well fed, *vutu* (very tasty) Nubari. They discussed *kuka* and *nuka* for a day and planned their attack most cunningly. Unfortunately, the village was more *kuka* than *nuka*, and our brave warriors were wiped out! Our village elders were shocked. Most of the tribe's hunters were no more, and there were mouths to feed. The elders finally realized it might be easier to live with our neighbors than to live off of them and started a campaign to reform our eating habits. Of course it took a while before any other Nubari really *believed* us.

The Kukaputuri

No matter what the reason for the Reformation, legend persists of the Kukaputuri Nubu - the ones that did not reform. This breakaway tribe is considered evil by the Kukalaturi and is shunned. The Kukaputuri are believed to have settled in the Dokuba Swamp and have formed an unholy alliance with the lizardman tribes.

The leader of the Kukaputuri is Alisuba Bika (Dark Heart, Big Teeth). His goal is to bring back the glory days of the Unreformed.

The Elder Priests

Healing is a high art for the Kukalatu. Generations of priests have risen to high levels and abilities far beyond the ken of many of the tribes. Many visit these clerics to be cured of illness or disease, or to have grievous wounds healed. But with each cure comes a price. Sometimes the price is low, and sometimes the price is higher than expected.

This is because some elders were born before the Reformation. While they believe in reform, they still remember their past. The price they exact for a major healing is a joint from the patient's pinkie finger. Most tribe members view this as a small price to pay for the benefits received. In fact, it has become a symbol of pride to have a missing joint or two from a finger. It is sometimes referred to as "becoming closer to the Ancients".

All Kukalatu priests have given the tip of their right pinkie finger to the elder priests upon completion of their apprenticeships.

Eldest One

Also called eVunuyu Vubiki: "She who is old with very big wisdom". This is the chief priestess of the Kukalaturi. This job goes to the oldest cleric who is alive and well. The current Eldest One is 120 yrs. old and remembers much about the pre-reformation era.

This is one scary lady to both those that know her and those that don't. To look at her you would think that this is just someone's great-grandmother. Then she turns to face you, and looks into your eyes. A jolt goes through you and you realize that this is nobody to mess with in any way. Her eyes bore right into you and seem to delve every truth, every nuance of fact out of you, and you know that you better not lie to this lady. You better not beat around the bush either - say what you want to say, and hope she is in a good mood.

Tribe members only go to her when the need is great because she WILL require a sacrifice of some sort to be made.

Kill Ritual

If a creature is killed in battle or in a major hunt, the senior shaman (or senior warrior if no shaman present) will gather the creature's blood in a cup and dip his

thumb into the blood. He will then make the following mark with his thumb on all Kukalatu present:

- On those that killed a creature: one stripe over the left eyebrow per creature killed.
- On those that fought, but did not kill: one stripe across the brow.

The stripes represent recognition of a tribesman's bravery, skill, and luck in battle. He or she earns the right to wear the stripe(s) for remainder of the hunt or journey. Sometimes a shaman will offer this blessing to non-kukalatu in the party as a token of respect.

Some Kukalaturi Proverbs

"If you wait to see the whites of their eyes, you might as well take a good look at the teeth, throat, and stomach on the way down."

"Don't mourn your dead - eat them." - pre-Reformation.

"The bigger they are, the harder they fall - but, that just tenderizes the meat."

The Lexicon of the Kukalaturi

Although all tribe members speak Nubari, a few words and phrases of the Kukalatu dialect remain in use today, primarily to name tribe members and to signify specific events or occasions. By changing the tone and accent, and using small gestures, tribe members are able to use the same words for many similar meanings. The common roots to the language are shown below.

Common Roots:

a: 1. un-
ba: 1. drum
be: 1.
bi: 1. big
bu: 1. reform; 2. repent, make penance
da: 1. dry
de: 1.
di: 1. dead
du: 1. tree
fa: 1. face; 2. head; 3. top
fe: 1. feel; 2. touch
fi: 1. fetish
fu: 1. foot; 2. bottom
ga: 1. man; 2. male
ge: 1.
gi: 1. dexterous; 2. agile
gu: 1. go; 2. do
ha: 1. hair
he: 1. hear
hi: 1. welcome
hu: 1. hand
ja: 1. brave
je: 1.
ji: 1. strong; 2. healthy
ju: 1. spell
ka: 1. teeth
ke: 1.
ki: 1. truth; 2. wisdom; 3. priest/shaman
ku: 1. sharp; 2. smart; 3. spear
la: 1. mostly
le: 1. look; 2. see
li: 1. light; 2. bright
lu: 1. love
ma: 1. mother; 2. fertile
me: 1.
mi: 1. meat
mu: 1. belly
na: 1. happy
ne: 1.
ni: 1. noise; 2. sound
nu: 1. no; 2. not; 3. un-
pa: 1. father
pe: 1.
pi: 1. peaceful
pu: 1. kill

ra: 1. rear; 2. backside
re: 1.
ri: 1. tribe
ru: 1. rock
sa: 1. air; 2. sky
se: 1. swim
si: 1. spirit
su: 1. soul
ta: 1. fast
te: 1. eat
ti: 1. tall
tu: 1. taste; 2. tasty
va: 1. cook; 2. prepare
ve: 1.
vi: 1. fat
vu: 1. very
wa: 1. water
we: 1. walk; 2. travel
wi: 1. wind
wu: 1. Why
xa: 1. what
xe: 1.
xi: 1. where
xu: 1. who
ya: 1. when
ye: 1.
yi: 1. weapon
yu: 1. young
za: 1. how
ze: 1.
zi: 1. earth
zu: 1. fire

The vowel "o" is not used. The vowel "e" when used at the beginning of a word turns a masculine or gender neutral phrase into a feminine phrase (e.g.: eku - "she smart"). "Y" is only used as a consonant. The consonants "c" and "q," are not used. Almost all roots are two letters and are arranged as a consonant followed by a vowel.

Sample words:

aki: - 1. untruth or fib; 2. tall tale; 3. fishy
disulu: "dead soul love"- 1. ancestor
kajuga: "smart spell man" - 1. witchdoctor; 2. wizard
kuka: "sharp teeth" - 1. Tough opponent in battle; 2. formidable negotiator or orator; 3. crazy in head; 4. pain in the butt
latu: "mostly tasty" - 1. good eating, maybe a little stringy; 2. good eating, watch out for bones; 3. cute babe/dude

nuaki: "not fishy" or "no lie" -1. straightforward; 2. does not lie
nuka: "no teeth" - 1. easy opponent in battle; 2. poor negotiator or orator; 3. gentle mannered
nuta: "not fast" - 1. easy to catch; 2. slow
nutu: "not tasty" - 1. edible, but not good eating; 2. not offensive, but not pleasant
nuyuki: "not young wisdom" - 1. village elders
putu: "taste that kills"- 1. poisonous; 2. offensive
suba: "soul drum" - 1. heart
subawa: "soul drum water" - 1. blood
vutu: "very tasty" - 1. food fit for a banquet; 2. very cute babe/dude; 3. baby

kukalatu: "sharp teeth, mostly tasty"-1. this guy looks tough, but the meal will probably make it worthwhile.

Kukalaturi: "sharp teeth, mostly tasty tribe"- 1. The tribe of kukalatu. (usually only used by tribe members. outsiders tend to use the more familiar Kukalatu). Sometimes known as Kukalatu Ribu -" The sharp toothed mostly tasty tribe that reformed".

kukaputu: "sharp teeth, taste that kills"- 1. not worth fighting; 2. mother-in-law

Kukaputuri Nubu: "sharp teeth, taste that kills tribe, not reformed" - 1. evil tribe of unreformed cannibals

kukaputuvutu: "sharp toothed taste that kills, very tasty" - 1. very edible poisonous snake

nukavutu: "no teeth, very tasty" - 1. easy hunt for banquet meal

The Cave - GM Map

