



**LIVING JUNGLE™
CAMPAIGN**

**PLAYER
INFORMATION GUIDE**

WHY PLAY LIVING JUNGLE

by Steve Jay IV and Robert Farnsworth

Enjoyable role-playing does not occur in a vacuum. You need a rich atmosphere and background to provide a foundation for your character's personality. There should also be a logic, however subjective, to guide how the character reacts. Finally there should be a story that gives characters interesting goals to complete.

The LIVING JUNGLE™ has many of the elements necessary for great role-playing. More than any other Living setting, the geography and peoples of the Living Jungle setting provide fertile material for players and authors alike to immerse themselves in a world rich with myth, culture, scenery, history, and wonder.

Deep in the most remote jungles south of the Forgotten Realms oriental setting of Kara-Tur is a vast plateau called Malatra. Malatra is isolated from the rest of Toril by sheer cliffs that raise it thousands of feet from the jungle floor... Also, the jungle below is filled with a dense population of carnivorous dinosaurs that will rend any unwary travelers that approach. Malatra is hidden by powerful magics that obscure the plateau from the outside world and prevent anyone from approaching its borders, inside or out.

Malatra is as mysterious as the "Dark Continent" was to Europeans in the last century. Stories about vast elephant graveyards, lost cities filled with gold, ancient forbidden ruins, dark magics, hidden passages, mighty mountains and rivers, great white apes, and murderous natives... Malatra has room for all of these and more.

There are several places that even Malatra natives are afraid to explore. Its greatest mysteries await the courageous explorer. What causes the heavy mists

that stretch from the Sleepy Lake down the Dreaming River to Kumo Swamp? Why do none who enter the swamp ever return? What about the dread Valley of Spirits, where alien screams of terror fill the fog-shrouded depths? Or the Yaku Plains where once a mighty jungle thrived, but now is a gray, ash-filled plain of that only powerful shamans and witch doctors dare visit?

One of the setting's greatest strengths is its people and the varied races that live there. Some role-playing settings do not require characters to go beyond ordinary fantasy stereotypes. The typical dwarf is a typical height, likes gold, doesn't have a real life outside of dungeon crawling, etc. The Living Jungle setting provides many opportunities to go beyond the typical.

For example, your character is a Monkey Katanga (shapeshifter) witch doctor. A normal spellcaster would stay to the rear of the party, hiding behind fighters. Your witch doctor's favorite spell is spook and whenever the party goes into a fight, your character charges his opponents, screeching at the top of his lungs.

Mystery surrounds your character as she travels through the jungle. Are those harmless animals following you or the dreaded Leopard Katanga? Is the towering shape ahead the ruins of a long-lost civilization, or a Tyrannosaurus Rex ready to tear you and your companions limb from limb?

Ordinary tasks of eating and sleeping take on a new meaning when you no longer go to the nearest inn and pay a gold piece for a feast and a bed. The thrill of finding a treasure chest is replaced by the thrill of bringing home an animal carcass that came close to eating the party. Now it will feed the village for a week.

The economy is not based on some

lifeless metal. The few precious metals are only used for ornamentation.

A system of barter encourages a type of role-playing that a setting with money almost never sees. It requires the player characters to negotiate for what they need. Negotiation requires its participants to learn what is valuable to another party. This means interaction, discussion, and role-playing between characters and NPCs is vital to the game.

Beliefs and location play an important part in all of this. The six main human tribes all see things differently (not to mention the nonhuman tribes) mostly because of where they live. Each has different values and may be looking to fill different needs. A Nubari (human) living on a river may think that a fish he can catch any day isn't as appetizing as gazelle steak.

Possessions are limited to what one person can carry. There are no banks or vaults. A sense of community is fostered by the fact that once a hero has all that he can carry, the remainder usually benefits his tribe or the party he adventures with. Success relies on what a character's actions, cooperation, and cleverness rather than what he owns.

Living in Malatra means being more closely tied to the land than in traditional fantasy settings. The jungle is everywhere, the source of everything. It also means that a threat to the jungle is a threat to everyone. Though isolated from Toril, the people of the Living Jungle are never isolated from each other.

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MALATRA THE LIVING JUNGLE

A BRAVE NEW WORLD FOR NETWORK MEMBERS'

Far beyond the Living City lies an undiscovered land of savage tribes, fabulous creatures, and the mysterious ruins of a forgotten race. Soaring above the jungles of southern Kara-Tur, the Malatran Plateau has been invisible to the natives of Abeir-Toril for thousands of years. Most sages consider the area nothing more than an uninteresting wilderness.

They couldn't be more wrong.

The Living Jungle is the new tournament setting for members of the RPGA® Network. Like its older sister, the Living City, this campaign is designed for players who create their own characters to play at conventions all over the world. These PCs gain levels, treasure, and power with every adventure, just as in a campaign played at home.

The Living Jungle setting is very like the Living City, but it is at once simpler and more exotic. You won't need a suitcase full of books to play or judge in the Living Jungle; all you need are the core AD&D® Game rules and this booklet. All additions to the setting will appear right here in the Newszine, for all Network members to see. And just as with the Living City, you can contribute your own characters, adventures, and locations by submitting articles to the Newszine, writing tournaments, and participating in club and Newszine contests.

HISTORY

The current human inhabitants of the Malatran Plateau are descended of two separate human races: the indigenous humans of southern Kara-Tur, and an ancient spelljamming race from a distant crystal sphere.

Living in relative harmony with the

modern Nubari are the diminutive shu, the wild korobokuru, the elusive tam'hi, and the shape-changing katanga. None of the modern people of the Living Jungle remember their ancient origins, and archeological clues are rare. Here, then, is a brief sketch of the history that contemporary characters do not know.

Thousands of years ago, the ancient Nubari were a very tall and lithe race of humans, dark brown of skin and golden yellow of eye. While still essentially human, the Ancients had slightly larger heads, tapering to an elongated crown, and but three fingers and a thumb on each hand (missing the "normal" human pinky). They were a people of art and magic, science and philosophy.

Nubari technology was quite advanced in some ways, but mostly it was simply alien to, not superior to, the current technology of Toril's more advanced nations. For instance, though they used metal for ornamentation, the Nubari had developed a fantastically hard form of ceramic which they used for tools such as knives. Traditional weapons were unknown to them, as they lived a sort of Utopian existence, using their magical technology to live with—rather than against—nature.

The Ancients were a celestial race, traveling among several home worlds shared by other spelljamming peoples. Each of these worlds was a veritable paradise, so while the Nubari knew of Abeir-Toril for millennia, they deemed the planet unworthy of interest when so many more beautiful worlds were theirs for the visiting.

In all crystal spheres, there are gods of strife and misfortune. Ultimately, then, the paradisiacal existence of the Nubari came to an end, as war came to the Nubari and their neighbors. As in

every war, the worst aspects of the people came to the fore, and even the otherwise peaceful Nubari found themselves embroiled in conflict.

One faction of the Nubari, however, refused to give in to conflict. They chose to flee the war, making no claim to any of the worlds disputed by the others. Rather, they came to Abeir-Toril.

Arriving in great spelljammers, the Ancients barely escaped the powerful invasion fleet which conquered the last world they had inhabited. Resolving not to duplicate the mistakes of their own ancestors, the Ancients swore to form a society without war. In this, they were largely successful. They chose the central jungle of Malatra as their home, reasoning that it would not seem a desirable location to the indigenous races of the planet. To dissuade visitors further, they devised a great magic to raise the land they had chosen far above the rest of the jungle floor, creating a vast, insurmountable plateau.

It was an ideal place for them to live, since—once carefully removed from the inhabited regions—the surrounding dinosaur population could not easily climb the high cliffs surrounding the plateau, and neither would the Ancients disrupt the natural course of indigenous life on the planet. This was their new paradise. They practiced their philosophy of non-violence very strictly, never killing the natural predators which remained in their lands, but learning to live in harmony with the animals and the land.

The Ancients began to create their vision of a Utopian world. Unknown to them, they were not as alone as they had hoped. River and bamboo spirits had lived in the area for centuries. At the arrival of the Ancients, they hid. Seeing that the newcomers seemed peaceful

enough, the spirits did not trouble them, nor did they approach to greet them. Each lived in harmony with the other, the Ancients never knowing of their neighbors.

The newcomer culture thrived and grew, ever mindful of keeping itself secret. But Tymora and Beshaba forever quarrel over Utopias, and Lady Luck cannot forever hold out against Black Bess. So eventually, disaster struck.

The nature of the disaster is a mystery. It may have been a natural disaster, an incredibly fast plague, or even a magical experiment gone awry. Whatever it was, it left the surviving Nubari without their former civilization, reducing them to a primitive existence. The disaster also destroyed most of the Nubari culture, buildings, and knowledge. For whatever reason, the surviving Nubari fled the fragments of their homes and took to life in the jungles and plains.

Years later, during a long but temporary decrease in the carnivore population surrounding the plateau,

some of the natives of Toril—katanga, humans, and korobokuru—explored far enough to reach and even ascend the plateau. How these peoples won past the cliffs and magical barriers is a mystery, though korobokuru legend speaks of a great and long exodus from a distant homeland, including a journey through sunless and moonless paths.

These wanderers stayed with the Nubari of the plateau, either because they chose to remain or because they could not return. The ancient humans and Nubari gradually inter-bred, eventually becoming the new race of Nubari which inhabit the Living Jungle today. The korobokuru thrived in this land, and the katanga took to the land as naturally as if they'd always been there.

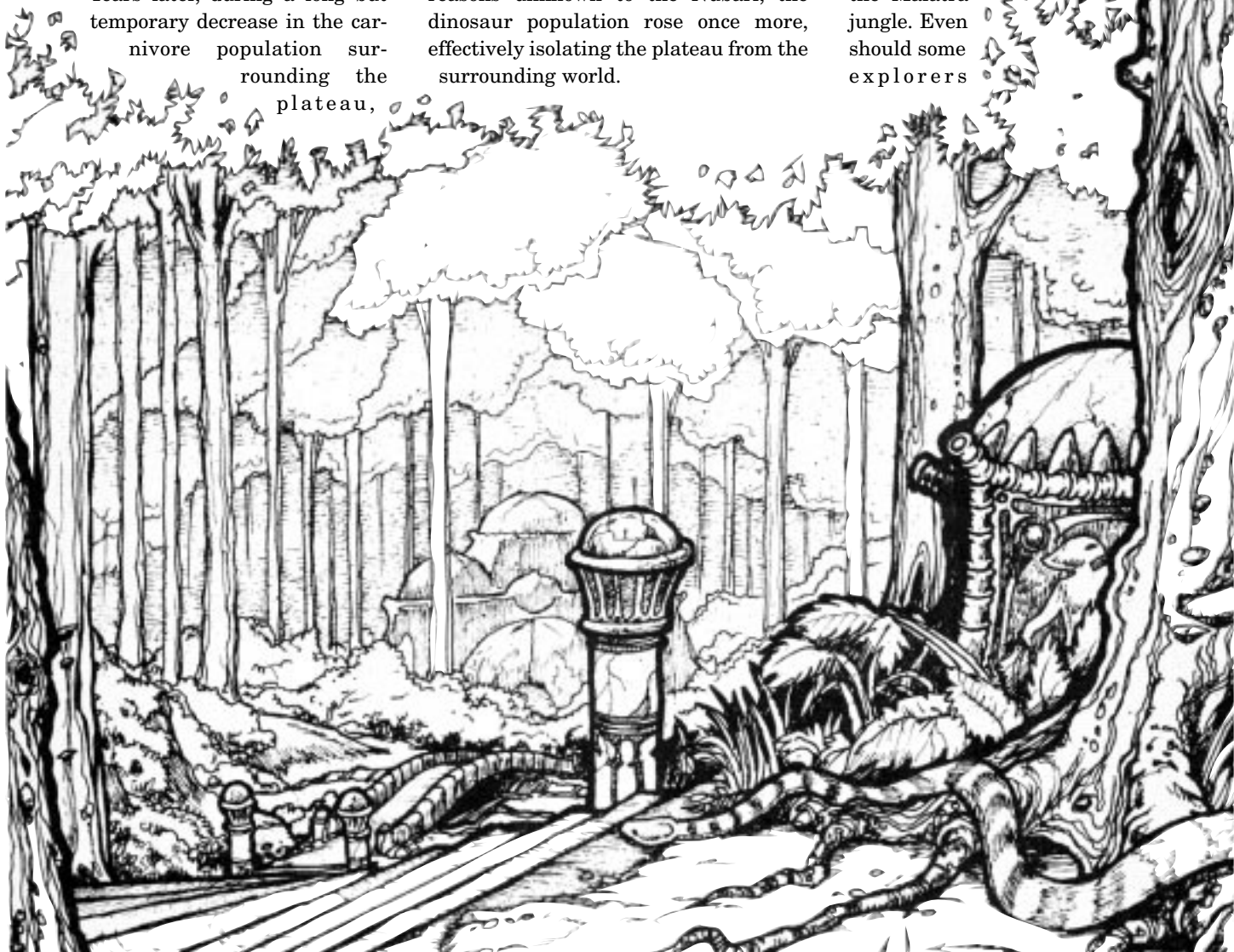
How the shu came to the plateau is another mystery, and the saru seem to have evolved from the existing gorilla population—though their accelerated evolution remains undiscovered. For reasons unknown to the Nubari, the dinosaur population rose once more, effectively isolating the plateau from the surrounding world.

GEOGRAPHY

The Living Jungle is situated high upon a magically-created plateau near the center of the southern jungles of Malatra. None of the civilized cultures surrounding the plateau, however, are aware of its existence or of its inhabitants. There are three main barriers between the inhabitants of the Living Jungle and the rest of Malatra and the Forgotten Realms.

First, the Malatran jungle itself is a formidable barrier, especially considering the carnivorous dinosaurs which make their home around the plateau. The few bands of humans, korobokuru, or other oriental races which have delved deeply enough into the jungle to find the dinosaurs have not survived long enough to find the plateau.

Second, the plateau rises thousands of feet above the floor of the Malatra jungle. Even should some explorers



win past the dinosaurs, they would need extraordinary mountain climbing skills or potent magic to reach the plateau itself. Both of the first two obstacles would certainly be overcome by now, if not for the third. In forming the plateau for their own needs, the Ancients built a long chain of magical domes around the territory in which they settled. In addition to a vast and permanent hallucinatory terrain spell, the Ancients incorporated powerful and permanent antipathy spells into the battery of domes.

None can detect the Malatra jungle from above, and any who approach the surrounding cliffs from below must make a saving throw vs. spells with a -6 penalty or feel compelled to leave the place and not return.

Except from the hints of legend which suggest that their ancestors came from "beyond the edge of the world," the inhabitants of the Living Jungle are unaware of their borders, since they too are subject to the effects of the antipathy spells. None of the Nubari or other intelligent races of the plateau have been to the giant cliffs and seen the limits of their own land. On the plateau itself, Fire Mountain is the most conspicuous feature. The southern-most peak in the small central range, Fire Mountain is an active volcano around which several of the tribes have developed part of their religions. From the central mountains spring three rivers: the Dreaming River to the southwest, the River of Laughing Idols to the southeast, and Hebika River to the north.

The Dreaming River is so called because of the perpetual mist which rises from Sleepy Lake and its southern branch. Even past the lake the fog grows more dense as the river opens into Kumo Swamp near the base of the Miranuma Mountains. This whole area is taboo to the Nubari and other intelligent peoples. The few who have disobeyed the taboo have never returned to explain what lies within the obscuring shrouds of those lands.

Little is known of the Hebika River, also known as the Serpent River, except that it feeds the Dokuba Swamp. There live the savage lizard races, with whom the Nubari, korobokuru, and shu have an ancient enmity which has—for some inexplicable reason—not been tested in the last several decades. Grandmothers

speak of the lizard raids as if they were nearly constant in their youth, but none has seen one of the scaly raiders in many years.

The most familiar of the plateau's rivers is the River of Laughing Idols, so named for the curious statues which lie along its length, planted at the edge of or even in the river itself. Those which still function "laugh" as the current flows into them, burbling with humor and music as the water courses through their cunning chambers, only to rush out of mouths, nostrils, eyes, or ears. No two of these idols are alike, and some are considered taboo while others have become centerpieces of the more distant river villages. The River of Laughing Idols ends, as far as the Nubari know, at the edge of the Valley of Spirits—undoubtedly the most dread of the taboo regions on the plateau. Where the river spills over the sheer cliff edge, colossal waterfalls explode into white mist which seems to expand to fill the entire area. The valley itself is a severe canyon hidden in mist, just like the region to the southwest. Blood-chilling screams of alien throats rise from the obscured valley, and its edges are ringed with taboo totems warning away any so foolish as to approach the place for a view of its spectacular falls—though romantic legends of some Nubari tribes do impel young men and women to defy the taboo. Some of them even return to their people, but they never speak of what they saw, and they never go back to the falls.

The Screaming River flees the Howling Mountains to languish in the Koro Lake before crashing into the Valley of Spirits. The Nubari know little about either of these places, as both are strictly avoided, though few tribes have formal taboos about them. Both the mountain and the river are named for the terrible sounds which those who have braved them report. It is said that only the korobokuru approach these areas with impunity, though some add that the saru may also visit.

The Living Jungle is home to two great plains: the Rayana Savannah and the Yaku Plains, also known as the Plains of Ash. The Rayana is home to all of the known plains tribes, as well as to such beasts as the elephants, the gazelles, the zebras, and the mighty simba, or lion prides. It is a rolling plain,

full of good grasses, regular water holes, and what few tilled fields as the Nubari create.

The Yaku Plains are yet another informally taboo place. Here the once-verdant hills are grey with ash and husks of trees. At its edges, the jungle sends tentative fingers of greenery into the bleak expanse, but nowhere has it gained a hold. None of the tribes seems quite sure how this place was burned, and no one remembers the fire which turned this area into a blackened ruin. Either that, or no one will speak of it when the youngsters ask. No jungle tam'hi will willingly approach this area, and the older tam'hi grow very quiet when asked about it. Similar questions to Nubari shamans and elders are met with enigmatic answers, but those who aspire to become shamans or witch doctors are often brought here by their teachers to be told a vague lesson about the foolishness of all humans.

RUINS OF THE ANCIENTS

During the course of play, Living Jungle heroes will certainly discover some remnants of the culture of the Ancients. The most common and most enigmatic of these remnants are certainly the domes which ring the edges of the plateau. Because of the magic invested in these structures, no contemporary person has seen them. But fragments of houses, streets, tombs, temples, and even more unusual artifacts are spread throughout the jungle. Some of these are simple art objects, colossal statues, or overgrown segments of carved walls, which the Nubari use as landmarks, but little else.

Others are far more interesting, their original functions forgotten over the centuries. Could they be ancient observatories? Tombs filled with lost magic and science? Magical foci which need only a little repair before they evoke some amazing result?

You decide.

Remember: The LIVING settings are meant to grow and change, so what you see in this issue is just a beginning. Read the other articles for more ideas on how your contributions can become an important part of the Living Jungle!



TRIBES OF THE NUBARI AND OTHER PEOPLES OF THE LIVING JUNGLE

The tribes of the Malatran Plateau are descended of both the indigenous species of Abeir-Toril and the ancient spelljamming race which immigrated to this world millennia ago.

Humans, korobokuru, shu, saru, katanga, and tam'hi are the character races available to players. Other player character (hero) races could become available as the campaign develops.

Saru, katanga, and tam'hi have their own simple social structures described in their MONSTROUS COMPENDIUM® sheets, but they do not form tribes. Sometimes a band of saru will settle near a human village and mimic the Nubari's habits, but they do not create tribes of their own. Here, then, are the tribes of the humans, korobokuru, and shu.

Some of the tribe descriptions are more whimsical than others, but players and writers should always feel free to create serious characters for the more humorous tribes, and vice versa. Don't feel constrained by the tone of a particular tribe; turn each one to your tastes, while still trying to capture the spirit of the original description. Variety is the spice of life . . . and of gaming!

THE NUBARI

The humans of the Malatran jungle refer to themselves as the Nubari, actually one of the few ancient words to remain in modern usage without drastic change. Nubari is also the name of the ancient spelljamming people who first colonized this plateau.

The ancient Nubari (known only as "the Ancients" to the few shamans and witch doctors who tell stories of them) were exceptionally tall (6-7 feet) and lithe, with dark brown skin and beautiful golden eyes. They generally resem-

bled the humans of Abeir-Toril, but their heads were slightly larger (longer, tapering slightly toward the elongated crown) and they had but three fingers and a thumb on each hand.

Since the destruction of their civilization on the Malatran plateau, the Ancients exist only in their descendants and in a few remaining artifacts and ruins. Modern Nubari are the result of thousands of years of interbreeding between the Ancients and the savage natives of Malatra. These natives are cousins to the people who became the modern inhabitants of Shou Lung and Tu Lung, to the north. Thus, modern Nubari are a well-blended mix of Ancients' and Shou features, though the modern people have four fingers and a thumb as a rule. They range in height from 5' to over 6' tall, with rare individuals nearing the elegant height and build of the ancient Nubari.

Their skin ranges from a deep bronze to dark brown, almost mahogany. Their hair is typically black, brown, or (rarely) auburn, sometimes straight but more often very curly; and their eyes are commonly black or brown.

Rare individuals are born with golden eyes, three-fingered hands, or both marks of the Ancients. Depending on the tribe, these children are met with great reverence and awe—or terrible fear and hatred. Because the modern Nubari are generally a good people who value their offspring as much as they obey their taboos, the former reaction is more common.

The concept of "people" is important to the Nubari. To most of them, all humans and demi-humans, including the saru, are people. The other creatures of the land are animals and thus can be hunted and eaten. Certain tribes have

narrower or broader ranges of what constitutes a "person." In some cases, Nubari tribes consider only humans to be persons, or perhaps exclude the ape-like saru. Others include certain sacred animals as persons (the Simbara consider lions to be people—their wise ancestors, in fact).

The most common demi-human tribes considered not to be "people" are the diminutive shu and the ape-like saru (who themselves are interesting in their belief that all animals are people). None of the PC tribes that follow treat the shu or saru as non-people, but many NPC tribes will.

The Nubari tribes are broad groups of villages tied by blood relation, though sometimes several generations removed. Individual villages sometimes war on other villages of their same tribe, but inter-tribal warfare is still far less common than intra-tribal dispute. The marked exception to this rule was the formerly male-dominated Huroola tribe.

All human heroes must belong to one of the tribes detailed on the following three pages.

TRIBE OF BIG CHIEF BAGOOMBA

This is the biggest tribe in the Living Jungle, and—if you ask Big Chief Bagoomba—the biggest in the entire world. The tribe consists of 500 men, women, and children who live a day's walk from Fire Mountain, the central peak of the Living Jungle. The tribe is predominantly human; however, there are also some korobokuru, katanga, and a few shu living on the edges of the settlement. Members of other races (saru and tam'hi) often visit, but are not considered a part of the tribe. In this respect, the Tribe of Big Chief



Bagoomba is the most unusual of all the Nubari tribes; each of the other tribes is far more homogenous.

The original name of the tribe was Saiyama (meaning “near mountain”), but the name was changed after Big Chief Bagoomba became the leader following the death of the last chief. Chief Toloka and his family were killed by evil caiman katanga 20 years ago, and a new chief had to be chosen from among the warriors of the tribe.

Bengoukee, exalted witch doctor of Chief Toloka, proclaimed that the hunter who killed the largest predator before the next full moon would be the new chief. During the competition, a young, inexperienced warrior named Bagoomba was returning from a hunting expedition when he came across two monstrous creatures battling near the river. In the end, both creatures perished, one of them falling into the river.

Seeing an opportunity to become chief, Bagoomba returned to the village and told Bengoukee the animal he killed was too large to carry, and that he and the elders needed to see the creature where he slew it. By the time Bengoukee and the elders arrived, the slain beast

had been set upon by scavengers so no one could tell whether Bagoomba had slain the creature himself. Finally, Bengoukee declared Bagoomba chief—though many protested. In fact, Bengoukee knew Bagoomba to be a liar, but seized the opportunity to control the largest tribe of the jungle through an oafish buffoon. Bagoomba’s first official action was to rename the tribe, much to the chagrin of Bengoukee.

Unlike smaller tribes, the tribe of Chief Bagoomba has several crafts to trade, including weapons, pottery, jewelry, and food. This latter export has helped establish the tribe’s power in the region, since it is so important to smaller tribes during seasons of drought or excessive rain. Since the Tribe of Big Chief Bagoomba is a melting pot of Living Jungle races, specific dress, strict rituals, and long-time traditions vary between elders and families throughout the tribe.

This tribe boasts the largest contingent of warriors (200–250) and has not been attacked in the lifetime of the oldest tribeswoman. The chosen weapon of this tribe is the spear. *All heroes of this tribe attack at +1 to hit when using*

the spear.

Once every year the Tribe of Big Chief Bagoomba hosts a War Council, a gathering of tribal representatives who meet for one moon to trade, negotiate peace treaties, have celebrations (Bagoomba’s favorite part), and even declare war on blood enemies.

Note: Big Chief Bagoomba is little more than a ridiculous figurehead, often controlled by the clever Bengoukee.

HUROOLA

The Huroola are a xenophobic people, keeping themselves apart from the other Nubari tribes because of the lessons of their own tragic history.

Many generations ago, the Huroola were a great, warlike people. Their men were brave and fearless warriors, and their women were wise “speakers for the dead,” priests who are said to speak with the words of their ancestors. Their villages spread from either side of the River of Laughing Idols to the savanna, and they flourished despite the many instances of internal strife. Often their men made war on other tribes, but they fought among each other just as often, stopping only when one of the villages in conflict was destroyed or negotiated a peace through the speakers, who were the administrators of healing and reconciliation. Finally, the cycle of revenge escalated beyond the means of any speaker to negotiate a peace or even a victory, and the Huroola very nearly destroyed themselves.

From the ruins of the Huroola tribe rose a new leadership of speakers. Consulting the ancestors and the spirits of the land, the Huroola speakers declared that spears and all other weapons of war or hunting were taboo for all men. From that day forth, only women of the Huroola tribes could make war, doing so only when the speakers commanded. The roles of both women and men changed drastically, as most (but not all) women learned to defend the tribes against predators and invaders. Most men learned to keep the homes, protect the fires, forage and set traps for food—but none could bear a spear, knife, or bow. Those few who disobeyed the taboo were punished to death by the speakers and the women warriors who obeyed them.

In the last few generations, some of

the men of the Huroola have learned to speak with ancestors and the spirits of the land, and some of the first male speakers of the Huroola now guide the villages with their female elders.

It is unusual—but not unheard of—to find a Huroola man far from his village bearing weapons of war—but he knows that he may never return to his home, lest he be killed.

Huroola of either gender are rarely encountered away from their villages, which usually consist of 10-30 huts made of bamboo and reeds supported by dried mud. The villages are defended by female warriors, though about half of the female population is gone during the day, hunting or exploring. The men remain behind, tending to the children and the homes, preparing meals, or crafting simple baskets, pots, and other tools—with the important exception of weapons.

Within a given village, 3-6 women and (rarely) one or two men act as the speakers of the village (the term “speaker” is used for both genders). These speakers keep the stories of the tribe alive in their nightly recitations of the dozens of tales of their ancestors, adding a new one whenever a woman of the village performs a particularly daring act of hunting or combat.

Both male and female members of the tribe dress in scant hide clothing and wear ornaments of brightly stained wooden and clay beads on leather thongs. When defending against invaders or leaving on a war party, Huroola warriors daub their faces with blue-stained mud, their hands with white chalk.

The Huroola women hunt boar, giant snake, and other jungle mammals and reptiles, while the men who hunt set traps for small game and (in those villages near a river) trap fish in nets. For a short time, women would join them and spear-fish, but in their wisdom, the speakers decided that using weapons so close to the men who were fishing with nets would remind them too much of the power they used to wield unwisely, and so spear-fishing is another taboo of the tribe. *All female heroes of the Huroola tribe automatically gain the hunting proficiency at no cost; all male heroes automatically gain the fishing or set snares proficiency.*

Huroola women attack male hunting parties from other tribes on sight; their taboo against men bearing spears extends to anyone, regardless of tribe. In those rare instances in which a Huroola woman travels far from her home, she usually suffers men of other tribes to bear arms, though she will never permit a Huroola man to do so: each Huroola warrior is charged with immediately punishing those Huroola men who break the taboo, and there is but one punishment: death.

THE KOSHIVA

The Koshiva or “Boat People” derive most of their food by fishing, though older women and men also forage to supplement their diet. Rare hunting parties will bring back a boar or some other jungle beast for special occasions.

Fishing and boat-making are the trademarks of the Koshiva, but their tree villages are the most spectacular feature of their villages. Woven bridges, cunningly-fitted tree-houses, and open platforms sprawl across their territory, sometimes even crossing over a narrower portion of the river. *All heroes of the Koshiva tribe automatically gain the rope use or weaving proficiency at no cost.*

The Koshiva are not warlike, though their hunters (both men and women) make good defenders on the rare occasions when they are raided by the korobokuru (very rarely, since the jungle dwarves are terrified of water and rarely approach Koshiva villages), lizard men, or evil caiman katanga. They are an industrious people, especially clever with crafted items. Their pottery, carving, and jewelry-making are among the finest of the Nubari.

Koshiva women wear elaborate head ornaments contrived to raise their hair in tall coifs. The higher the hair, the greater the relative social position of the woman. Woe to she who presumes too high a station, for the other women will catch her and cut her hair short. “She wears her hair too high” is the phrase used to describe haughty or arrogant Koshiva women. Koshiva men, on the other hand, shave their heads almost completely, leaving simple ornamental shapes of hair. Men never let women shave their heads; only their closest male friends are given this privilege. It

is considered bad luck to let a woman shave a Koshiva man’s head.

Other tribes, including the shu and korobokuru, are especially friendly with the Koshiva. But the river tam’hi, though rarely seen, are well-disposed to most of the Koshiva villages; on the rare occasions that the Koshiva harm or show disrespect to the river, relations between the tam’hi and the Koshiva turn drastically worse. The usual Koshiva reaction to these times is to make amends as soon as possible, usually in the form of repairing damage, seeking advice of the tam’hi, and offering restitution in the form of gifts.

RUDRA

Nestled against a crook in the river is the proud tribe of Rudra, the river people. Fishers and hunters, they derive their livelihood from the river and zealously protect their territory. Their homes are built on stilts to accommodate the swelling river banks, and there are two towers in which warriors sit to watch for trespassers and other threats.

They are an aggressive and suspicious people, quick to strike out if others hunt in their territory. For this reason, many other tribes give them a wide berth. And when others opt to visit the Rudra, they bring numerous gifts, which make them more welcome. The only people the Rudra seem openly to accept are the saru, who are mobile and seem to pose little threat to their way of life.

All Rudra youths are taught to use the spear and bow. Even the few spellcasters in the village are proficient with those weapons. *All heroes of this tribe automatically gain proficiency in either the spear or bow at no cost.*

Rudra villagers are among the tribes to weave rough linen and coarser fabrics. All of the adults and most of the children wear at least some fabric clothing. The more prestigious villagers wear long, white togas, while most others dye their clothing red or brown.

The village is ruled by a chief and his two hand-picked assistants. The chief is selected through a rigorous contest, in which the most able and clever warrior rises to power. The contest often proves fatal to lesser challengers. The chief reigns for three years, when another contest is called. The current chief, M’tlak has held his position of authori-

ty for 12 years and shows no sign of weakening. He is a bull of a man, with great shoulders and impressive muscles.

SIMBARA

The Simbara, or People of the Lion, as their name suggests, revere the great cats of the plains. They believe firmly that the greatest of their warriors and shamans are reborn as lions. It is also said that the greatest of Nubari warriors can wrestle a lion into submission, stealing away some of its strength and wisdom in the victory. In actual practice, though some of the Simbara boast of wrestling a lion, none really have done so. The few who have tried in recent memory died in the attempt. Clever warriors will sometimes attempt to shame their rivals into “dancing with the lion,” hoping the great cat will dispose of their nemeses. *All Simbara heroes gain a +1 bonus to hit when wrestling and may adjust their wrestling results up or down one point on the wrestling chart.*

One curious legend among the Simbara is that other tribes speak of an animal called tiger, the antithesis of the noble lion. Should lion and tiger ever meet, a terrible apocalypse will occur. Most Simbara simply refuse to believe in this thing called tiger, but others fear it terribly. No Simbara has yet seen a tiger and acknowledged it for what it is, saying, “That? It is only a striped leopard.”

Simbara culture is based largely on status and achievement, so pride often gives way to arrogance among the more adept warriors. Threats and boasting are not uncommon, though the Simbara have devised contests of strength, dexterity, and endurance to keep their young warriors from killing each other while competing for attention and praise. This same pride often leads the Simbara on raids against their neighbors, the object of which is to prove their prowess by stealing cattle or weapons without bloodshed—though almost inevitably a fight ensues when the raiders are discovered. The Simbara win far more often than they lose, though they are feared and distrusted by the tribes who have suffered most from their raids.

Aside from war and raiding, the Simbara are a hunting-based tribe, although they also practice limited

agriculture, raising potatoes and other tubers, as well as some grains which they use for a sort of porridge. When hunting, they most often prey on deer-like game (antelope, gazelles, sable, and other herd animals), but they also relish boar, water buffalo, and tapirs. Most Simbara tribes also raise cattle and pigs. However, to call a warrior a “pig herder” is a dire insult.

Constructing straw huts in small clusters, the Simbara rarely relocate, though flash fires and other natural disasters displace villages occasionally. They seek out homes near water holes, or not far from the jungle’s edge. Water is never so scarce that they suffer, but dry periods make water very precious.

The Simbara are a tall, thin people. They wear minimal clothing during the day, favoring coarsely woven robes and simple cloaks on cool evenings. They value bone and fiber ornaments and armor. Basket weaving and bone carving are the predominant crafts, though the quality cannot rival that of other tribes’ products.

Their warriors carry tall, oval shields and prefer the spear. When they go to war with villages of their own tribe or (more often) with other tribes—usually over water or hunting rights—the Simbara are fierce and brave. Using fire in war, however, is considered evil and dishonorable, though some of the villages will stoop to burning the huts of their enemies. Any village accused of using fire in such a manner is almost always attacked immediately and relentlessly, until destroyed by the other local Simbara tribes. Individuals accused of such a crime are dealt with in much crueler fashion; there is no greater taboo among the Simbara than using fire in combat.

THE WISE ONES

This human tribe of the savanna pride themselves on their intellect and their ability to treat all beings equally. They revere shamans and witch doctors, and it is the oldest of these people who make up the tribe’s council. The council serve as advisors to the chief and act as jurors when anyone is charged with committing a crime against the village. The current chief is Arkari, the highest-level shaman in the village. She is 70 years old, and for the past year she has been

scrutinizing the council; she will pick her successor when she feels it is time to step down.

The Wise Ones are peaceful, though the council makes sure one-half of the village’s youths are trained in the arts of combat. They realize other tribes in the area are not so peaceful, being especially wary of the Simbara. The most agile and healthy of the youngsters are selected for the training. The others are encouraged to study arts of the mind, and to pursue shaman or witch doctor training. Because of this, the tribe members look like thin, scholarly people and muscular, active ones. There is little in between.

The Wise Ones are gatherers and fishers, and their trade is woven baskets. It takes years to perfect the skill of basket-weaving, and the baskets the Wise Ones make range from small containers the size of a man’s fist to large ones as big as a hut. The latter are used for feasts to honor the elephant. It is the Wise Ones’ skill at weaving that make their huts remarkably waterproof. So tight is the thatch woven, that nary a drop finds its way inside, even during the hardest showers of the rainy season. The most skillful weavers often continue to embellish their homes, making some into true works of art. Some few warriors wear cunningly woven thatch armor (AC 8), and most tribe members have at least one piece of clothing made of straw or thatch, usually a skirt or sun cape. *All Wise One heroes automatically gain the weaving proficiency at no cost.*

The Wise Ones’ totem animal is the elephant, which they consider the wisest of the jungle animals. Elephants are often found near the village, as the shamans speak daily with the great beasts to learn what is transpiring in the area. Injured elephants somehow find their way to the village, where shamans heal their wounds. Sometimes the thankful beasts stay on for years. In fact, there will always be 2d4 elephants living on the edge of the village.

A shaman is considered blessed by the gods if an elephant selects him or her for a companion. Such a shaman soon finds a place on the council.

ZANTIRA

by Sherrie Miller and John Richardson

Malatra's better known Nubari tribes have settled near Fire Mountain, at the edge of the Rayana Savanna and especially along the River of Laughing Idols. Much of the land near the mysterious borders of Malatra is considered dangerous, taboo, or both. One area of such trepidation is the land engulfed by the mists of Sleepy Lake and Dreaming River. The area shrouded by the mists are taboo to all Nubari and most other inhabitants of Malatra. Even the Zantira, who live upon the waters of Sleepy Lake, fear the mists.

Members of the Zantira tribe live on Sleepy Lake far down river from the xenophobic Huroola tribe. The Zantira, or "raft dwellers", fashion their floating homes from bamboo, reeds, grass, fish bones, sticks and other readily available materials. There are approximately 250 Zantira, divided into 12 separate family-group villages. These villages are tied approximately 100-200 feet off the shores of Sleepy Lake and are thatched together by intricate floating bridges. Zantirans travel to and from shore on small rafts made from the same material as their homes.

The Zantira are small people, rarely exceeding 5'6" in height or 150 pounds in weight. Since they make their homes upon the water, families tend to be small in number. Zantirans will rarely have more than two children. It is considered a great insult to be called "the third one", because the phrase implies the child was unwanted and most likely a mistake. In the event a son is not born, the second daughter often is sent to live with other relatives or with a family whose children are grown. This is especially the case with more prestigious families.

The Zantira have very dark skin, for there is no shade from the blazing Malatran sun upon the lake. Due to the extreme heat and lack of shade, Zantira villagers wear scant, woven clothing. The men of the tribe wear necklaces made of crocodile teeth, representing successful hunting expeditions. Zantira women often weave tiny fish bones in their hair as a form of decoration. Both males and females use a green dye extracted from a local plant to color their skin during tribal water ceremonies.

Water ceremonies are an intricate

part of the Zantiran lifestyle. Before each sunset the families will gather on the center raft and give thanks to the water spirits for providing food and protection. The Zantira believe that as long as they live on the water, they will be protected by these water spirits. The Zantira maintain that each night the water spirits guard the rafts and ward off both the evil black leopard katanga, who hunt the shores and shallows of Sleepy Lake, and the swimming garuda who occasionally approach the water villages. In ancient times, the Zantira lived on the land near Sleepy Lake, but the villages were constantly ravaged by the merciless black leopard katanga. As Zantira witch doctors have recounted for generations, on the night of the most savage attack of the black leopards, a great watery form rose from Sleepy Lake and engulfed the evil katanga. The water spirit spoke to the Zantira and offered them protection from their enemies. The water spirit, known as Jung'r'na, told the people to fashion floating homes, and they would be safe upon the water. To this day, Zantira can only rest peacefully upon the water.

The Zantira believe that the water spirits protect their floating homes from drifting into the dangerous mists. Though they live near the perpetual mists of Sleepy Lake and Dreaming River, no Zantira has ever ventured into the unknown fog and returned to tell about it. In addition, even though Sleepy Lake has a large crocodile population, the Zantira are not menaced by the creatures. The crocodiles will not come onto the rafts. Most Zantiran villagers believe the water spirits keep the crocodiles at bay. Some of the more "progressive" Zantirans believe the friendly caiman katanga that live in Sleepy Lake keep the crocodiles from disturbing the villages. Of course, this belief is never pronounced publicly for fear of upsetting the water spirits. Other compromise and believe that the water spirits have instructed to caiman katanga to control the crocodiles.

Despite the protection offered by the water spirits, the Zantira still train their strongest for battle. In the event of war, the Zantira will travel to shore to prevent the enemy from invading their homes. Because they choose to fight on soil, their training rituals take place on

solid ground, so the warriors can become accustomed to their "land-legs". Their weapon of choice is the javelin. Zantirans prefer the range advantages of the javelin, in the event they must attack from their rafts. Additionally, Zantiran women often train with the bow in the event a raiding party tries to cross the water to their homes. Male Zantiran adventurers gain the javelin proficiency at no cost, and female Zantiran adventurers gain the short bow proficiency at no cost.

The Zantira are hunter-gatherers. The women and children of the tribe forage for the numerous plants that grow either on the edge of the lake or under the water, while the men hunt crocodiles, turtles, and frogs. The root of one of the plants they gather, the Shameo Water Lily, is ground to extract the juice, which is then fermented to provide Shameo, a colorless, bitter, alcoholic beverage. Zantiran men hunt the plentiful crocodiles using lassos and javelins. They are careful not to confuse the crocodiles they hunt with the small population of caiman katanga the inhabit Sleepy Lake. The most skillful hunters take pride in their use of knives, rather than javelins, to kill the crocodiles. The best crocodile skins are made into armor (hide armor, AC 6, weight 30) and along with Shameo, comprise the tribe's main trade items.

Zantiran spearfishers prowl Sleepy Lake for the dangerous S'repic fish. These flesh-eating fish are sought for their tasty meat and their large, shiny, silver scales, which the Zantira use to ornament their bodies and clothing. S'repic are long, slender fish, often reaching lengths of four feet. They sometimes dwell under the Zantira rafts, hoping to catch morsels of fallen food or, as legend has it, unfortunate children. Woe to the bad Zantiran child who must endure stories of the monster under the raft.

Zantira are so accustomed to life upon the lake, they are unable to sleep unless water is beneath them. In rare instances, some Zantira will wake during their fifteenth year of life to discover that they can no longer find rest upon the water. These Zantira, called Goval or "travelers," are destined to walk the land of Malatra for no less than ten years in search of rest. Despite their reluctance to leave the comfort and safety of the vil-

lage, the Zantira Goval learn many useful skills while traveling, often becoming witch doctors, wizards, or warriors of great power. If they survive, some time after their twenty-fifth year a time of sleeplessness will again occur, and the Goval must return to the lake to find rest. Upon returning, they are referred to as Goval'Ma, or "true travelers" and are hailed as leaders.

The current chief is Manyuk V'Domo, a Goval'Ma witch doctor of great power and vision. V'Domo returned from his travels sixteen years ago, at the age forty. During his travels he learned much about the other tribes of Malatra and forged a friendship with The Wise Ones of the savanna. V'Domo brought the peaceful ways of The Wise Ones back to the Zantira raft villages. Through his guidance, the Zantira have become a unified tribe. V'Domo has decreed that during the vernal equinox, all Zantira must come together in the middle of Sleepy Lake to trade, perform sacred water rituals, arrange marriages, and settle any disputes between families. Most inter-tribal conflict has ceased as a result of this yearly gathering.

Because the Zantira live such a great distance from the other tribes, many Nubari do not understand their love of and reliance upon the waters of Sleepy Lake. This does not prevent the Zantira from trading their wares or adventuring to other villages. The Zantira hold no ill will toward any of the other Nubari tribes, and they will freely associate with them.

NON-HUMAN TRIBES

The korobokuru and shu are considered people by almost all the Nubari tribes. Like the Nubari, these races form tribes. On rare occasions, outcast or orphaned korobokuru or shu will join a Nubari tribe. The larger Nubari tribes even adopt tam'hi, katanga, or saru. Relations among the Nubari and other tribes are generally good. Unlike human heroes, korobokuru and shu characters need not belong to a tribe.

KATIMAYA, A KOROBOKURU TRIBE

A loose translation of "Katimaya" is "borrowers," and the korobokuru of this tribe do have a great fondness for things belonging to others. This is not a typical

trait of all korobokuru.

The Katimaya do not practice agriculture, except foraging for those fruits and vegetables which require little effort to collect. Hunting is considered hard but necessary work, and it carries some status. Those Katimaya with a more honest nature make good hunters and defenders. But it is in trading, raiding, and scavenging that the Katimaya prosper.

The Katimaya take great pride in a successful raid. A warrior is not considered a true adult until he has stolen his first weapon. Thus, any group of Katimaya encountered will have a variety of weapons, ranging from rough clubs to decorated mahogany spears.

These korobokuru live near but not on the River of Laughing Idols, downstream from the Koshiva, whose excellent pottery is often the target of Katimaya raids.

Katimaya raids are carefully calculated affairs, planned weeks in advance. During the raid itself, the korobokuru creep into a sleeping village, gathering up as many goods as possible. Inevitably, one of the raiders loses his nerve and lets loose a terrific ululating scream, at which point all the raiders run shrieking back into the night. The Katimaya themselves claim that these are not shrieks of fear, but screams meant to wake and terrify their victims.

Some victims decline to exact revenge for these comical raids, though others pursue the thieves with a vengeance. The Koshiva are among the former. The one productive skill of the Katimaya is the secret of brewing a fermented drink they call ru'uka. Perhaps it is because they are generous in trading this drink with the Koshiva that the latter have never exacted a punishment for the many pottery raids.

Evenings in the Katimaya villages are always celebrations. Boasting contests are common, with the winner decided by the consensus of the tribe. Boasters who include physical proof with their tales, such as a claw with a tale of escaping a leopard, tend to win such contests.

The chief of the Katimaya is Yrbom, a canny warrior and thief who has been outboasted only once in his life. Yrbom has been chief for nearly 20 years and has scavenged from almost every tribe

known. He is a grand boaster, said to be able to talk his way out of a leopard's jaws.

JENGI, A SHU TRIBE

The Jengi are typical of shu tribes, living just close enough to the Nubari to be considered neighbors. They do not encourage visitors, but they receive guests pleasantly, if not eagerly. No visitor is allowed to sleep within the circle of leafy huts of a Jengi village, though one may sleep just outside if there is no other place to go. That sleeper, however, will be watched by a group of six or more Jengi guards all night. The shu are very cautious when it comes to strangers.

The Jengi live by hunting, and by foraging to a small extent. Jengi hunting parties usually consist of most of the tribe, and they are a formidable force indeed, organized and deadly. Employing a combination of teamwork and carefully-laid traps, the hunters can bring down even the most dangerous predators of the jungle.

Unlike most of the Nubari and korobokuru tribes, the Jengi shu have no concept of individual challenges. Should a boastful korobokuru lose his temper and challenge a shu warrior in a Jengi village, he will be surprised to find himself suddenly set upon by all the shu in sight. There is no such thing as individual honor among the Jengi; they share it among themselves, just as they share the dangers of survival.

ENEMIES OF THE PEOPLES

Common non-human enemies of the Nubari and other tribes of non-human people are the bullywugs, lizard men, mold men, sahuagin (an unusual fresh water breed), tabaxi, tasloi, wemics, and yuan-ti. While these creatures are arguably "people" by Nubari standards, they are wicked, alien, warlike, or just difficult to get along with. They raid the Nubari and other peoples with such frequency that the disparate tribes find it easier to get along, since—at least recently—they are too busy fighting off these enemies to fight each other.

As the heroes of the tribes explore their world further, more and more unusual enemies will certainly appear to threaten the Nubari and their neighbors. □

THE LIVING JUNGLE JUST GOT LIVELIER

by Tom Prusa

Since the introduction of the Living Jungle™ campaign over a year ago, player character heroes have explored the far reaches of the Malatran plateau, encountering strange and wondrous creatures along the way. Dangerous and nasty ones, too.

One of the chief discoveries of Malatra has been that there are many more things not human than there are human; humanoid races pop up throughout the jungle like overgrown brush. Now, we are expanding the campaign by making some of those humanoids available as player character options. Within this issue you will find the updated character guidelines and Monstrous Compendium® sheets on your new possibilities. We have also found representatives of these new races who wish to introduce themselves.

LIZARDMEN

Kussaki is my name. I have known of the Nubari for some years, many of you live just outside our swamp. I am of the lizard people, but I am different. I am considered to have come from a flawed egg, but I am not alone. In recent years others have hatched like me, smarter, eager to learn the world outside of the swamp, not like the old people. We have



learned to use tools, weapons, armor, some of us can even master fire. No longer am I satisfied with the hunt as a reason to exist. There must be more.

To learn more about our world, I have come to join with you for a time. My skills as a fighter are formidable, and I am also granted the power to heal by the spirits of the jungle. We have no skill at your magic, only in the prayers to the spirits does what you might call magic appear.

My tribe inhabits the deepest swamps, in an area that you call taboo. Well it is for you, for many of my people do not trust the Nubari. They see you only as prey. It will be many years before we can exist beside the Nubari. Too many hunts lie in the past, on both sides. For a while, all you will see is an occasional individual like me, who quests for knowledge, and who realizes that the worth of a being is not measured in the length of his claws, or the texture of her hide. Even those without tails can have value and succeed in the world—although that idea took some getting used to.

Lizardman heroes may be fighters, rangers, priests, thieves, fighter/priests, or fighter/thieves. They come from the swamps in the jungle, and can be found almost everywhere. Lizardmen may also appear as NPC villains, because there are two types: savage and advanced. Hero lizardmen are of the advanced variety.

BUTU

I am Brave Fighter, of the tribe of Courage of the race of the butu. We are the quickest to fight, the fastest to flee, the longest to survive. Our witch-doctors are the wisest, our rogues the sneakiest, our fighters are the most deadly.

Long ago the butu served the ancient ones, but we stopped. Powerful magic was tried, the butu advised against it,

but the ancient ones were proud and would not listen. Then the Cataclysm came, and the ancient ones were lost. Well, most of them, for you must surely be their descendants. We have known since then that we were right, the touch of magic can be beneficial, but used unwisely it can destroy everything and everyone.



My tribe lives high up on Fire Mountain. We are not many, and our enemies are legion. Many hunt us for food, but we hunt them back. The flying garuda in particular love to snack on butu, so we learned to look above and to run fast. No one but a butu can outrun a flying garuda, and even then the race is uncertain.

We had thought all Nubari gone, until the recent Boom at the mountain top. Some butu were crushed by the falling rock, and only narrowly did we escape the burning rock. But survive we did, as always. The we saw Nubari and others who could have descended from the ancients scaling our mountain, bearing a gift for the fire. We knew you must be descended from the ancient ones, you bore a staff made of the ancient ceramic. A few treasured items among us have been passed down from chief to chief, we recognize the material.

So we have come down to see what happens in the jungle. Many of you are very large, but few can run as fast as the

butu. We will survive. We will find others of our kind, for we surely inhabit every mountain in Malatra.

Butu heroes may be fighters, wizards, thieves, fighter/wizards, fighter/thieves, or wizard/thieves. Butu build their villages on the mountain slopes, but many now travel the jungles. You might find them anywhere, but they prefer the drier terrain of the jungle, savannah, and mountain to the swamps and bogs.

PLANTMEN

Mi Kwan is my name. Of the plant-men, I am. Already attained I fourth sprouting, so as tall I am as one of your Nubari warriors. I range through the forest, observing and learning.

Silly Nubari, the plant-men to think of as a new race. Uncounted rings upon rings have the plant-men been here, under your very noses, often. Legends tell of when you came. Landed upon the plateau from the ships of the sky, you did. The cataclysm came, and still the plant-men were. Many Nubari were not, but the plant-men were.

We remain in small plantings, the better the rooting. Is also hard for Nubari to find plant-men, fire is your friend. But a few of your kind have known of us, Bengoukee, Taronee, powerful witch-doctors who earned our trust. At their urging, we have come to visit for a time, the life of an oak, a while.



Understand must you, if travel with you I do, I may not want to watch you eat. Fire is ever our bane, loath am I to even watch the devourer of the forest at work. And you eat of the plants of the jungle, our brothers, which is painful for

us. We eat the flesh of the animals, your brothers, so I make no judgements. Each survives in the forest as he can, but watch I don't have to.

Said I before, we have always been here. For much longer than the Nubari have been, have we been at one with the spirit of the jungle. No fire songs are ever uttered or answered, but the songs to control plants are naturally ours to command. Now come we to see if you are one with us, or not.

Plantmen heroes may be fighters, rangers, wizards, priests, fighter/wizards, or fighter/priests. Plantment come from the deepest parts of the jungle, the most primeval areas, many of which are taboo for Nubari and other races. The plantment do not understand why areas are taboo; this is the first time since the ancients came that the plantmen have come out of their isolation to observe and interact with the other tribes.

AARAKOCRA

I am Shrilcaw of the Sky-Masters. My tribe lives far off in the mountains. We are the aarakocra, which means "one who has the freedom of the skies." No one lives as fully as we when we soar above the plateau.

Many flights ago our peoples knew yours. But then came the scourge of the Yaku Savannah, now the Ash Plains. We thought you had perished in the holocaust. Only recently did a band of heroes journey to our land, and we met once more. So I have come to observe, to see you the Nubari, korobokuru, shu, and others. Long have we known the tam'hi, but the rest are new.

I have already noticed that many of your heroes worship the spirit of the jungle. The jungle spirits even grant them powers of healing magic which we can barely match. This is both your blessing and your bane. When we fly, we are one with the spirits of the jungle, and we do not ask for more. Our power lies in magic of the air, which you call wizardry or witch-doctoring.

As many as 30 to 50 of our people may occupy a single huge nest, and the life there is good. The hunting is good and the chicks grow strong. We are glad that you survived the destruction of the Yaku Savannah, and are only sorry that you are denied the ultimate freedom of the skies.



Aarakocra heroes may be fighters, wizards, priests, thieves, fighter/wizards, fighter/priests, fighter/thieves, or wizard/thieves. They prefer the terrains where they can fly openly, the mountains and the savannah, but they are adapting, some have been seen in the jungle. All aarakocra villages are in the mountains or deep in the Rayana Savannah.

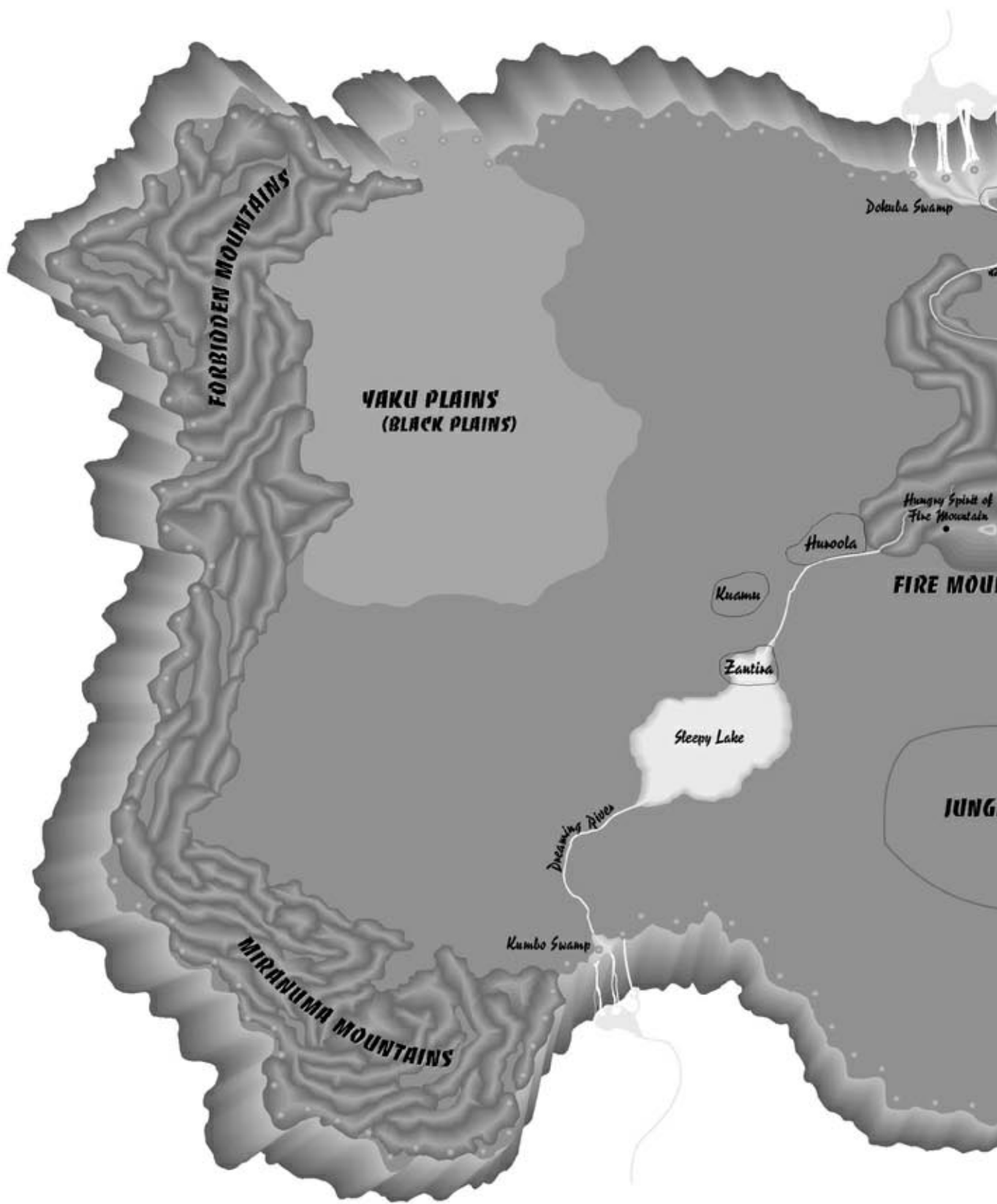
OSTRICH KATANGA

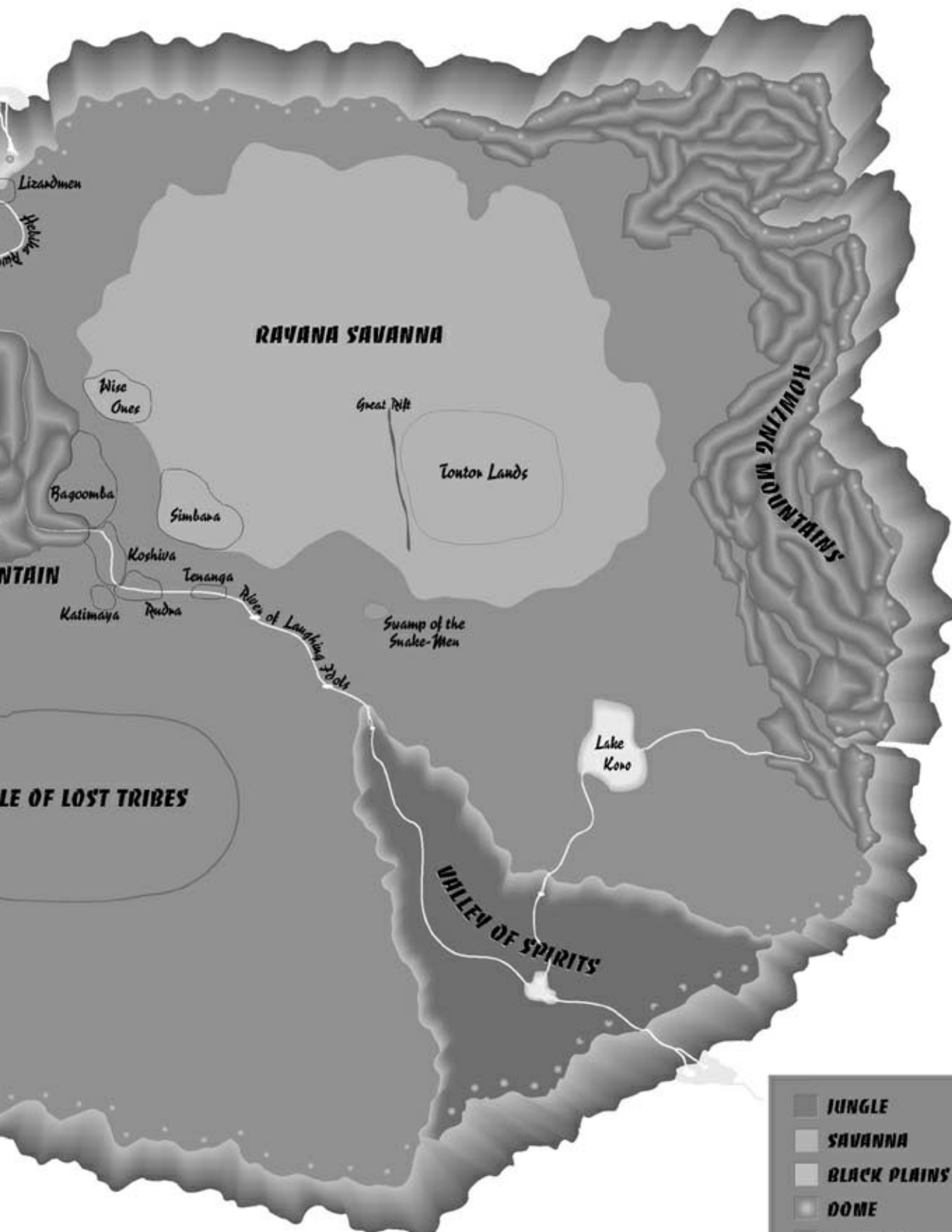
I am Kosiga, and I shift shape. My other form is that of the ostrich, large, powerful, and swift as the wind. When I first met a Nubari, I could not figure out what shape she could take. When she told me she could not shift shape, I felt sad. Long have I dwelt on the far side of the savannah, and many others who take many strange shapes have I met. But the Nubari are the first I have met that are shape-dead. I and my tribe have travelled here near the Fire Mountain to seek out new grounds to roam, new places to run. We are here, and we share in the jungle with you.

There are many more katanga in the jungle than the types allowed as player character heroes so far. The hyena katanga was introduced as a NPC/monster in the adventure *The Golden Child*, and now the ostrich katanga is open for player characters. Ostriches live primarily on the savannah, but some may be found in other parts of the jungle.

We hope you find these new options interesting, and that the campaign takes on a unique flavor. Special thanks to member Wellson Clark for helping us develop this material, and giving us the idea in the first place.







RAYANA SAVANNA

HOWLING MOUNTAINS

Tontor Lands

Swamp of the Snake-Men

Lake Kono

VALLEY OF SPIRITS

MOUNTAIN

LE OF LOST TRIBES

Lizardmen

Nise Ones

Bagomba

Simbara

Koshiva

Tenanga

Katimaya

Rudna

River of Lamenting Souls

Great Rift

- JUNGLE**
- SAVANNA**
- BLACK PLAINS**
- DOME**
- DAMAGED DOME**
- WATER**
- SWAMP**
- MOUNTAIN**

0 MILES 100 200

HERO POINTS

GOOD GUYS FINISH FIRST

Hero Points are a game device for rewarding good-aligned characters for particularly selfless or heroic actions. They affect the outcome of die rolls, but promote role-playing rather than just number crunching.

All good-aligned PCs can earn Hero Points. A hero, of any race, may have one hero point per level

EARNING HERO POINTS

PCs earn Hero Points by acting bravely, selflessly, daringly, and dramatically. Normally, a tournament author will point out several instances in which the PCs can earn Hero Points during the adventure. But sometimes, PCs may act heroically in unanticipated circumstances. In these cases, the judge determines whether a PC has earned a Hero Point; since defining these qualities is difficult, here are some general guidelines about what do not and what do constitute heroic actions:

- ✱ Heroic actions are not hesitant or calculated. A warrior whose companions must persuade him to fight a local champion to save an NPC from death is not heroic. A wizard who pauses to consider whether his spells will be more effective than weapons against the champion before agreeing to fight him is clever and perhaps even brave, but he is not heroic. Heroism is impulsive, not scheming.

- ✱ Heroic actions are not performed for personal gain. If two PCs “elbow each other out of the way” to be the one to earn a Hero Point, then neither receive one: “I will fight the champion.” “No, the honor will be mine!” Further, when a PC performs an act which has an obvious reward (fighting the champion to gain his magical spear) no Hero Point is awarded. If the PC expects a reward for his action, then it is not heroic. Heroism is selfless, not selfish.

- ✱ Heroic actions are not safe and easy. A PC must face and realize she faces a serious threat for an action to be heroic. Thus, a warrior who leaps into a pit of vipers to save a fallen comrade is acting

heroically—unless she thinks she is immune to the poison or that the vipers are no threat. A rogue who rushes across a vine bridge to save a young boy from an imminent landslide is heroic only if he has a real chance to fall or be caught in the landslide—and knows it. Heroic actions are dangerous and difficult.

- ✱ Heroic actions are not mechanical and bland. If a player simply declares, “Oh, I guess Kalida will face the champion,” then the judge shouldn’t award a Hero Point. On the other hand, a player who accepts a challenge with real panache is acting heroically: “I, Kalida, son of Harusa the Wise Woman, accept your boastful challenge in defense of all the Nubari tribes!” Heroism is grand and dramatic.

When a judge deems a PC’s action worthy of a Hero Point, he or she fills out one of the six Hero Point certificates provided with each tournament and hands it to the player. The PC can use the Hero Point immediately.

Except in special circumstances (noted in tournaments), a PC can earn a only one Hero Point per adventure, which is why only six Hero Point certificates are provided for each tournament. Once they are all awarded, no more are available during the session.

Human PCs can never have more Hero Points than levels of experience. For example, any heroic actions performed by a 3rd level character who already has three Hero Points are still heroic, but they do not earn Hero Points. Non-human PCs may never have more than one Hero Point at a time; thus, a Saru PC who has earned one Hero Point must spend that Hero Point before being eligible to acquire another. (Note: Some special items and situations may allow a PC to exceed these limits.)

Spending Hero Points

Hero Points affect rolls which determine the results of a PC’s actions, including “passive” actions like resisting a spell effect. Hero Points do not affect an opponent’s rolls. So a PC can spend a Hero Point to raise his own chance to hit an opponent, but the PC can’t spend a point

to lower the opponent’s saving throw or Ability check. A player may use Hero Points in one of three ways: to modify a die before it is thrown, to modify a die after it is thrown, or to re-roll a failed die roll.

- ✱ Before a die is thrown, a PC may “spend” a Hero Point to gain a +2/d20 (or +10%/d100) bonus for combat rolls, saving throws, Ability checks, system shock, resurrection survival, or virtually any other d20 or d100 roll during the game. A Nubari PC may spend up to two Hero Points at a time in this manner, gaining a maximum bonus of +4/d20 (+20%/d100) on a roll before the die is thrown.

- ✱ After a die is thrown, a PC may spend a Hero Point to gain a +1/d20 (or +5%/d100) bonus on those same sorts of rolls. Again, a PC may spend up to two Hero Points in this manner, gaining a maximum bonus of +2/d20 (+10%/d100) on a roll after the die is thrown.

- ✱ A PC may spend two Hero Points to re-roll any failed d20 or d100 die roll.

Whenever a PC spends a Hero Point, the judge must collect the player’s Hero Point certificate and tear it in half.

PCs may use Hero Points to benefit the rolls of other good-aligned characters. Using a Hero Point in this manner is generous, but it is not in itself a heroic action (so the PC doesn’t earn another Hero Point for using his own Hero Points to benefit another character).

HERO POINTS AND JUDGE ROLLS

Occasionally, judges may—and should—roll dice secretly to determine the result of an action. For instance, an NPC wizard casts a charm person spell upon a PC, but the DM makes the saving throw secretly so that the player’s aren’t sure of the spell’s effects. Any time the judge makes a secret roll based on a PC’s action, the PC may elect to spend a Hero Point to affect that roll, but the judge still rolls the dice secretly.



JUNGLE LORE

NEW PROFICIENCIES FOR LIVING JUNGLE HEROES

by Kevin Melka

When the Living Jungle campaign was created a year ago, the proficiencies available to heroes were limited to those found in the *Player's Handbook*. After reviewing existing proficiencies in the *Player's Handbook* and other skills presented in *The Complete Handbooks*, HQ has come up with a list of new and revised skills for Living Jungle heroes.

CLARIFICATIONS

At present, no Living Jungle hero may begin play with the following proficiencies (this list is expanded from the original list): agriculture, ancient history, armorer, blacksmithing, carpentry, chariotteering, cobbling, engineering, forgery, gem cutting, heraldry, mining, navigation, reading/writing, riding (airborne & land-based), seamanship, stonemasonry, and weaponsmithing.

The following skills found in the *Player's Handbook* have special clarifications (see below) for the Living Jungle campaign: bowyer/fletcher, languages

(modern), local history, religion, spellcraft, and survival.

Bowyer/Fletcher: Heroes with this skill can fashion only short bows. In addition, only one arrow can be constructed in a day instead of 1d6. This is because arrow heads in Malatra are carved from stone. Heroes can still fashion 1d6 arrow shafts per day.

Languages (Modern): This skill should be considered tribal or racial instead of modern. Heroes wanting to learn a new language must still follow any racial restrictions or modifiers (ie. saru must spend two slots to learn a spoken language).

Local History: This skill should be considered tribal history, detailing traditions and geographical customs of a tribe or area. Heroes without a tribe cannot have this proficiency.

Religion: Since there are no deities in Malatra, this skill is used to identify

good, neutral, or evil rites and customs. Use of this skill will also identify the alignment of a priest whenever a spell is cast or belief is practiced.

Spellcraft: Use of this skill will identify an unknown spell fetish or help repair a damaged one. The skill will also allow a hero to identify an unknown spell or spell-like ability. This skill does not allow a hero to create a spell fetish.

Survival: This skill gives a hero the basic knowledge needed to survive in a certain area of the Malatran plateau. The four types of survival available to heroes are: jungle, savanna, water, and mountain. Water survival applies to any area near a river or lake. Territories such as the Black Plains and the swamps of Malatra are unknown to the tribes of the land.

NEW SKILLS

Alertness: A hero with this proficiency has an instinctive knack for noticing disturbances and discrepancies in the immediate vicinity. A successful use of this skill reduces the hero's chance of being surprised by 1.

Animal Rendering: Heroes with this skill are experts in skinning and butchering animal carcasses. This allows the hero to derive the maximum amount of food from a carcass and harvest valuable products from it without damaging it. Such products typically include furs, horns, teeth, and hides.

No proficiency checks are necessary to butcher most animals, but the DM may require checks in unusual situations. For example, a check may be required to butcher an animal the hero has never seen before, or to successfully harvest a delicate body part (say an eye or a tooth).

This skill does not allow the hero to obtain special and unique items, such as things that would require an official

New Living Jungle Proficiencies

Proficiency	Slots	Ability	Modifier	Avail. Class
Alertness	1	Wis	+1	All
Animal Rendering	1	Dex	+2	All
Bartering	2	Int	-1	Wizard, Priest
Boasting	1	Wis	-2	Warrior, Rogue
Boating	1	Wis	+1	All
Danger Sense	2	Wis	-1	All
Foraging	1	Int	-2	All
Hiding	2	Int	-2	All
Intimidation	1	Str/Cha	0	All
Light Sleeping	1	Con	-1	Warrior, Rogue
Lore	3	Wis	-2	Wizard, Priest
Signaling	1	Int	-1	All
Sign Language	1	Dex	0	All
Somatic Concealment	1	Dex	-1	Wizard, Priest
Sound Imitation	2	Wis	-2	All
Taunting	1	Wis	-1	Rogue
Trail Marking	1	Wis	0	Warrior, Rogue
Vine Swinging	1	Dex	-2	All
Weapon Improvisation	1	Wis	-2	Warrior, Rogue, Priest
Weapon Prowess	1	Dex	-1	Warrior

treasure certificate. Harvested items are typically returned to the tribe where craftsmen prepare them for the tribe's benefit. However, heroes bringing such items back to their tribe may earn special favors or other rewards—such as items from the character creation equipment list.

Bartering: This skill allows a hero to appraise the worth of an item in relation to other objects presented for trade. This proficiency does not work in conjunction with magical items or artifacts unknown to the hero.

The DM makes this proficiency check in secret. If the check fails, the hero gains no special information to help him with a trade. Successful use of this skill allows a hero to gain the upper hand in any trading situation. If both sides of a trade possess bartering, the character making the check by the most gains the upper hand in the trade. This skill only works with NPCs and not with other player characters.

Boating: This skill allows a hero to pilot small boats, canoes, rafts, or other water craft. A successful proficiency check is necessary to pilot craft at maximum speed or to execute difficult maneuvers. Heroes may not take this proficiency unless there is a river or lake within 10 miles of their native tribe.

Danger Sense: This skill provides the hero with a sixth sense that warns him of impending danger. When the hero is one round away from triggering a threat, the DM makes a secret proficiency check. If the check fails, the hero senses nothing. If the check is successful, the hero feels a tingling in the back of his neck and senses the general direction of the threat. Heroes who have detected an impending ambush are not surprised and gain automatic initiative on the first round of combat.

Foraging: Use of this skill allows the hero to locate a desired substance in a certain area—such as a medicinal herb, a bird's egg, or a source of water. The hero must search for 2d4 hours in an area where the material is theoretically available (the material must be able to be found in that area). The DM is the final judge as to whether an item can be



found in a certain area, and doesn't reveal this information until after the hero completes their search.

Hiding: This proficiency allows a hero to use natural surroundings to conceal himself. Like the survival proficiency, there are four types of hiding: jungle, savanna, water, and mountains. A successful check means the hero has disappeared from view. The hidden hero must remain motionless and completely silent to prevent discovery.

The hero stays hidden unless a creature or NPC searching for them makes a successful Intelligence check. This skill has no effect on creatures who can detect prey with senses other than sight.

Intimidation: This ability allows a hero to bend another to his will through fear tactics. Potential victims of intimidation must make a saving throw versus fear or they will likely do as they're told. They are also likely to harbor great resentment against the hero, keeping their dislike hidden until the first opportunity to avenge their pride arises.

Intimidation can be attempted with either Strength or Charisma. Strength indicates a threat of immediate bodily injury, while Charisma uses more subtle threats which need not be physical. Player characters are never required to submit to intimidation.

Light Sleeping: This proficiency lets a

hero receive the benefits of a full night's sleep from a one-hour nap. The hero must make a proficiency check before going to sleep. If the check succeeds, the hero wakes in an hour fully refreshed—recovering the same amount of hit points as if he had rested a full night. If the check fails, the hero remains asleep, awakening as usual. The hero may use this skill once per week, regardless of whether it fails or succeeds.

This proficiency is not effective for purposes of spell memorization.

Lore: Possessors of this skill are versed in the ancient legends and myths that permeate Malatra. This proficiency does not extend to the time of the Ancients, only the period since they disappeared from the plateau. This skill can be used to identify a notable item, strange behavior in animals, a historical period in time, or a dilemma which has befallen the Living Jungle before. A second check is required if the hero wishes to learn how to correct the dilemma.

Lore is a skill which must be chosen during the creation of a Living Jungle character (or during the period of grandfathering associated with this article), as it takes years of study under a loremaster or witch doctor to amass this knowledge.

Signaling: Heroes with this skill can send and receive messages at long distances. A specific method of signaling must be designated, such as drums, smoke signals, or whistling. Additional slots may be spent to learn additional methods. Both sender and receiver must know the same method, and both checks must be successful for the message to be understood. If either side fails their check, the message is either sent or interpreted incorrectly. Messages can be sent and received at the rate of 10 words per round.

Sign Language: A hero with this skill can communicate through the use of hand gestures instead of speech. There are many different types of sign language across the Malatran plateau, each indigenous to a different tribe. This skill developed when hunters stalking prey needed to communicate silently, so as not to alert prey to their presence.

For two heroes to communicate with

sign language, both must know the same style of sign being used. Sign language is different enough from tribe to tribe to make mixing of two styles impossible.

A hero with this skill may also try to convey simple messages to another hero without the skill. The message must be basic, such as “Don’t move,” “Follow me,” or “Get down.” Complicated phrases or those containing pronouns are unacceptable, such as “My name is Took,” or “This is Fire Mountain.” If the DM deems the phrase unacceptable, the sign language cannot be attempted—no proficiency check is necessary. If the DM allows the phrase, the hero makes a check.

Somatic Concealment: Since users of magic tend to be feared in Malatra, the art of casting spells without others noticing the action has developed. A hero must announce to the DM the intention of using this skill at the beginning of the round. When the spell is cast, the DM makes the roll in secret. A successful check indicates the casting of the spell has gone unnoticed—not recognizing the gestures as being magical in nature. A failed check means that all those viewing the wizard see their movements for what they really are.

Sound Imitation: Heroes with this skill can mimic the sounds of various creatures of the land—bird calls, monkey screams, and other natural animal sounds. A successful check indicates the imitation is good enough to fool other animals.

Taunting: This proficiency enables a hero to taunt, goad, or annoy an enemy. If the check is successful, the opponent is allowed a saving throw versus paralysis, or he will become enraged and concentrate his anger on the hero. An enraged foe receives a -2 attack penalty, +1 to damage, and a -1 penalty to their armor class.

Taunted opponents are often so blinded by rage they fail to notice small details (such as trip wires or covered pits). NPCs or creatures with a Wisdom of 14 or more are immune to this effect, as are enemies who are five or more levels higher than the hero. Player characters are immune to the effects of taunting.

Trail Marking: By notching trees, scattering pebbles, piling stones, and clipping weeds, a hero can mark a trail through any wilderness area. Heroes attempting this skill must move at 2/3 their normal movement rate, marking the trail as they move along.

Successful use of this proficiency allows a hero to backtrack their trail for a number of miles equal to their level. For example, a 3rd level warrior marks a trail for 12 miles. The first successful check enables him to follow the trail back three miles, and three more successful checks are needed to follow the trail back to the beginning. If any of the checks fail, the trail is lost.

Vine Swinging: Heroes with this skill can swing from vines that grow throughout the jungle, never touching the ground. A hero can swing from one vine to the next per level of experience before having to make another check to continue. DM may apply penalties to the rolls depending on the conditions (such as recent rain or lack of numerous trees).

This skill cannot be used where there is not a thick growth of trees, such as savannas or mountains. Saru and monkey katanga gain a bonus of +2 to all vine swinging proficiency checks.

Weapon Improvisation: With this proficiency a hero can improvise a weapon from natural materials. An area must be searched for 1d6 rounds, then the proficiency check is made. If the check fails, the hero finds nothing and must try again in a different area. If the check succeeds, the hero finds an object that can be wielded as a club—such as a branch or a bone.

The improvised weapon inflicts 1d6 points of damage to man-sized or smaller creatures, and 1d3 points to large creatures—plus any Strength or other bonuses. If maximum damage is done with this weapon, it must make a saving throw versus crushing blow or shatter after delivering its damage. Improvised weapons last only to the end of the adventure in which they were found, and are not considered permanent equipment.

Weapon Prowess: Heroes with this skill can put on an impressive display of weapon prowess without fighting. A

hero must use a weapon in which they are proficient, and weapon specialization has no additional effect. The “show” takes at least one round to display, and those who are impressed (see below) must make a morale check.

Not everyone will be swayed by weapon prowess. This skill may be useful against a single NPC opponent, but would do nothing against a mob of angry villagers. Viewers of this display must be intelligent and be of an equal or lower experience level to be affected.

Opponents who fail their morale check are awed by the display, and will act in a manner suited to the circumstances at hand. If the viewer was about to engage in combat with the hero, they may suddenly back down or flee. If the opponents are forced to attack, the DM may give them a -1 penalty to all rolls. If the situation is non-violent, NPCs who fail their check will regard the hero as if their Charisma has been increased by 1d6 points (not to exceed 18).

The hero must state he is using this skill during a non-combat round. The DM then makes the roll in secret, explaining the results based on success or failure. Success may bring results as explained above, while failure could provoke an enemy (proving to them the hero cannot wield his weapon properly) or cause NPCs to regard the hero less seriously. □



NEW SPELLS FOR THE LIVING JUNGLE

PRIEST SPELLS

Grassdart

by Susan Threadgill

(Alteration)

Spell Level: 2

Sphere: Plant

Range: 0

Duration: 1 turn

Area of Effect: 1d6+1 blades of grass within 10 ft.

Components: V, S, M

Casting Time: 2

Saving Throw: None

This spell causes 1d6+1 blades of grass to become stiff and sharp. Taller varieties of grass, such as that found on savannah, may be hurled as javelins for 1d6 points of damage. Smaller grasses, such as those found in the forest, may be thrown as darts for 1d3 points of damage. The grassdarts may not be fired as arrows unless fletchings are added. If the blades are not plucked before the spell expires, then they do damage according to their size to any creatures which fall on them. The grassdarts remain stiff for one turn. The spell requires suitable blades of grass.

Water Window

by Susan Threadgill

(Elemental Water)

Spell Level: 3

Sphere: Divination

Range: 10 feet

Duration: 1 hour

Area of Effect: 5 x 5 ft. square

Components: V, S, M

Casting Time: 1 round

Saving Throw: None

This spell allows the caster to gain information from a quantity of water. Once the spell is cast, the water begins to show the images of objects and creatures which have been reflected in its surface over the past 24 hours. The cast may make specific requests such as, "show me the last man who passed by here," and the water will show the appropriate

reflection. Should the request be impossible to fulfill, the water becomes opaque gray until another request is made or the spell expires.

Should the caster use the spell on flowing water, such as a river, the caster must keep up with the water in order to view the reflection. Otherwise, the flowing water shows images of what happened upstream (where the actual water was when the objects were reflected in it). If there was no light to produce a reflection, the water shows only darkness under the effect of this spell. The spell requires a suitable body of water.

Lizard Limbs

by James W. Cameron

(Alteration/Necromancy)

Spell Level: 4

Sphere: Animal

Range: 0

Duration: Special

Area of Effect: The caster

Components: V

Casting Time: 1 round

Saving Throw: None

Under the influence of this spell, the caster may shed one or two limbs at will, without suffering damage. Thus the caster may escape the grasp of a fallen tree or large creature by shedding an arm or leg to allow escape. The caster suffers any ill effects that accompany losing a limb, according to the chart below. Note that the head and torso are not considered limbs for the purposes of this spell.

<i>Limb Lost</i>	<i>Effect</i>
One leg	Walking movement rate cut in half
Two legs	Walking movement rate 0
One arm	Lack of coordination; -2 on Dexterity checks
Two arms	No use of arms
Tail	Lack of balance; -2 to hit and to all proficiency checks which can be affected by balance
Wings	Loss of flight

Limbs begin to regrow one hour after they were lost, and take 24 hours to completely regrow; they are not usable during this period. If a lost limb is recovered within two rounds, it may be reattached in one round.

WIZARD SPELLS

Quick Vine

by Dave Blum

(Conjuration)

Spell Level: 1

Range: 0

Duration: 5 rds./level

Area of Effect: Special

Components: V, M

Casting Time: 1

Saving Throw: None

This spell causes a vine to quickly grow from the spell fetish. The vine is 1 inch thick, grows at a rate of 1 foot per level of the caster per second to a maximum length of 10 feet plus 10 feet per level of the caster, and can attach itself to any sturdy non-moving surface such as a stone wall, a tree, a sturdy hut, or a cliff face. It will support up to 100 lbs. per level of the caster and takes six points of slashing damage to sever. It grows in a straight line, and the caster can declare a length shorter than the maximum at the time of casting, but the caster has no control over the rate or direction of growth. The vine cannot be used to entangle a living being.

The material components are a 3-inch length of vine, which is consumed in the casting, and the spell fetish, which is not consumed.

Ancestral Spirit

by David W. Baker

(Invocation)

Spell Level: 3

Range: 0

Duration: Special

Area of Effect: Special

Components: V, S, M

Casting Time: 1 turn

Saving Throw: Special

This spell allows Malatran wizards to call upon the spirits of their ancestors for assistance. In order for the spell to work, the caster must tell stories of the ancestor's deeds to an audience of at least three other beings of the same race as the caster. The exact nature of the casting varies from tribe to tribe; some have animated presentations around a smoky campfire while others tell impassioned orations by a pool of water. The success of the spell depends on how well the caster evokes emotions appropriate to the ancestor's deeds in the audience.

Once the caster has finished speaking, the listeners must make a saving throw vs spell; if more than one listener fails then the spirit has been impressed and responds. This check can be modified by ± 4 , depending on the caster's storytelling ability. If the storyteller has a related non-weapon proficiency, a successful check allows a bonus to the saving throw, a failure means a penalty. The magnitude of the bonus or penalty is related to the degree of success or failure in the proficiency check. Only one proficiency check may be made to affect the saving throws of listeners.

If the spell is successful, a small native animal (no larger than a rabbit) approaches and follows the spell caster. It follows for up to one week without involving itself in the wizard's tribulations. While the animal accompanies the caster, a number of Hero Points are doubled in effect when used by the caster or an ally. One Hero Point may be affected for every three levels of the caster. When the maximum number of hero points have been affected, the ancestral spirit leaves.

The caster may also ask the ancestral spirit for guidance. This effect is similar to the 2nd level priest spell augury, except that the answers are not limited to "yes" or "no." The DM is the final arbiter of how helpful the spirit can be in a given situation, but advice should be brief, cryptic, or general but applicable. For example, the spirit could give a hint to solve a puzzle, but should not give the method of solution.

The material component is an item significant to the ancestor's legacy. Depending on the tribe, the item could be a piece of clothing, jewelry, part of a carved object, or even a piece of preserved bone. The item serves as the spell

fetish, and may be used to cast the spell up to five times before it is consumed.

Hippo Walk

by Dave Blum

(Alteration)

Spell Level: 3

Range: Touch

Duration: Special

Area of Effect: One creature

Components: V, S, M

Casting Time: 3

Saving Throw: None

This spell allows an individual to travel underwater by walking along the bottom in the manner of hippos. The underwater movement rate is the same as land movement rate, and the recipient gains enough additional (temporary) weight to counter his own buoyancy and remain on the bottom. The limit of depth is 20 feet per level of the caster. If maximum depth is exceeded, the spell ends. The duration of the spell is equal to one round per point of Constitution of the recipient, the period for which the recipient normally can hold his breath. The spell does not grant any ability to breathe underwater. The material component is a hippo's tooth.

Vampiric Plants

by Bill Sheffield

(Necromancy)

Spell level: 4

Range: 10 yds./level

Duration: 1 rd./level

Area of Effect: 10 ft. rad. x 10 ft. column

Components: V, S

Casting Time: 4

Saving Throw: 1/2

This spell, known only to a few witch doctors in Malatra, causes the plants within the area of effect to drain hit points from any living beings which enter the area, including the spell caster. The energy drained causes rapid growth of the plant life in the area of effect; the amount of growth is proportional to the original size of the plants and the amount of energy drained. Generally, the plants double in size each time they absorb hit points equal to the caster's normal maximum hit points.

Damage sustained varies by terrain type and the level of the caster, according to the chart below. This damage is sustained each round that the victims are within the area of effect; each round of

damage allows a saving throw to reduce damage by half.

<i>Terrain Type</i>	<i>Damage</i>
Open grassland	1 hit point per caster level
Overgrowth or forest	1d3 hit points per caster level
Thick forest or jungle	1d4 hit points per caster level

The spell duration begins once a living being crosses into the area of effect, and so can be used as a trap or ward. Once the spell effect begins, it continues for the duration even if there are no beings within the area of effect.

This spell carries a terrible cost for the caster. For each caster level, the caster loses 1 hit point in casting the spell. This loss is doubled in overgrowth or forest, and quadrupled in thick forest or jungle. The loss is not permanent; the hit points are recovered once the spell duration expires.

Quicksand

by Glenn Smith

Spell level: 5

Range: 10 yards

Duration: Special

Area of Effect: 5 ft. cube per level

Components: V, S, M

Casting Time: 5

Saving Throw: Special

This spell, a variation of the spell transmute rock to mud, turns a section of normal or rocky ground into deadly quicksand. It does not affect swampy or sandy areas. The spell can affect a 5 foot cube per level of the caster, and the 5-ft. cubes may be arranged as the caster desires provided they connect. For example, a 9th level wizard can create nine cubes, and they could be arranged so that there is a solid cube in the center for the wizard to stand upon. If this spell is cast on the ground beneath an opponent, that opponent receives a saving throw vs spells to avoid the quicksand area. The ground remains quicksand until a dispel magic removes the effect or a transmute mud to rock spell is cast upon the area. The material component is a small pouch of dried sand from a quicksand pit. □

INVENTION AND SOCIETY

LIVING JUNGLE™ CULTURAL GUIDELINES

By Stephen H. Jay

The Living Jungle setting is unique in RPGA® tournaments, in that only the most primitive of technologies are allowed. Yet that very term, “primitive technologies,” has been open to player and author interpretation. To define this term

more clearly, we have tried to use real world history and sociology to help determine availability of various materials and fabrication techniques.

However, Malatra has no exact counterpart in the real world. Presumably, an abundance of food and inter-tribal competition has resulted in spiritual and ritualistic peoples with a relatively primitive technology but an advanced knowledge of magic (advanced because, unlike our world, their magic works). In order to add depth, background, and color to the culture of the Living Jungle, authors and players can use the following list as a guide for what is available in Malatra.

Item:	Description:	Indigenous To:
Cotton, Hemp	Used for woven cloth. Found wild, but can be raised in small quantities. Cotton cloth used as a sign of rank or for important ceremonies.	Wild Plants - Any Cultivated Plants - Rudra, Wise Ones, Lacerials
Cocoa, Coffee, Tobacco	All grown wild. Used for ritual and ceremony. Note: cocoa plant used for bitter chocolate drink.	Any
Sugar Cane	Generally available in all areas except swamps.	Any
Tropical Fruits	Large patches or groves tend to attract animals eager to feed and predators eager to hunt them.	
Rubber	Derived from rubber trees. Only used to make rubber balls for games/children's toys.	Any
Vanilla	Vanilla is just one example of a natural scent used for perfume. Ritual use.	Any Nubari Can be confusing to Lacerials

AGRICULTURE

Agricultural items are limited to those items naturally occurring in tropical environments. Although irrigation has existed for centuries in some primitive jungle cultures, it is not a technology known in Malatra. None of these items require certificates, but Heroes can only acquire them by bartering with the listed indigenous tribes.

ART

Art materials are limited to those easily attainable in tropical settings. Creating art requires a proficiency in that art form. Amber, obsidian, iron pyrite, inks and paints are relatively

easy to acquire and do not require certs, though Heroes can only acquire them by bartering with the listed indigenous tribes. Gold, silver, jade, and turquoise are the rarest and require certificates. Art and jewelry made from these materials typically depict important spiritual or life events. All art created by Malatrans has strong personal or tribal significance.

OTHER

Hide armor and ceramics do not require certificates, but Heroes can only acquire them by bartering with the listed indigenous tribes. Copper, brass, and advanced ceramics used as weapons require certificates.

The important thing for players and authors to remember is that the Living Jungle is less about material possessions and more about the stories and significance behind the possessions. Only items that fit a jungle setting and add richness and variety to Malatran culture should be used in the Living Jungle. □

Item:	Description:	Indigenous To:
Hide Armor	Introduced by Lacerials	Lacerials, Any Nubari
Copper	Certain shamans practice the smelting of copper for symbols of rank or office, or for ceremony. Lacerials know how to forge tools. High grade ore is very rare.	Lacerials, Oscray Tribe of Big Chief Bagoomba Huroola
Brass	Fashioned from the rare copper and rarer zinc.	Lacerials, Oscray
Iron	None.	
Ceramics	Not the quality of that used by the ancients, primitive ceramics are still available for upper scale household use.	Korobokuru, Wise Ones, Koshiva, Tribe of Bagoomba
Advanced Ceramics	Pieces found in Ancients ruins can be fashioned into durable weapons, such as knives, spearheads, and axeheads.	Tribe of Big Chief Bagoomba
Amber Jade Obsidian Turquoise	Used exclusively for jewelry and carvings by everyone except the Tribe of Chief Bagoomba. Members of this tribe can make knives and axeheads from obsidian.	Tribe of Big Chief Bagoomba, Huroola, Wise Ones, Koshiva, Kobokuru, Shu
Inks Paints	From plants and animals. Used in tattooing for rituals and ceremony. Temporary and semi-permanent varieties.	Nubari, Shu, Lacerial
Gold Silver	No known ore deposits. Any found in ruins, etc. could be worked like copper or brass.	Lacerials, Oscray
Iron Pyrite	Ground or whole, used as decoration.	Any Nubari

AARAKOCRA, MALATRAN

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CLIMATE/TERRAIN:	Tropical/Mountains and plains
FREQUENCY:	Very rare
ORGANIZATION:	Tribal
ACTIVITY CYCLE:	Day
DIET:	Carnivore
INTELLIGENCE:	Average (8-10)
TREASURE:	D
ALIGNMENT:	Neutral good

NO. APPEARING:	1-10
ARMOR CLASS:	7
MOVEMENT:	6, Fl 36 (C)
HIT DICE:	1+2
THACO:	19
NO. OF ATTACKS:	2
DAMAGE/ATTACK:	1-3/1-3 (beak) or 2-8 (weapon)
SPECIAL ATTACKS:	Dive +2
SPECIAL DEFENSES:	Nil
MAGIC RESISTANCE:	Nil
SIZE:	M (20' wing span)
MORALE:	Steady (11)
XP VALUE:	65

The aarakocra are a race of intelligent bird-men. They stand about five feet tall and have a wing span of 20 feet. About halfway along the edge of each wing is a hand with three human-sized fingers and an opposable thumb. An elongated fourth finger extends the length of the wing and locks in place for flying. Though the wing-hands cannot grasp or cast spells during flight, they are nearly as useful as human hands when an aarakocra is on the ground with wings folded back. The wing muscles anchor in a bony chest plate that provides extra protection. Powerful legs end in four sharp talons that fold back to reveal another pair of functional hands, with three human-sized fingers and an opposable thumb. The hand bones, like the rest of an aarakocra's skeleton, are hollow and fragile.

Aarakocra faces resemble a cross between parrots and eagles. They have gray-black beaks, and front-set black eyes that provide keen binocular vision. Plumage color varies among tribes, but generally males are red, orange, and yellow, while females are brown and gray.

Aarakocra speak their own language, and on occasion, a common Nubari tongue (10% chance).

Combat: Aarakocra fight with either talons or a heavy fletched javelin clutched in their lower hands. An aarakocra typically carries a half dozen javelins strapped to his chest in individual sheaths. He throws or stabs with them for 2d4 points of damage. Owing to the aarakocra's skill at throwing javelins in the air, he incurs no attack penalties for aerial missile fire. Aarakocra always save their last javelin for melee. A favorite attack is to dive at a victim (from at least 200 feet) with a javelin in each hand, pull out of the dive just as he reaches his target, and strike with a blood-curdling shriek. This attack gains a +2 bonus to hit and causes double damage.

An aarakocra avoids grappling or ground combat, since its fragile bones are easily broken. They prefer speed and maneuverability over armor.

Flying in Malatra: Aarakocra have two means for becoming airborne. The preferred method is to launch from at least 20 feet off the ground. They may also take flight with a running start of at least 30 feet in open terrain.



Jungle take-offs, flight, and landing are difficult. Each attempt requires a Dexterity check, including each round of flight in medium or dense jungle (-4 and -6 modifiers respectively). Failing a check while flying in the jungle indicates collision. A second Dexterity check avoids falling damage. Landing failure indicates a "controlled crash" of 1d2 points of damage.

Habitat/Society: Aarakocra live in high mountains in tribes of about 11-30 (1d20+10) members. Each tribe has a hunting territory of about 10,000 square miles with banners marking the boundaries. Due to overcrowding, Malatran aarakocra have begun to move into the savanna where they nest in singular large trees found scattered throughout the plains. Aarakocra are affected by the antipathy magic of the domes, so they cannot spread to the edge of the plateau.

Each tribe lives in a communal nest made of woven vines with a soft lining of dried grass. The eldest male serves as leader. In tribes of more than 20 members, the second oldest male serves as shaman. Males spend most of their time hunting for food and shiny treasure. Females spend eight months of the year incubating eggs, passing the time by making javelins and tools from wood and stone. Resting on their backs, aarakocra females can use all four hands to weave boundary pennants, javelins sheaths, and other objects from vines and feathers. Aarakocra breed slowly and therefore make great efforts to preserve and protect their race.

Aarakocra are claustrophobic and will not willingly enter a cave, building, or other enclosed area. Hero aarakocra suffer a -1 to all initiative, to hit, and damage rolls in such settings.

Ecology: Aarakocra have had little contact with other races, and most remain aloof. The mountain aarakocra are more solitary than plains dwellers. Aarakocra hero characters are generally concerned with protecting their tribe's hunting grounds, and seeking knowledge or honor among other tribes. They want others to realize that the aarakocra are people of honor and not "large bird things" to be shot for sport.

CLIMATE/TERRAIN: Hilly/Mountainous terrain
FREQUENCY: Rare
ORGANIZATION: Clan
ACTIVITY CYCLE: Night
DIET: Omnivore
INTELLIGENCE: Low to Average (6-8)
TREASURE: M, N, O, Q
ALIGNMENT: Chaotic neutral

NO. APPEARING: 6-60 (6d10)
ARMOR CLASS: 7
MOVEMENT: 6 (jungles/plains), 15 (mountains)
HIT DICE: 1-1
THACO: 20
NO. OF ATTACKS: 1
DAMAGE/ATTACK: 1-4 or 1-6 (by weapon)
SPECIAL ATTACKS: head-butt
SPECIAL DEFENSES: quivering huddle
MAGIC RESISTANCE: Nil
SIZE: S (3' 6" tall)
MORALE: Average (9-10)
XP VALUE: 15
 Leaders/guards 30

Legend has it that the Butu arrived in Malatra as the pets of the Ancients, though in fact they came from an original kobold-like servant race of the Ancients. These kobolds mated with the resident bakemono to produce the modern butu. Long thought to be extinct, butu have been recently spotted among several remote rocky crags.

Butu physically resemble a cross between the Kara-Turan bakemono and the Faerûnian kobold. Their lower body is like that of a bakemono, with hairy legs with hooved feet similar to that of mountain goats. Their upper body strongly resembles a kobold, though with two medium sized goat-like horns atop their heads. Their unique ability to run along the face of rocky cliffs like mountain sheep most likely accounts for their ability to survive the many Malatran predators.

Butu have their own language and communicate in shrill, yapping barks. Some can learn other languages, such as the common tongue of the Nubari (50% chance).

Combat: While they tend to avoid combat, if trapped Butu will fight to defend the clan and create a pathway to safety. The butu approach to combat centers around ambush, maneuver, sneakiness, and overwhelming numbers. In planning an attack they will use the terrain to the best advantage for ranged weapons and concealment. Like kobolds, they often hurl crude javelins and spears, not closing to melee until they see that their enemies have been weakened. Once melee starts, however, they can become impulsive (caught up in the heat of the moment); in this state they forgo any attempt at cunning or organized tactics.

When they do close for melee with their enemies, they rush to the attack with weapons swinging. A preferred means of attack is to charge in mass, head-butting their opponents and then engaging with hand-held weapons. A swarm of butu can often knock down even the largest opponents. Opponents on rocky slopes and cliff faces find it difficult to maintain balance after receiving a head-butt charge. A failed Dexterity check by such a recipient indicates a loss of balance, and possibly a fall down a rocky slope. Butu use horns, clubs, short bows, and stone knives. They greatly prize obsidian for this purpose.



Their AC stems from the hodgepodge collection of armor, skins, and rags randomly strapped to their bodies.

The butu have limited infravision capability of 30', but do not incur any attack penalties when fighting in bright light. A special defense of the butu is to huddle down into a small quivering form and hide. Enemies who fail an Intelligence check bypass that particular butu, thinking it harmless, and attack the nearest standing butu or other foe. Unfortunately, this special defense causes all "hungry" enemies to immediately attack the small, helpless-looking morsel.

Habitat/Society: The butu live a nomadic lifestyle among the rocky crags of Malatra. Their movements and habits remind one of mountain goat herds. They like the safety of rocky ledges and slopes that predators find hard to scale.

A typical clan consists of 4-24 (4d6) males, an equal number of females, and a number of young equal to the total number of adults. There is no size difference among adults. For every 10 adult males there will be a leader or guard of larger size (HD 2, AC 5/6, THACO 19, Dmg 1-8). The leaders/guards generally have larger weapons and pieces of tougher armor.

Clan possessions are those things only able to be carried by the butu. A butu clan will rarely have non-butu companions, as they move around the rocky cliffs very quickly and most often non-butu eventually slip and fall to their deaths.

Butu live along the rocky cliffs of mountains, co-existing peacefully with bighorn sheep and mountain goats. The heightened sense of the sheep and goats provide the butu with early warning of approaching strangers. The butu constantly roam the mountainside looking for areas that provide both safety and plentiful small game.

Ecology: Butu eat nuts, roots, small game, and anything else they can acquire without getting killed in the process. They stay in rocky areas primarily for safety. Their slow speed on flatlands makes them easy prey for most predators.

KOROBOKURU, MALATRAN

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CLIMATE/TERRAIN:	Tropical/Mountains
FREQUENCY:	Common
ORGANIZATION:	Tribal
ACTIVITY CYCLE:	Any
DIET:	Omnivorous
INTELLIGENCE:	Semi- to Highly
TREASURE:	Individual
ALIGNMENT:	Any (Chaotic Good)

NO. APPEARING:	1-50
ARMOR CLASS:	10/Varies
MOVEMENT:	6"
HIT DICE:	1+1/Varies
THACO:	20 base
NO. OF ATTACKS:	1/by class
DAMAGE/ATTACK:	By Weapon
SPECIAL ATTACKS:	See Below
SPECIAL DEFENSES:	See Below
MAGIC RESISTANCE:	See Below
SIZE:	S (4' tall)
MORALE:	Elite (13)
XP VALUE:	75 per hit die

Korobokuru are a race of dwarves who thrive throughout the Living Jungle. A somewhat xenophobic people, their villages tend to be in remote areas of the jungle, and earning their trust is often difficult. Korobokuru are 3–4 feet tall, with hairy arms and legs slightly longer in proportion to their bodies. Males have sparse beards, and both genders have a wild and unkempt appearance and are known to bathe only once a year. Korobokuru have big, bright eyes—either blue, green, or brown. Their ears are small and somewhat pointed, and they have full lips. Korobokuru avoid gaudy jewelry, but sometimes wear precious stones on leather straps around their necks.

Combat: Korobokuru have a natural resistance to magic, and gain a +1 saving throw bonus for every 3 points of Constitution when saving against magical rods, staves, wands, and spells. They also receive the same bonus for all saves vs. poison. Korobokuru have infravision with a range of 120 feet. They also have a 4/6 chance to recognize and identify any normal plant or animal. They receive a bonus of +1 to hit when fighting bakemono, goblins, goblin rats, and hobgoblins (rare creatures in the Living Jungle). Giants, oni, ogres, ogre magi, and other humanoid creatures over 10 feet in height suffer a -4 penalty when trying to hit korobokuru. Because of their small size, these dwarves cannot use size Large weapons.

Habit/Society: Culturally, korobokuru are less advanced than most of their Nubari neighbors. They hunt for their food, farm small portions of land, and create simple pieces art and craft. Each tribe of dwarves will specialize in one type of craft (weapons, pottery, etc.) which is their primary source of trade. It takes a Korobokuru at least 50 years of study before he is considered a master craftsman.

Korobokuru organize themselves into families, clans, and tribes, each having 1-3 families related by blood or marriage. Korobokuru may allow some humans and katanga into their tribes, but never spirit folk or shu. Saru are considered blood enemies, and a korobokuru will fight first and ask questions later when encountering the ape-men.

Hero Korobokuru need not attack saru heroes, but should



remain suspicious of them. Korobokuru legend states the saru kill children for food and sport, though the saru protest complete innocence. Missing children and unexplained deaths are often blamed on this race.

Other tribes, mostly Nubari, tend to view korobokuru as rude, belligerent, and even comical. Korobokuru are extremely boastful and outspoken, telling tall tales of their exploits and conquests. No korobokuru can turn down a boasting contest, which they often use as an alternative to combat. Though their boastful nature has given them a reputation as liars, korobokuru are strictly honest about admitting defeat in a boasting contest. Korobokuru are such practiced boasters that they gain a +2 Charisma bonus for boasting or lying.

Korobokuru are deathly afraid of drowning and will refuse to enter the water or travel in boats. Hero korobokuru may ignore this fear for the purposes of traveling in a boat, but they must make a successful saving throw vs. paralyzation to enter the water willingly.

Once a season, all elder korobokuru (50+ years) journey to the top of Fire Mountain in hopes of catching a glimpse of War'dango, the powerful god of the mountain and leader of the korobokuru people. Those blessed with a vision (and there is always one elder so blessed) will be the "Voice of War'dango" for the korobokuru folk for the coming year.

Known as the war'dang, this elder will make all decisions for the people as a whole (ie. racial wars, uniting the tribes, etc) until another is chosen. Seldom are more than one war'dang chosen in one year.

Ecology: Korobokuru produce few goods, but those that they do create tend to be items of excellent quality. Crafts include things such clothing, primitive arts and crafts, and weapons like spears and clubs. Tribes of more than 50 members will have large parties of hunters which comb their territory for food, while smaller tribes tend to do less hunting and more for aging

	Caiman	Monkey	Pangolin	Snake	Tiger
CLIMATE/TERRAIN:	Tropical River	Tropical Jungle	Jungle	Jungle	Tropical Jungle
FREQUENCY:	Uncommon	Uncommon	Uncommon	Uncommon	Uncommon
ORGANIZATION:	Solitary	Pack	Solitary	Solitary	Solitary
ACTIVITY CYCLE:	Day	Day	Day	Any	Night
DIET:	Carnivore	Omnivore	Herbivore	Carnivore	Carnivore
INTELLIGENCE:	Low to Genius	Low to Genius	Low to Genius	Low to Genius	Low to Genius
TREASURE:	Individual	Individual	Individual	Individual	Individual
ALIGNMENT:	Neutral	Chaotic Good	Neutral	Neutral	Lawful Good

NO. APPEARING:	1-10	1-50	1-6	1-2	1-4
ARMOR CLASS:	7/5	8/6	6/4	9/8	8/6
MOVEMENT:	9/6, swim 6	12/12, climb 15	12/12, climb 15	9/9, climb 6	12/12
HIT DICE:	Varies	Varies	Varies	Varies	Varies
THACO:	Varies	Varies	Varies	Varies	Varies
NO. OF ATTACKS:	2	1	1	2	3
DAMAGE/ATTACK:	1d4/1d8 (biped) or 1d8/1d12	1d3 (biped) or 1d2	1d6 (biped) or 1d4	1d2/1d4 (biped) or 1/1d3	1d3/1d3/1d6 (biped) or 1d4+1/1d4+1/1d10
SPECIAL ATTACKS:	See Below	See Below	See Below	See Below	See Below
SPECIAL DEFENSES:	See Below	See Below	See Below	See Below	See Below
MAGIC RESISTANCE:	Nil	Nil	Nil	Nil	Nil
SIZE:	M	S	S	M	M
MORALE:	Elite (13)	Unsteady (5-7)	Average (8)	Average (8-10)	Average (8-10)
XP VALUE:	150/hit die	150/hit die	150/hit die	150/hit die	150/hit die

Katanga are a race of intelligent shape-changing animals. Their ability to shapeshift is natural to the katanga and is not a form of lycanthropy. Katanga appear as normal animals to spellcasters who detect for illusions or use true seeing.

Katanga can shapeshift between three different forms: animal, biped, and human. Each form has its own advantages and disadvantages.

In human form, katanga retain one or more distinctive feature of the animal form. For instance, the caiman katanga's skin has a leathery texture when the creature is in human form. In all other respects, they have the same abilities as a normal human and may employ weapons, non-weapon proficiencies, and class-based skills.

In biped form, a katanga looks like a humanoid animal that can stand on its hind legs. The front appendages change into hands capable of gripping and using weapons, though they can still use a limited form of their natural attacks.

The rest of the body retains the animal's general appearance, including fur, tail, or any other characteristic features. In this form, katanga can converse both with people and with animals of their same type. Some katanga are actually more formidable with their natural claw and bite attacks in this biped form.

In animal form, katanga are indistinguishable from normal animals of their type. They can use their natural attacks to the fullest, employ special attacks and movement, and may have other special animal abilities.

Katanga in animal form cannot, however, cast spells, use weapons, wear armor, or use non-weapon proficiencies which require a human form (rope use, for instance). Also in this form, katanga can communicate only with other katanga or animals of their type, though they can still understand any languages they have learned.

Regardless of their current form, katanga always cast a

shadow in the shape of their animal forms.

Hero Katanga may be of any good or neutral alignment, except tiger Katanga heroes must be lawful good, and monkeys must be chaotic.

Combat: Katanga can be warriors, wizards, priests, or thieves. They may also be multi-classed warrior/wizards, warrior/thieves, warrior/priests, or wizard/thieves.

Each day a katanga can shapechange a number of times equal to its level. For instance, a 1st level katanga can change from human to biped (or animal) once per day, measured by the rising of the sun. It must then remain in that form until after the following dawn. Changing form requires one complete round of concentration, during which the katanga can take no other action. Armor and other equipment does not change, but simply falls to the ground.

All values divided by a slash indicate biped/animal forms. In human form, all katanga have human Size, Armor Class, and Movement rates, and they inflict damage by weapon type. Note that some katanga are more formidable in biped form than in animal, and vice versa. Strength bonuses never apply to these natural attacks, only to weapon attacks in human or biped form.

Total hit points do not vary between forms. In biped form, katanga also gains 120-foot infravision.

Habitat/Society: In general, the katanga live as the animals they truly are, their habits ranging as widely as their forms. Most katanga have little desire to live in large tribes, preferring wild lands. Instead of tribes, individual katanga sometimes appoint themselves protectors of small communities of humanoids or animals, ancient ruins, or sacred and taboo lands. Katanga have little use for material possession, never accumulating more equipment than they can carry, and



trading precious items for practical ones, like weapons, tools, or food.

The leopard katanga is an evil breed of shapechanger (never a player hero, always an NPC) that preys on other races of the jungle. Lone leopard katanga will frequently attack single travelers or small bands of people.

Ecology: A katanga's diet depends on its animal form.

Caiman

Caiman katanga live by their instincts and oppose the ways of humans, preferring their natural animal state to any contrivance of civilization. Solitary and territorial creatures, caiman come together only twice a year (spring and fall) to mate and lay eggs, before returning to their isolated homes. The caiman have an uneasy relationship with the river tam'hi, as wicked caiman sometimes devour tam'hi young. A few caiman katanga crave adventure and join Nubari river tribes, serving as hunters or warriors. In human form the skin of this katanga is thick and leathery, and the stub of the creature's tail can be seen on its lower back.

Monkey

Monkey katanga are a wild, chaotic group of creatures thriving on mischief and pranks. None of these acts are violent or terribly destructive, but serve the monkeys' need for entertainment. Monkey katanga seldom stay in one place for extended periods unless affected by harsh weather, fierce predators, or held captive by victims of their pranks. Groups of monkeys come together several times each season to relate stories or to breed, then soon wander back into the jungle. Monkey katanga's diet consists of roots, fruit, fish, and sometimes raw meat. In human form the monkey katanga has thick hair of varying colors, and unusually long arms. Since tam'hi are difficult to find and possess little humor, they are often the focus of this katanga's antics when the two cross paths. Monkey katanga are excellent climbers. Their percentage chance to climb is 80%.

Pangolin

The pangolin is a small tropical mammal whose body is covered in plate-like armor. The pangolin katanga can roll itself into an armored ball for protection, gaining an AC of 2, but limiting its own movement to an awkward rolling 3".

Only creatures with large jaws (great cats and garuda) have a chance to unroll them. Pangolin katanga are common to the savannahs and jungle, but rarely travel into mountain regions. The pangolin has a prehensile tail which it uses to hang from trees, while on the ground this katanga is incredibly fast. The pangolin katanga also have long claws used for digging burrows (burrow rate of 3"), and can climb trees at a base percentage chance of 80% at half their movement rate. Pangolin eat insects and larvae, though in human form will consume limited amounts of vegetables and meat. Pangolin katanga live on the edges of the jungle, sometimes venturing out into the savannah where they form burrows for families of 4-8 creatures. They forage on the ground, taking to the trees to rest or escape from predators. Pangolin katanga are rarely found in human or demi-human savannah or jungle tribes.

Snake

True to the stereotype, snake katanga are subtle and scheming—but not all are evil. In fact, few snakes are evil or good; most are neutral. The most prominent features of a snake katanga in its Nubari form are its sibilant voice, faintly scaly skin, and its long, thin, forked tongue. In animal form, snake katanga are constrictor snakes like the boa or anaconda. In their powerful coils, they squeeze their prey to death before swallowing them whole. Snakes are generally solitary creatures, seeking out others of their kind only to mate. On the few occasions that they join human tribes, they remain aloof and even haughty, though individuals can overcome this natural impulse to gain another's confidence; snake katanga are subtle and manipulative, though most are forewarned by the creatures' reputation for scheming. When in Nubari company, snakes often seek out the leader and attempt to maneuver themselves into an advisory position, from which they can wield power subtly. Snake katanga are carnivorous.

Tiger

Tiger katanga are solitary hunters, though a few individuals enjoy the company of a human tribe, where they often rise to positions of respect or leadership. Older, more experienced tiger katanga often appoint themselves guardians of the jungle. In human form, tiger katanga appear with faint orange or off-white striping on much of their bodies. In animal form, tiger katanga are always small tigers. They enjoy the protection of a common jungle tribe taboo against killing any tiger. The myth of a terrible animal called Lion does not worry the tiger; none has seen Lion, or if one ever did, it refused to acknowledge it as Lion. Legend has it that if Lion ever appears in the jungle, no more tigers will be born. Tiger katanga are carnivorous.



Table 6: Katanga Hero Ability Score Ranges

Ability	Caiman	Tiger	Pangolin	Monkey	Snake
Strength	6/18	6/18	3/17	3/18	3/18
Dexterity	3/18	6/18	6/18	12/19	6/18
Constitution	12/19	3/18	3/18	3/18	3/18
Intelligence	3/18	3/18	12/19	6/18	6/18
Wisdom	6/18	3/18	6/18	3/16	6/18
Charisma	3/17	6/18	3/18	6/18	3/18

CLIMATE/TERRAIN:	Tropical/Jungle
FREQUENCY:	Uncommon
ORGANIZATION:	Solitary
ACTIVITY CYCLE:	Day
DIET:	Omnivore
INTELLIGENCE:	Low to Genius
TREASURE:	Individual
ALIGNMENT:	Neutral

NO. APPEARING:	1-2
ARMOR CLASS:	8/6
MOVEMENT:	6/6, burrow 3
HIT DICE:	Varies
THACO:	Varies
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	1d4 (biped) or Nil
SPECIAL ATTACKS:	None
SPECIAL DEFENSES:	Quills (biped)
MAGIC RESISTANCE:	Nil
SIZE:	S
MORALE:	Average (8-10)
XP VALUE:	150/hit die

Katanga are a race of intelligent shape-changing animals. Their ability to shapeshift is natural and is not a form of lycanthropy. Katanga appear as normal animals to spellcasters who detect for illusions or use true seeing. Katanga can shapeshift between three different forms: animal, biped, and human. Each form has its own advantages and disadvantages.

The hedgehog is a small tropical mammal native to the jungle with sharp, harmless quills covering its entire body, save the face and underbelly. The three forms of this katanga include the natural hedgehog, a bipedal form resembling an upright hedgehog with usable hands, and a human form. In human form, a hedgehog katanga looks like a shu with a full head of dark, spiky hair, small dark eyes, and a pointed nose. The katanga's claws enable it to burrow through soft earth or sand at a 3" rate.

No matter what form the hedgehog katanga takes, it always casts a shadow in the shape of a hedgehog.

Hedgehog katanga receive the foraging and hiding (jungle) bonus nonweapon proficiencies due to their familiarity with the jungle, natural camouflage, and their small size.

Ability Score Ranges

Str	6/18
Dex	3/18
Con	6/18
Int	6/18
Wis	7/19
Cha	3/17

All values divided by a slash indicate biped/animal forms. In human form, all katanga have human Size, Armor Class, and Movement rates, and inflict damage by weapon type. Strength bonuses never apply to natural attacks.

Total hit points do not vary between forms. In biped form,

katanga also gain 120-foot infravision.

Combat: In biped form the hedgehog katanga's nails resemble claws which can inflict 1d4 points of damage. Anyone striking the bipedal hedgehog katanga from behind will sustain 1d4 points of damage from the mane of enlarged quills that covers its back. Hedgehog katanga can be warriors, priests, or thieves, as well as warrior/priests or warrior/thieves. Hedgehog katanga thieves receive a +15% chance to hide in shadows due to their small size and natural camouflage.

Habitat/Society: Hedgehog katanga generally travel singly, although rarely a mated pair is encountered. Close to nature, they do not adorn themselves much or carry unnecessary gear. Often hedgehog katanga maintain caches of food and equipment about the jungle and draw their needs from them rather than pack it around. The 'thorny ones' (as the shu call them) are on neutral to friendly terms with most races of Malatra, but feel uncomfortable around the loud, obnoxious korobokuru.

Normally level headed, hedgehog katanga get nervous around water as they tend to be poor swimmers. Heroes may ignore this fear for purposes of boat travel, but must make a successful saving throw vs. paralyzation to enter water willingly.

Ecology: Hedgehog katanga subsist on a diet of roots, fruit, nuts, small insects, and grubs. They produce little in the way of finished goods, but forage among the jungle for what they need. They trade medicinal plants, berries for dyes, and other materials for necessary objects.



CLIMATE/TERRAIN:	Tropical/Plains
FREQUENCY:	Uncommon
ORGANIZATION:	Solitary or Herd
ACTIVITY CYCLE:	Day
DIET:	Herbivorous
INTELLIGENCE:	Low to Genius
TREASURE:	Individual
ALIGNMENT:	Neutral Good

NO. APPEARING:	1 or 3 - 300
ARMOR CLASS:	10/7
MOVEMENT:	12/24
HIT DICE:	Variable
THACO:	Variable
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	1-2/1-4
SPECIAL ATTACKS:	Nil
SPECIAL DEFENSES:	Nil/Scatter (See below)
MAGIC RESISTANCE:	Nil
SIZE:	M (5-6' tall) /S (3' high at shoulder)
MORALE:	Unreliable (3)
XP VALUE:	150/Hit Die

Katanga are a race of intelligent shape-changing animals. Their ability to shapeshift is natural and is not a form of lycanthropy. Katanga appear as normal animals to spellcasters who detect for illusions or use true seeing. Katanga can shapeshift between three different forms: animal, biped, and human. Each form has its own advantages and disadvantages.

Like the small antelopes they resemble, impala katanga are flighty and skittish. They have a reputation among those who know them as irresponsible and unreliable. As the Wise Ones say, "The impala katanga is the servant of his whim."

In human form, large hooves in place of human feet betray an impala katanga's true form. Though they often possess a slighter build and shorter stature than most humans, nothing else truly sets them apart from humans.

The biped form of an impala katanga resembles a satyr. Standing upright on two slender antelope legs, an impala katanga in this form has human torso and arms. The head (and antlers, for males) resembles that of an impala. In this form, an impala katanga can wield weapons and attack with its horns, though not in the same round. It can also wear armor and employ other human skills. Impala katanga can speak with both people and antelopes while in this form.

In animal form, an impala katanga is identical to an antelope. It stands three feet high at the shoulder, and is lightly built and colored. Distinctive lyre-shaped horns adorn males; both sexes bear a black stripe on each haunch. No weapons or human skills, including speech, can be used in this form.

No matter what form the impala katanga takes, it always casts a shadow in the shape of an antelope.

Each day a katanga can shapechange a number of times equal to its level. For instance, a 1st level katanga can change from human to biped (or animal) once per day, measured by the rising of the sun. It must stay in that form until after the following dawn. Changing requires one complete round of con-

centration, during which the katanga can take no other action. Armor and equipment does not change, but simply falls to the ground.

Ability Score Ranges

Str 6/18
Dex 7/19
Con 3/17
Int 6/18
Wis 6/18
Cha 6/18

All values divided by a slash indicate biped/animal forms. In human form, all katanga have human Size, Armor Class, and Movement rates, and inflict damage by weapon type. Strength bonuses never apply to natural attacks.

Total hit points do not vary between forms. In biped form, katanga also gain 120-foot infravision.

Impala katanga excel at jumping. In antelope form, they can leap up to thirty feet and reach heights of nearly ten feet. All impala katanga receive the Jumping non-weapon proficiency at no cost, useable in both human and biped forms. In addition, any impala katanga taking the Running proficiency receives a +3 bonus to all checks against it, due to natural swiftness.

Impala katanga can be player characters.

Combat: Impala katanga, like most antelope, prefer flight to fight. Impalas and impala katanga, however, have a special advantage when in herds of over twenty: they scatter in a frenzy of leaps and bounds, inducing confusion. Any creature of semi-intelligence or less witnessing such a display must save vs. spells or be confused, as per the spell. Impala katanga usually take advantage of this situation to flee.

If they must, impala katanga can wield weapons in human or biped form; they can attack with horns in biped or animal form.

Habitat/Society: Male impala katanga often adopt a herd of common impalas to live with and protect. Females often create small herds of their own, supplemented by common impalas. Some males remain solitary and claim their own territory.

These creatures spend much of their time at the edges of groves and jungles within reach of water, evading the hottest rays of the sun. They often roam on the open savannas as well.

Impala katanga have befriended both the Wise Ones and the tribe of Chief Bagoomba; they despise the Simbara tribe, for those people hunt them and prize their unique horns. They have had little or no contact with other tribes of the plateau.

Ecology: Feeding on grasses and shrubs, impala katanga eat a herbivorous diet, even in human form (though they can eat "human" vegetables in human form).



KATANGA, OSTRICH

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CLIMATE/TERRAIN:	Tropical/Plains
FREQUENCY:	Uncommon
ORGANIZATION:	Solitary
ACTIVITY CYCLE:	Day
DIET:	Herbivore
INTELLIGENCE:	Low to Genius
TREASURE:	Individual
ALIGNMENT:	Neutral good

NO. APPEARING:	1-10
ARMOR CLASS:	9/7
MOVEMENT:	12/18
HIT DICE:	Varies
THACO:	Varies
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	1-8 (kick)
SPECIAL ATTACKS:	none
SPECIAL DEFENSES:	none
MAGIC RESISTANCE:	Nil
SIZE:	M
MORALE:	Unsteady (5-7)
XP VALUE:	150/hit die

Katanga are a race of intelligent shape-changing animals. Their ability to shapeshift is natural—not a form of lycanthropy. Katanga appear as normal animals to spellcasters who detect for illusions or use true seeing.

Katanga can shapeshift between three different forms: animal, biped, and human. Each form has its own advantages and disadvantages.

In human form, the ostrich katanga retain a slightly elongated neck, beaky nose, and bald head. In all other respects they have the same abilities as a normal human and may employ weapons, nonweapon proficiencies, and class-based skills.

In biped form, ostrich katanga have an ostrich body and legs with a human head and prehensile hands (pictured above). They may still use a limited form of their natural attacks. In this form they can converse both with people and animals of their same type.

In animal form, ostrich katanga are indistinguishable from normal ostriches. They can use full natural attacks and employ their animal movement. They cannot cast spells, use weapons, wear armor, or use nonweapon proficiencies which require a human form. They can communicate only with other katanga or animals of their type, though they understand any language they know.

Each day a katanga can shapechange a number of times equal to its level (including changing back) measured by the rising of the sun. For instance, a 1st level katanga can change from human to biped. It must then remain in that form until after the following dawn. Changing form requires one complete round of concentration, during which the katanga can take no other action. Armor and other equipment does not change, but simply falls to the ground.

Only physical shape and capacity change when a katanga changes form. Total hit points and intelligence do not vary between forms. Regardless of form, ostrich katanga always cast a shadow in the shape of an ostrich.



Combat: All values divided by a slash indicate biped/animal forms. In human form, katanga have human Size, Armor Class, and Movement rates, and inflict damage by weapon type. Strength bonuses do not apply to natural attacks, only to weapon attacks made in human or biped form.

In ostrich form, ostrich katanga can kick with their powerful legs for 1-8 points of damage. If a fight is going badly, they can also flee quickly.

In biped form, katanga gain 120-foot infravision.

Habitat/Society: Ostrich katanga generally live solitary lives, gathering in small flocks only to trade or mate; such gatherings take place at the beginning of spring and fall. They have little use for material possession, never accumulating more equipment than they can carry, trading precious items for practical ones like weapons, tools, or food.

They are generally on good terms with the Nubari and other savanna humanoids, with no . Ostrich katanga see themselves as the dominant birdlife on the savanna, and they protect their homelands fiercely. However, they feel uncomfortable in the jungle; the enclosed space makes them claustrophobic and hinders their running ability which they rely on heavily.

Ecology: A katanga's diet depends on its animal form. An ostrich katanga eats mostly plants, although they will also eat lizards and turtles if they can find them. In addition, they eat sand and gravel to aid digestion. Ostrich katanga can go for long periods without water as long as they eat plenty of leafy green plants.

Mating is polygamous, with a hen laying as many as 10 eggs approximately once a year. Males sit on the eggs at night, while both males and females take care of the eggs during the day.

Ostrich katanga can live up to 80 years, and their hide makes an excellent leather. Most ostrich katanga will attack anyone wearing ostrich hide on sight.



	Finhead	Bladebacks	Flyers	Hornheads
CLIMATE/TERRAIN:	Jungle	Jungle	Jungle/Mountain	Jungle
FREQUENCY:	Rare	Rare	Rare	Rare
ORGANIZATION:	Tribal	Tribal	Tribal	Tribal
ACTIVITY CYCLE:	Day	Day	Day	Day
DIET:	Omnivore	Herbivore	Carnivore	Herbivore
INTELLIGENCE:	Very to Exceptional	Average to Very	Average to Very	Very to Genius
TREASURE:	Individual	Individual	Individual	Individual
ALIGNMENT:	Any (Lawful Good)	Any	Any (Chaotic Good)	Any
NO. APPEARING:	1-4	1-6	1-4	1-2
ARMOR CLASS:	5	4	6	4
MOVEMENT:	12	12	FL 24(C),10	9
HIT DICE:	2/varies	2/varies	2/varies	4/varies
THACO:	varies	varies	varies	varies
NO. OF ATTACKS:	1 or 2	1 or 2	1 or 3	1 or 3
DAMAGE/ATTACK:	by weapon/ 1d3/1d3/1d2	by weapon/ 1d4/1d4/1d6	by weapon/ 1d2/1d2/1d2	by weapon/ 1d4/2d4/2d6
SPECIAL ATTACKS:	See Below	See Below	See Below	See Below
SPECIAL DEFENSES:	See Below	See Below	See Below	See Below
MAGIC RESISTANCE:	Nil	Nil	Nil	Nil
SIZE:	M(5' tall)	L(7' tall)	S (3' tall)	L (10' tall)
MORALE:	Steady (12)	Steady (12)	Average (10)	Elite (14)
XP VALUE:	35	35	65	120

Lacerials are intelligent, bipedal lizards descended from creatures similar to dinosaurs. Lacerials are not native to Malatra, but claim to come from some other realm or world. Most Malatran residents don't understand the concept of other worlds, and it is widely known that the lacerials fled some catastrophe in the Valley Of Spirits. They are now settled as one tribe along the River Of Laughing Idols, 100 miles east of the tribe of Rudra.

The lacerials are a solitary people. While not hostile to outsiders, they avoid prolonged contact with non-lacerials. They seem to be suffering spiritually from what they call an "abduction" from their home and "abandonment" by their "gods." Many native Malatrans are quite willing to avoid them, particularly the Rudrans. The Rudrans were viciously attacked by a small group of misguided lacerials just before they moved to Malatra. The rudrans have an insulting nick-name for their unwanted neighbors: Garuda-People.

Four types of lacerials currently live in Malatra: Finheads, Bladebacks, Flyers, and Hornheads. These are Malatran names; the native language of the Lacerials is a combination of smells and ultra-sonic whistles. All four races have brightly-colored scales, sharp claws, and tails, but their bodies vary considerably. A finhead is nearly human in shape, though slightly smaller. A bladeback is taller and stockier with a series of large, sharp scales which extend from the top of its head, down its spine, to the tip of its tale. A flyer has a delicate frame with small legs, a short tail, and a flap of scale-covered flesh beneath each arm which serve as wings. A hornhead is a giant beast with a tail as long as its own body, sharp horns protruding from its head, and a great bony plate protecting its neck. All four races have scales of some shade of green. Their back scales vary in color and pattern with each individual, with colors

ranging through green, yellow, orange, and brown.

Tattoos are a common adornment among lacerials, especially mages. Approximately half of the lacerials that came from the Valley of Spirits wear tattoos of a white heart and the other half wear one of a black flame. The disaster that brought them to Malatra was centered on a conflict between these two groups. The nature of this conflict is known to only a few Malatrans, as the lacerials do not speak of it openly. It is a source of great shame, for it was one of the few times in history that lacerials killed each other. Though the fighting is over, each side continues to wear the tattoos in silent acknowledgment of their past shame.

All lacerials have infravision. They can detect heat with their eyes, but cannot see a cold object in the dark. Although not cold-blooded, lacerials have difficulty keeping their body temperature warm in cold conditions.

For daily activities lacerials generally do not wear more than loinclothes and simple, loose cloaks. Lacerials do not wear armor. They do, however, wear ornate robes or hides for ceremonial occasions. Decorating the robes or hides is a deeply personal and private matter, as the colors and patterns chosen always hold some kind of significance to the owner, frequently showing some important connection to the tribe or family (their homes may be similarly decorated). Once the robe or hide is complete, however, it is a source of great pride and will be eagerly worn at any important social occasion. On those rare occasions when a lacerial has been expelled from his community, his robes are ceremoniously stripped from his body and torn apart.

Lacerials do not speak common. Indeed, to most nubari, they do not seem to speak at all since their voices are pitched too high to hear without magic. The emotions accompanying

their words are emitted as scents that nubari can often detect. Lacerials can hear nubari speech, but so far none have learned the language. Apparently they have had prior contact with other races as yet unknown to Malatra, for the lacerials have developed a sign language with which to communicate with other species. The lacerial form of writing is to carve lines on sticks, which is used as spell fetishes or to record important documents.

Combat: Lacerials fight with a variety of weapons, and are mainly determined by character class. For example, spellcasters use magic, fighters use blades and missile weapons, and clerics favor blunt weapons and magic. Lacerial-crafted weapons generally have shorter grips and favor barb-like edges. Nubari who try to use a lacerial weapon without being trained in its use suffer a -1 to hit. Lacerials likewise suffer a -1 when trying to use a nubari weapon that they are unfamiliar with.

Some lacerials have knowledge of weaponry different than Malatrans. Already they have introduced bladeback flails, one of their most used weapons. Lacerials often speak of creating other new weapons out of foreign materials, but so far have not done so.

If unarmed, lacerials resort to ancient modes of attack. Finheads claw with both hands (1d3) or use their tail as a whip (1d2). Bladebacks use both claws (1d4) or swing at their attacker with their razored tail (1d6). Flyers claw and bite (1d2/1d2/1d2). Hornheads either claw (1d4), swing their tail (2d4), or gore with their horns (2d6).

Lacerials' Armor Class is as listed for each race and is a result of their own thick hide. Lacerials do not wear armor, but occasionally use shields. Because of the nature of their senses, lacerials gain a +2 save bonus against sound-based attacks such as charm or shout. They are more susceptible to gas-based attacks, and have a -2 penalty on all such saving throws.

Finheads, Bladebacks, and Hornheads can be any character class except rogues. Flyers cannot be PCs. No lacerial can be a true paladin, though some still claim to be. Lacerials cannot be multi-classed.

Habitat and Society: The adult lacerials of Malatra number 60 and consider themselves one tribe. Leading this tribe is the young hornhead, Trueblood. Trueblood is a 7th level wizard.

Although it remains to be seen if Trueblood is up to the task of leadership, he was Whiteheart's only apprentice. (Whiteheart was the former lacerial leader who died in a battle with Blackflame just before the tribe came to Malatra.) Aiding Trueblood is the 5th level bladeback shaman Starr, the 9th level Flyer rogue Quickwing, and the 8th level finhead fighter Strongarm. Most of the lacerials are not adventurers, but circumstance has forced many to learn skills associated with character classes.

Lacerials communicate with other tribes in one of two ways. First, through sign language that the lacerials developed and taught to a select few in other tribes. Second, through a magi-

cal shell-like device that attaches to the ear. This device translates any form of language into a form understandable by the wearer. It is believed that only Whiteheart was able to make these devices. Only two are known to exist, and they are kept in the lacerial tribe.

Lacerials are generally polite and tolerant of other species and points of view, but they recognize evil and do not hesitate to stamp it out. They can be very friendly and tremendously loyal to those who have proven themselves to be friends. Lacerials generally maintain the highest code of ethics, but are very resolute about their wish to be left alone. While they

will engage in trade, aid their neighbors, and assist travelers, few outsiders are offered lodging for the night or allowed to witness their ceremonies. Lacerials usually adventure only to gather information and maintain ties with other tribes.

The lacerials suffer spiritually from their current situation. They were kidnapped from their home and forced to work as slaves, dumped into the Valley of Spirits, succumbed to intertribal bloodshed, and forced to flee to Malatra. Their greatest leaders, Whiteheart and Blackflame, killed each other in battle. The lacerial gods, another concept foreign to Malatra, seem to have abandoned them. The result of all this is that lacerials have become culturally introverted and lacking in hope. Their priests no longer pray to their old gods, but have become shamans instead and follow the nature spirits. Paladins have lost their powers and act as fighters, though a few still hold to the old paladin code of honor. It remains to be seen if lacerials will begin to pick up the habits and beliefs of their Malatran neighbors, rediscover their gods, create totally new beliefs, or just slowly die out.



Ecology: Lacerials mate for life and can produce 1 to 4 eggs a year. Both male and female share the duties of raising the young equally. A lacerial appears full-grown at 5 years, but mental maturity takes about 16 years. Under favorable conditions, lacerials can live to be 200. It is rumored that with the lacerial emotional state in its current malaise, reproduction among lacerial adults has slowed considerably.

Finheads are generally alert, bright, active, curious, and emotional. They have good manual ability and are as dextrous and flexible as any nubari. Exceptional finheads are usually fighter types. They tend to believe in ultimate concepts of good and evil and see things in absolute terms of black and white. In players terms, they are the most heroic, willing to take incredible risks for the common good. While finheads can be great thinkers, they are more likely to be impulsive in their actions.

Bladebacks are social creatures. They enjoy the company of friends and fellow lacerials and always find time to socialize. Being straight-forward and honest, non-lacerials sometimes think they are naive. In fact, bladebacks understand other races better than any other lacerials, and understand the most deceitful of creatures. Bladebacks have phenomenal memories, often able to recall the most trivial of details. As a result, they are slow to forgive an insult. Luckily, they are slow to anger as well. Bladebacks often act as mediators, judges, and living record keepers.

Flyers are nervous, hyperactive lacerials, both irritable and irritating. They are noisy and talkative, listening to everyone and telling almost everything they know. Gossip seems to be a source of great pleasure to them, although only the most indiscreet of flyers will tell non-lacerials the shameful secrets of the lacerial tribe. They have the benefit of flight, so often flee instead of fight. They are not cowards, however, and will gladly tell the stories—over and over again—of heroic flyers who saved their larger brethren. Flyers are often messengers, and help maintain contact with the other tribes of Malatra. As such, they are the least happy about their tribe's insular attitude toward the rest of the Living Jungle.

Hornheads are large and powerful, and tend toward careful, rational planning and thought. They are slow of speech but not slow of mind. They can take a long time to come to an important decision because they tend to methodically consider all sides of an argument. Hornheads tend to be wizards.

Lacerial Proficiencies

Sign Language	1 slot	Dex -1
Rune Carving	1 slot	Int

Class Restrictions Maximum Level

Class	(bb/fh/hh)
Fighter	9/10/ 9
Ranger	--/10/--
Mage	7/ 5 /10
Cleric	10/ 7/ 7
Thief	--/--/--

Lacerials have no multi-class options.

Ability Score Range

	Minimum	Maximum
Ability	(bb/fh/hh)	(bb/fh/hh)
Strength	10/ 7/12	18/18/18
Dexterity	3/ 5/ 2	14/18/12
Constitution	5/ 3/ 8	18/18/18
Intelligence	3/ 3/ 7	18/18/19
Wisdom	7/ 3/ 3	18/18/18
Charisma	5/ 3/ 3	18/18/18

Living Jungle Appeal

We want to know who the heroes of the jungle are. If your character has reached the status of a true hero, you have a story to tell. Heroes who have reached 7th level are invited to share their stories. They may be published in POLYHEDRON, as the basis for an adventure, or you may find your character used as an NPC to send a group of low-level adventurers on a mission, for a change. Players with characters of this stature are invited to e-mail their vital statistics (at least name, race, class, level and tribe), to Tom Prusa (Prusatom@aol.com), or Stephen Jay (SJAYKAHN@aol.com). We'd like to know.



	Height In Inches		Weight In Pounds		Starting Age	
	Base	Modifier	Base	Modifier	Base	Modifier
Finheads	48	1d10	90	3d10	15	1d4
Bladebacks	72	4d6	200	6d10	16	1d4
Flyers	36	1d4	60	2d4	15	1d2
Hornheads	108	4d6	360	6d10	16	1d6
	Middle Age	Old Age	Venerable	Maximum Age		
Finheads	45	60	90	120		
Bladebacks	50	75	100	140		
Flyers	30	45	60	80		
Hornheads	90	140	160	200		

LIZARDMAN, MALATRAN

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	Lizard Man	Lizard King
CLIMATE/TERRAIN:	Tropical/Swamp, forest	Tropical/Swamp, forest
FREQUENCY:	Rare	Very rare
ORGANIZATION:	Tribal	Tribal
ACTIVITY CYCLE:	Any	Any
DIET:	Special	Special
INTELLIGENCE:	Low (5-7) to Average (8-10)	Average (8-10)
TREASURE:	D	E
ALIGNMENT:	Neutral	Chaotic neutral

NO. APPEARING:	8-15 (1d8+7)	1
ARMOR CLASS:	5	3
MOVEMENT:	6, Sw 12	9, Sw 15
HIT DICE:	2+1	8
THACO:	19	13
NO. OF ATTACKS:	3 or 1	1
DAMAGE/ATTACK:	1-2/1-2/1-6 or by weapon	5-20 (3d6+2)
SPECIAL ATTACKS:	Nil	Nil
SPECIAL DEFENSES:	Nil	Nil
MAGIC RESISTANCE:	Nil	Nil
SIZE:	M (7' tall)	L (8' tall)
MORALE:	14	16
XP VALUE:	65	975



Lizard men are semi-aquatic, reptilian humanoids that live through scavenging, raiding, fishing, and gathering.

Adult lizard men stand 6 to 7 feet tall, weighing 200 to 250 pounds. Skin tones range from dark green to gray to brown, and their scales give them a flecked appearance. Their tails average 3 to 4 feet long and are not prehensile. Males are nearly impossible to distinguish from females without close inspection. Lizard man garb is limited to strings of bones and other ornamentation, and occasionally loincloths among the more advanced lizard men. Lizard men speak their own language; lizard man heroes must use proficiency slots to learn the common tongue of the Nubari or other lanugaues.

Combat: In combat, normal lizard men fight as unorganized individuals. If they have equality or an advantage over their opponents, they tend toward frontal assaults and massed rushes. When outnumbered, overmatched, or on their home ground, however, they become wily and ferocious opponents. Snares, ambushes, and spoiling raids are favored tactics then. While individually savage in melee, these lizard men can be distracted by food or simple treasures. They occasionally take prisoners as slaves or to sacrifice in obscure tribal rites.

Advanced lizard men, those evolved to a higher state, hurl barbed darts (30 yard range, 1-4 points damage) or javelins (1-6 points damage) before closing with the enemy. These lizard men use clubs (treat as morning stars, 2-8 points damage), and the leaders may use captured swords or other weaponry.

For every 10 lizard men encountered, there will be one patrol leader with maximum hit points (17 hp) and a 50% chance for a shaman with 3 Hit Dice and the abilities of a 3rd-level priest. If one or more tribes are encountered, each tribe will also have a war leader of 6 Hit Dice, two subleaders with 4 Hit Dice, and a shaman of either 4 or 5 Hit Dice (50% chance of each). Any group of two or more tribes has a 50% chance for an additional shaman of 7 Hit Dice. Furthermore, each such group has a cumulative 10% chance per tribe to be led by a

lizard king. A lizard king is a lizard man of above average height and intelligence, leading one or more loosely organized tribes of lizard men. If a lizard king is present, a shaman of 7 Hit Dice will always be present, and all patrol leaders from each tribe (i.e., 10% of the male warriors) will be combined into a single fanatical bodyguard for the lizard king.

Habitat/Society: Lizard men are typically found in swamps, marshes, and similar places, sometimes dwelling totally underwater in air-filled caves. In Malatra, tribes can also be found in the jungle near swampy regions; these tend to be the more advanced lizard men. A tribe rarely numbers more than 150 individuals, including females and hatchlings. It is not uncommon for several tribes in an area to forge an informal alliance against outsiders, including other lizard man tribes.

About one tribe in 10 has evolved to a higher state. All lizard man heroes are among these advanced lizard men. They dwell in huts and have more advanced aspects to their culture; in many ways they imitate the Nubari tribes around them.

Lizard men are omnivorous, but prefer flesh to other foods.

Ecology: Lizard men have few natural enemies. They prey on human, demihuman, or humanoid settlements if these are nearby. Lizard man eggs are bitter and inedible, as is their flesh, but their skin is sometimes worked as scale armor (Armor Class 6). If a lizard man sees a human or humanoid wearing armor made of lizard man hide, he becomes enraged and seeks to slay the wearer at the first good opportunity.

As amphibians, lizard men cannot breathe underwater; they can however, hold their breath for a number of rounds equal to 2/3 of their Constitution score before making a check for drowning. Lizard men can suffer from dehydration when adventuring outside of very moist/swampy areas. They must wet themselves twice a day or lose two Constitution points per missed bath. Lost Constitution points are regained at the rate of two points per bath. A waterskin provides enough water for a single wetting.



CLIMATE/TERRAIN:	Any (prefer plains)
FREQUENCY:	Very Rare
ORGANIZATION:	Tribal
ACTIVITY CYCLE:	Day
DIET:	Omnivore
INTELLIGENCE:	Highly (13-14)
TREASURE:	D
ALIGNMENT:	N

NO. APPEARING:	2-12
ARMOR CLASS:	6 (brass chain mail)
MOVEMENT:	9 (12)
HIT DICE:	3
THACO:	18
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	by weapon type
SPECIAL ATTACKS:	Nil
SPECIAL DEFENSES:	Nil
MAGIC RESISTANCE:	Nil
SIZE:	M (5-8' tall)
MORALE:	Elite (15)
XP VALUE:	150

The oscray are a race of demi-humans originally descended from orcs. They somewhat resemble orcs, but are larger and have grayer skin than true orcs. They have the characteristic piglike snout of the orcs, but stand proud and erect, as opposed to the stooped posture of their orcish cousins. Oscray have large canine teeth which they sharpen to a fine point.

The oscray came from across the skies, fleeing a far off war with a horrid race called The Elves. They came in ships that flew in the sky, although those ships no longer have that power. The oscray have found a home here on the plains of Malatra.

The oscray speak a variant of the orcish tongue, unknown on the plains of Malatra. They can learn any Malatran language.

Combat: Oscray are highly disciplined fighters, using strategic and tactical cunning. They are as yet unfamiliar with the jungle, but that will be remedied as soon as they accustom themselves to their new surroundings.

Oscray use a variety of weapons in combat: spears, daggers, short bows, hand axes, long spears and long knives. In an emergency, an oscray can bite with its teeth for 1-3 points of damage.

Oscray make a point of insulting foes in combat; it is considered a fine talent to possess. Oscray combat abilities are not affected by daylight.

Habitat/Society: Oscray have but one village, located on the Ravanna Savanah, well to the north of the Wise Ones territory. They exist by hunting and some agriculture. Their chieftain is Bentfang, who led them here.

Ecology: The oscray have banded together in this new world. An oscray will look first to protecting his tribe, especially the young. An oscray can live to be 80 years old.



Player Character Oscray:

Player Characters who are oscray may be fighters, thieves, mages (maximum of 9th level), priests (maximum of 5th level), or multi-classed fighter/thieves or fighter/priests.

Ability	Minimum	Maximum
Strength	6	19
Dexterity	3	18
Constitution	5	18
Intelligence	3	18
Wisdom	3	18
Charisma	3	16

Any oscray character may chose to begin with either brass chain mail (AC 6), a brass dagger, or 20 brass-tipped arrows. These count against their starting items.

PLANTMAN (MALATRAN MOLD MAN)

by Welling Clark

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CLIMATE/TERRAIN:	Tropical/Swamps, moist jungle
FREQUENCY:	Very rare
ORGANIZATION:	Tribe
ACTIVITY CYCLE:	Any
DIET:	Carnivore
INTELLIGENCE:	Average (8-10)
TREASURE:	O, P
ALIGNMENT:	Neutral

NO. APPEARING:	6-24 or 30-300
ARMOR CLASS:	4
MOVEMENT:	12
HIT DICE:	1 to 12
THACO:	By HD
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	1-4 + 1/level or by weapon
SPECIAL ATTACKS:	See below
SPECIAL DEFENSES:	See below
MAGIC RESISTANCE:	Nil
SIZE:	Medium/Large (4' - 9')
MORALE:	Average (8-10)
XP VALUE:	Variable

Malatran plantmen are medium to large sized, bipedal fungus creatures. They have sharp, thorn-like claws, and leaf-like tendrils form a fringe on their shoulders, abdomens, and limbs. A topknot of these tendrils sits at the apex of the plantman's head.

Malatran plantmen have brown skin and green tendrils. They are 4 feet tall, plus 1/2-foot per Hit Die. Although they do not have a spoken language, they communicate by sign language and vocalized cries, and can learn to understand Nubari and other languages (by lip reading) at the cost of a proficiency slot. Other hero characters can learn to understand (but not speak) the "Plantman language" at the cost of a proficiency slot.

Combat: Parties of plantmen hunt near their lairs. In the forest, plantmen blend in to their surroundings giving them the same ability to move silently and hide in shadows as rangers of their level. Plantmen will attack any form of animal life for food. Malatran plantmen will use their natural camouflage capabilities to ambush opponents.

Half of the plantmen in a group have 1 or 2 HD, while 25% have 3 or 4 HD. The rest are 5 or 6 HD (equal chances). For every 50 plantmen, there is a subchief with 7 or 8 HD and 1d4+1 bodyguards of 5 HD each. Each tribe of plantmen is led by a chief with 10 HD and 2d4 bodyguards with 6 HD each. Half of the plantmen encountered carry spears, while the others use clubs or go without weapons (equal chances).

Chiefs can also attack with spores; victims must make a saving throw vs. poison or be paralyzed, dying in 5d4 minutes unless treated by a cure disease spell. Victims who die in this manner are reborn 1d4+20 hours later as plantmen with 6 HD. These individuals become the chief's bodyguards.

Plantmen larger than 7' tall suffer damage as large creatures but also gain the benefit of wielding two-handed weapons with one hand. They are immune to charm and electrical attacks, except for charm plants, and take half damage from water-based attacks. Fire-based attacks cause double damage and require plantmen to make a saving throw vs. paralysis or flee for 1d6 rounds before another save can be attempted.



Player character plantmen can be fighters, rangers, wizards, priests, fighter/priests, or fighter/wizards. All plantmen heroes can move silently and hide in shadows as rangers when in forest terrain. Preserving the forest and natural habitat of plantmen is the primary reason that some plantmen adventure and become Malatran heroes. Spell-casting plantmen are unable to use fire- or cold-based spells. Further, their healing spells are ineffective on animal-based life forms.

Habitat/Society: Plantmen form primitive, settled tribes. Their lairs are usually found in the underbrush of warm forests and jungles, though some tribes have lairs in underground places as well. Tribes are very territorial.

Plantmen co-exist well with plant and fungus life. They often use shriekers to guard their lairs, and plantmen native to the lair can pass by those shriekers unnoticed. Russet plant is usually found in the vicinity of a plantman lair as well.

New Malatran plantmen are created by russet mold, by their leaders' spore attacks, or by budding from their leaders. Leaders are 10+ HD (and therefore non-adventuring) plantmen and can only bud if food is plentiful. Plantmen heroes are too young to bud new plantmen.

Plantmen have been known to associate with myconids, which view them as rustic cousins.

Ecology: Plantmen live by scavenging and hunting. They will eat meat in any condition, from fresh to carrion. In times of great need, they have been known to eat other plantmen, though they seldom attack members of their own or an allied tribe.

Plantmen can suffer from dehydration when adventuring outside of very moist, swampy areas. They must wet themselves twice a day or lose two Constitution points per missed bath. Lost Constitution points are regained at the rate of two points per bath. A waterskin provides enough water for a single wetting.



CLIMATE/TERRAIN:	Tropical Jungle
FREQUENCY:	Rare
ORGANIZATION:	Clans
ACTIVITY CYCLE:	Day
DIET:	Omnivorous
INTELLIGENCE:	Very
TREASURE:	Individual
ALIGNMENT:	Lawful Good

NO. APPEARING:	5-15
ARMOR CLASS:	8/Varies
MOVEMENT:	9, 15 in trees
HIT DICE:	2+1/Varies
THACO:	20 base
NO. OF ATTACKS:	1 or 2
DAMAGE/ATTACK:	By Weapon or Fist
SPECIAL ATTACKS:	See Below
SPECIAL DEFENSES:	See Below
MAGIC RESISTANCE:	Nil
SIZE:	M (5'-6' tall)
MORALE:	Elite (13)
XP VALUE:	175 per hit die



Saru are gorilla-like apes native to the Malatran Plateau. Saru have heavy upper-body strength, short legs, feet with limited grasping ability, and black or copper-red fur covering their body except on their faces, palms, and soles of their feet. Most saru are five to six feet tall (with females being slightly smaller) and have arm spans up to nine feet wide.

The language of the saru consists of hand gestures, facial expressions, grunts, hoots and screams. Saru PCs must spend two proficiency slots to learn any spoken language.

Since their first contact with human and shu tribes only a century ago, saru have begun to wear loincloths, crude belts (to hold weapons), and primitive jewelry.

Combat: Only recently have the saru begun to use weapons in combat, mimicking human and shu tribes they've come in contact with. Weapons that saru create or find themselves are limited to clubs and pointed sticks (treat as spears); however, other weapons are often trades from friendly tribes they've come to know. Saru can also strike with two fists per round in a violent pummeling motion. Each successful attack inflicts 1d2 plus Strength bonus, and gains a +/- 2 on the punching and wrestling chart (Dungeon Master® Guide page 59).

Saru fear magic and will flee displays of visual enchantments (PC saru may save vs. paralyzation to resist this fear, fleeing for 1d6 rounds if failing). Player character saru can be warriors, thieves, or warrior/thieves. Rare PC saru can be priests (only through special auctions and contests).

Habitat/Society: Saru are an extremely family-oriented. Clans of saru are typically all related by blood or mates (marriage is a concept unfamiliar to saru culture), though clans may take in stray or orphaned saru. Clans generally consist of 3-4 adult males (ages 16+), 4-6 adult females, and 1d4 children. Females of a clan traditionally handle the care of the young, while the males hunt and protect the clan. It is not uncommon

for young saru male to venture off into the world in search of excitement and adventure. Several clans of saru have been known to gather together for protection during times of conflict or severe weather, while some groups of four or more clans have been known to stay together permanently.

Saru are neutral or friendly to most races of the Living Jungle including korobokuru, who hate the saru for some unknown reason. Saru also hate leopard katanga, who often feed on their young. Every living animal, however, is considered a "person" by the Saru. They try to speak with other animals, delighted when they are answered by those that understand them (apes, monkeys, and many human and demihumans). Even though they don't answer, hippos, lions, sloths, and other creatures are still approached—and sometimes immediately fled—by saru interested in conversation. In any event, saru can approach a normal animal with the effects of a friends spell once per day.

Saru priests are extremely rare, and only a handful exist at any one time—and only females can become priests. The saru venerate a greater being called Chee'ah, a demigod who walks the plateau of the Living Jungle. Saru females who have the "calling" leave their clan to seek out Chee'ah, and those who find their god return to the clan with great priestly powers.

All saru can climb trees. Other surfaces, like rock formations, are also climbable, but with penalties—a base chance of 80%. Saru have no permanent settlements and move from one part of the jungle to the next. Saru cannot swim nor can they learn.

Ecology: Saru eat almost any sort of vegetables, nuts, roots, insects, and small game animals. They consider eating any sort of flesh to be tantamount to cannibalism, making them rather poor dinner guests for most tribes.

CLIMATE/TERRAIN:	Tropical—Jungle/Savanna
FREQUENCY:	Common
ORGANIZATION:	Tribal
ACTIVITY CYCLE:	Any
DIET:	Carnivorous
INTELLIGENCE:	Average to Very
TREASURE:	Individual
ALIGNMENT:	Neutral (Good)

NO. APPEARING:	3-30
ARMOR CLASS:	10/Varies
MOVEMENT:	6
HIT DICE:	1+1/Varies
THACO:	20 base
NO. OF ATTACKS:	1/by class
DAMAGE/ATTACK:	By Weapon
SPECIAL ATTACKS:	See Below
SPECIAL DEFENSES:	See Below
MAGIC RESISTANCE:	See Below
SIZE:	S (3'-4' tall)
MORALE:	Elite (13)
XP VALUE:	75 per hit die

The shu are similar to the halflings found in other parts of the Forgotten Realms. However, they differ in their universally slender builds and complete lack of body hair. Shu compensate for the lack of hair by covering their bodies extensively with war paint, gaudy jewelry, and body piercing (ears, nose, and lips). Shu gather together in small tribes consisting of three to four families, and their numbers tend to be smaller than humans and korobokuru.

Combat: Shu are extremely skilled in the use of the blowgun and short bow, gaining a +3 to hit with these weapons. Shu weapons are often tipped with a fast-acting sleep poison. This sleep poison is a rare and guarded secret, dispensed only by witch doctors of the shu. Player characters never begin with access to this poison.

Shu are highly resistant to magic and poisons and save at four levels above their actual level. In addition, shu are exceedingly clever and quiet when moving through terrain. In their natural terrain, shu are considered invisible when purposely hiding, and impose a -5 penalty to opponents' surprise rolls. Shu can be warriors, thieves, priests, or warrior/thieves.

Habitat/Society: Families of shu gather together in small tribes to increase their numbers to help repel predators and invaders. Chiefs, or shunin, are chosen by members of the tribe to help survive difficult times—such as war or famine. Only tribes with five or more families typically include a witch doctor (priest).

The shu have developed a warrior-based culture after centuries of being preyed upon by animals of the jungle and other humanoids who encroach on their territory. Shu hate to be alone in the jungle—or anywhere for that matter. Nothing terrifies a shu more than being utterly alone. No shu will travel alone willingly. Hero shu may purposefully leave the safety of a group only with a successful save vs. paralyzation.



Additional saves must be made each turn the shu remains alone; failure indicates that the shu flees back to his nearest companions.

The shu, as a whole, tend to isolate themselves from the other tribes of Malatra. Many younger shu see the need for their race to trade and interact with others of the jungle, but this view is not widely accepted by shu elders. Shu tribes are commonly found in the fringes of the jungle, where they may easily camouflage their homes.

Shu are zealous foes of black leopard katanga, who often prey on lone shu travelers. The shu are impartial to all other races, and they will not attack others unless they are assailed first. Shu see themselves as only part of a more important entity—the tribe, traveling company, or family. They always consider the group as a whole before themselves as individuals.

Though separated by individual tribes, the shu nation as a whole is linked through different representatives. According to their oral history, no shu has taken the life of another shu. Despite any differences, shu will walk away from confrontations with others of their race before resorting to violence. This pact has not been broken throughout the culture of the shu, perhaps because legend states that if a shu ever kills another shu, a terrible apocalypse will occur, and that at the least, the offender will be instantly struck dead.

Ecology: Over the years the shu have become exceptional hunters, and their diet consists of mostly meat and poultry. The birth of a shu child is a time for celebration, since only a handful of children are born each year. Elder shu are revered in the tribe for their knowledge and wisdom. The death of a shu elder over the age of 70 summers is a somber event, attracting shu mourners from across the jungle for an elaborate death ritual.

CLIMATE/TERRAIN:	Tropical—Jungle/River
FREQUENCY:	Uncommon
ORGANIZATION:	Clans
ACTIVITY CYCLE:	Any
DIET:	Omnivorous
INTELLIGENCE:	Very to Exceptional
TREASURE:	Individual
ALIGNMENT:	Any Good

NO. APPEARING:	1-10
ARMOR CLASS:	10/Varies
MOVEMENT:	12, Sw 12 for River Tam'hi
HIT DICE:	1/Varies
THACO:	20 base
NO. OF ATTACKS:	1/by class
DAMAGE/ATTACK:	By Weapon
SPECIAL ATTACKS:	See Below
SPECIAL DEFENSES:	See Below
MAGIC RESISTANCE:	See Below
SIZE:	M (5'-6' tall)
MORALE:	Elite (13)
XP VALUE:	175 per hit die

According to legend, tam'hi are the descendants of humans and various nature spirits. All have strong ties to both the natural world and the tribes of the jungle. There are two types of tam'hi—jungle and river. Both hold excellent relations with each other, and there has been no war between the two during the lifetime of the oldest living tam'hi.

Tam'hi have thin, supple bodies with pale (river) or bronze (jungle) skin, both with a tint of gold. Jungle tam'hi are sometimes mistaken for black leopard katanga, and the two have a great hatred for one another. Their narrow eyes are almond (river) or black (jungle) with extremely thin eyebrows. All tam'hi hair is either light brown, black, or blond, and neither males nor females can grow facial hair. Tam'hi with blond hair are considered rare and sacred.

All tam'hi prefer simple dress and carry only what they need to survive away from their clan. Tam'hi are an off-shoot of the spirit folk of Kara Tur. All tam'hi have 120 foot infravision.

Combat: Tam'hi can be priests, thieves, or warriors, and a few can be wizards. The majority are warriors, and those who wish to learn magic must travel to another tribe to find a teacher. Tam'hi may be multi-classed warrior/wizards, warrior/thieves, warrior/priests, or wizard/thieves.

The tam'hi are highly attuned to nature and their surroundings, and they draw on special powers from their spiritual ancestry. Once a day, jungle Tam'hi can speak with plants or animals (as the priest spell). They travel through the jungle without leaving a trail, as the spell pass without trace, and a -20% penalty is applied to attempts to follow a group lead by a jungle tam'hi. While in their environment, jungle tam'hi have a 75% chance to hide in shadows. They gain +1 to saving throws vs. wood- or earth-based attacks, but suffer -1 to save vs. fire-based attacks.

River tam'hi automatically receive the swimming



proficiency, and they can breath underwater. Once per day, river tam'hi can immerse themselves in any fresh water river or stream (not a pool or lake) and receive the benefits of a cure serious wounds spell. They gain +1 to saving throws vs. the element of water, but suffer a -1 on all saves vs. fire-based attacks.

Both sorts of tam'hi are terrified of fire. Normally, tam'hi will flee if presented with fire. A player character tam'hi may make a saving throw vs. paralyzation each round to overcome this fear. The first failed saving throw indicates that the tam'hi must flee the fire for 1d6 rounds before attempting another save.

Habitat/Society: Because of their human history, tam'hi have a strong sense of family. Clans of tam'hi are all members of the same family, while clans are a collection of families related by several marriages between them. Seldom will tam'hi belong to non-tam'hi tribes, for this would put distance between them and their natural lifeforce. Tam'hi are fierce defenders of their home and often form alliances with human, who find them mystical and attractive, to defend the source of their lifeforce.

Ecology: Tam'hi tend to be vegetarians. They have no taste for fermented berries or other strong drink, which make them severely ill.





TALES OF MYTH AND LEGEND FOR THE LIVING JUNGLE CAMPAIGN

Bengoukee stepped into the firelight and looked at the children gathered there, his gaze settling briefly on a few of them. "Hmmp," he snorted. "It is time that you began to learn more of the world beyond your village," he began. "There are many mysteries, many taboos, and many beliefs that you must know when dealing with the peoples of other tribes and races. Tonight, we will begin with two tales: one of the saru and one of the shu. Listen well, young ones, and learn."

THE WORLD RESTS ON THE BACK OF A TOAD

The saru believe that the world rests on the back of a giant toad, which they call Pakweesa, "the Ancient One." According to them, Pakweesa has been sitting for eons, trying to catch the sun, and sometimes after a rain-shower, its many-colored tongue may be seen, reaching out across the sky.

Some also maintain that the moon is in reality one of Pakweesa's eyes, opening and closing at regular intervals. Wise men say that Pakweesa is wont to stir from time to time, causing the ground to lurch and shake. His other eye is always turned toward the sun, which he watches hungrily. If he ever succeeds in swallowing it, this would mean eternal darkness and, by and by, the end of our world. So the saru offer him gifts to appease his hunger.

Pakweesa's existence is also the reason why no saru would ever harm a toad - they fear the Ancient One's wrath.

WHY THE SHU MUST NOT KILL EACH OTHER

One day when the world was young, three shu brothers were hunting in the jungle.

After some time they chanced upon a little clearing where they found a strange shu, peacefully asleep in the shadow of a tree. Their glance fell upon the jewel-encrusted short bow that was slung over the other shu's shoulder and envy filled their minds. The three brothers looked at each other and nodded; they understood each other without words. They would simply kill the stranger and take the splendid weapon.

So the first hunter set his blowgun to his lips. His aim was true and the tiny arrow buried itself in the sleeper's heart. Little did he know, however, that this was none other than the mighty Chuk'aa, the hero to whom the sprits themselves had granted invulnerability as a reward for his countless deeds of valor. Chuk'aa just grunted sleepily and brushed the arrow off with his hand as if it had been of no more consequence than a mosquito's sting. At that the three brothers grew frightened, but their greed was still stronger than their fear. The second brother tried to kill the stranger, and then the third - all to no avail. Mere mortal weapons could not harm Chuk'aa, beloved of the spirits.

It was only then the Chuk'aa awoke, and it did not take him long to understand why was going on. Chuk'aa grew very, very angry. "Miserable thieves!" he thundered. "Did you really think to catch the great Chuk'aa unawares? Well, I shall teach you to murder peaceful travellers in their sleep!" With those words he advanced upon the three brothers, and when he was done, not one of them remained standing.

Arms akimbo, Chuk'aa surveyed the groaning would-be murderers. "Let that be a lesson to you", he said, "and tell your people that if I ever hear of another shu laying hands on one of his brother-shu, be it for greed or for any other reason, he will suffer a much worse punishment than the three of you. Now go!"

The three brothers dragged themselves back to their village and reported to the elders what had happened to them. Word of it soon reached the other shu tribes and, within a few days, spread throughout all of Malatra. And ever since that time, no shu has dared harm another shu, for they are afraid that Chuk'aa might still be watching.

"Not all shu or saru believe these legends, but most do. Now go to your mats and dream." The aged koroborkuru witch doctor turns and walks into the darkness, the thump of his walking stick echoing back to the fire.



Big Chief Bagoomba had been telling stories for most of the evening. As the fire grew dim, warriors clashed in great battles in the minds of his listeners, the children of his tribe. Garuda fell under the spears of strong Nubari warriors, and strange creatures evoked cries of glee or amazement. The chief's final story ended, and the aged witch-doctor, Bengoukee, took the center of the firelight.

"Our great chief has told you of many wonders, but I will tell you of the strangest wonder in all Malatra. Gather round young warriors and listen to a tale out of the mists of the past."



THE BLUE HERON AND THOSE WHO FLY

When I was young, I travelled much. Yes, even I, Bengoukee, was young once. I was but a little korobokuru, full of the knowledge I thought I had. Full of foolishness, in fact. On my travels to the west, I encountered the plains of ash, which some of you may have heard called the Yaku plains. No one knows what caused this plain to be covered with ash, but little or nothing grows there to this day.

Now the Yaku plains have long been taboo, but I felt no qualms about crossing them. Would that I had. I have never been so thirsty before or since. I nearly died, while several of my companions caught the coughing death and did perish. Finally I had to turn back, but not before I saw a sight which amazed me. I saw men flying, and with wings! They soared and danced in the air. No, not flying garuda, and not just big birds. What bird do you know that can sling a javelin, for that is what I saw them do. I would have put it down as a hallucination, but when I later told my grandfather, he said I did not dream them. It was then he told me of the legend of Blue Heron.

Thousands of moons ago, there lived a magic-worker of the Ancient Ones. He could do almost anything with his magic, but he was not content. His first love, his passion, was the birds. He could speak to them, he could even take their shape. But always he knew that he was Nubari, and not a bird. Always the birds spoke to him of the thrill of flight, of the freedom of the skies. More than anything else, he wanted to experience the freedom that the birds knew.

So he set out on his greatest quest, his final quest. Gathering his magic, he searched for a way to become one with the birds. He searched through countless places of the Ancients, and found many strange artifacts. He broke many taboos, saw strange and frightening sights, but he did not find what he sought. He spoke to wise Nubari, aged korobokuru, and even to the elephants. He learned the language of the oldest of Malatra, the trees. It was one of them who finally gave him the clue he sought. The old oak was amused by his quest, but told him that his answer was already with him. One of the artifacts he had found was a small ceramic Blue Heron. Beautifully made, but it had only the faintest touch of magic about it, as of a magic long faded.

Overjoyed, he returned to his home, prepared to finally experience the true freedom of the air. But he did not have the secret, just the beginning of it. Many more years passed as he labored to bring the magic back into the Blue Heron. Finally, as a last hope, he returned to the old oak. The oak could only say that for those who truly want to fly, the Blue Heron finds a way.

Finally, he gave in to despair. His quest had kept him alive for many more years than most of his tribe lived. His children's children had already grown old, his friends long passed on. He went to the highest peak of the Forbidden Mountains and resolved to throw himself off. For he would fly at least once before he died. His grandchildren accompanied him, for they loved him dearly, and many too had caught his love of the freedom of the air. As he stood on the peak, he renounced his magic, and said he would fly only through the Blue Heron, or he would die. It was then that the Blue Heron spoke to him, in the language of the mind. He felt the secret words come to him as he leaped. Repeating them, he was shocked to find his arms

had become wings, and his skin sprouted feathers. He had become a bird man, for he retained his hands and his mind, but it was changed in a way both wondrous and frightening. Higher and higher he soared, free and alive. But his aged heart gave out and he crashed to the earth.

As he lay dying, his grandchildren gathered about him. "Weep not for me, for I have lived more in the past few moments than in my whole life before. Never have I been so alive." With a smile, he died.

Inspired by this, many of his tribe took up the Blue Heron and made the fateful leap. They too changed. Truly did they live, free in the air, masters of the skies. For their name they took that of their grandfather, Aarakocra, and that is how they are known as to this day to the few who know them. In the many moons since that day, a very few brave Nubari have found this artifact of the Ancients, and they too have found the freedom of the skies.

Thus were born the aarakocra of the Forbidden Mountains, which I have seen, though so long ago. It is whispered among the trees that they live there to this day, but we may never know since the mountains are taboo as well. Taboo places are best left alone, because they are dangerous to us, as my own experience on the plains of ash should show you young ones.



THE SIMBARA LEGEND OF THE ANCIENT ENEMY

The grizzled old shaman, Syanya looked over the savanna, and scowled. Dark, angry clouds blotted the horizon. It would rain again, soon. Many more days of monsoon would come. And there were other omens. Already the earthquakes had started, soon the dark servants would come. Syanya shivered, for the dark servants would not be the worst.

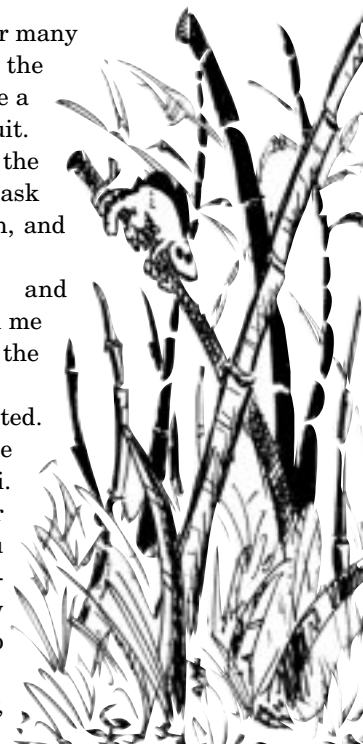
"Elder," said a young male voice. Syanya turned and saw the young Zuru standing before him with the warriors of the Simbara. Though barely 21 summers, Zuru was already a respected warrior. He would make a fine chief... if he lived long enough.

"Elder," Zuru repeated. "For many hours you have stared at the darkened sky and scowled like a saru who has eaten a sour fruit. The rains fall day after day; the earth shakes. The simbara ask you why these things happen, and still you scowl at the sky,"

Syanya turned back and watched the dark clouds. "Tell me Zuru," Syanya said. "What do the Simbara fear?"

"We fear nothing," he boasted. "We are the People Of The Lion, greatest of the Nubari. Our enemies run from us, our friends respect us." Zuru paused, then looked thoughtfully at Syayna. "You know these things, wise one. Why do you ask?"

"Yes," Syanya said quietly,



barely heard over the blowing wind. "You fear nothing you understand. But those things you do not understand... do you fear that which you do not know?"

Zuru puzzled a moment over what the shaman had asked, then replied, "How can I answer truthfully, wise one, when I do not understand the question?"

Syanya smiled in spite of himself. "You are wiser than most, Zuru." He turned back to the warriors. "I speak of the Legend of the Tiger! It is said that when Lion meets Tiger, the end of the world has come and all will be lost. Come!" he cried. "Gather your warriors and scouts, and listen to a tale too long kept secret by our foolish elders!"

Syanya strode purposefully to the center of the village. "All of the Simbara, come out of your huts and listen to my tales!"

Men, women, and children left their huts, not understanding, but eager for relief from cleaning mud from their possessions. The elders emerged from their lodge, demanding, "What is this? Syanya, what are you doing?"

"What you in your foolish pride have kept me from doing. I will now speak. Many ancestors ago, the ancients came to Malatra. They came from beyond the edges of the sky, for they had fought a great battle and lost. They fled their enemies and hid here in the jungles of our land. Here they rebuilt their tribe."

"The ancients looked similar to us, they too had great magics and commanded powerful spirits. They built a huge village using strange and wondrous stones and metals in the place we call the Jungle Of Lost Tribes. But they feared their ancient enemy might return, so they placed a guardian to watch."

"For many seasons their tribe flourished. But one day, in spite of their guardian and powerful magics, the enemies found them and destroyed them. In a single night, the Ancients' village was destroyed, the people scattered. No more were they known as a great tribe, their time was over. The few remaining ancients came to live with the Nubari tribes. Though they married many Nubari, their people died out and are no more."

"Of all the Nubari only we, the Simbara, remember their legends. We are the People Of The Lion, an animal the ancients understood and respected. We inherited their prophecies, and all Simbara shamans since that day remember and tell the most important prophecy: the day the enemy shall return. An enemy they called the Tamara. the People Of The Tiger."

Syanya paused. All was silent except for the blowing wind.

"It is said that some day the Tamara, the People Of The Tiger, shall return and destroy all that was once touched by the ancients. The Tamara hated the Ancients, for the ancients worshipped the great Lion spirit, and Lion and Tiger have always fought. Where one lives, the other cannot. It was prophesied that we would see monsoons and earthquakes in the days before the Tamara return. Evil spirits will come, great trees will rise up and walk and slay, new creatures will be seen in the land. All evil will rally to their side, and the jungle shall be as ash. Finally, the Tamara themselves will return and kill all that lives. When Lion meets Tiger, the Lion shall be destroyed."

"The ancients knew that there was one chance of defeating the Tamara," Syanya continued. "When the Tamara return, so will the most powerful spirit of our people. A spirit called Vizerathu. Both the Vizerathu and the Tamara will come to Malatra, but while the Tamara will be strong, the Vizerathu

will at first be weak. It will be born into a helpless form and need time to grow strong"

"Now is the time, tribesmen," Syanya shouted above the storm. "The signs are here! Monsoons, earthquakes, and new peoples have come. The forest spirits are troubled. The Tiger comes! We alone have been given this knowledge. Search the jungles, cross the savanna, look in the mountains. Seek the Vizerathu, the spirit of the lion! Spread the word among all the good peoples of Malatra: The Tiger comes!"



Bengoukee was in a storytelling mood that night, the children could tell. Whenever he had that second cup of ale, and got that moody look, he was up for a story. And right they were, for soon Bengoukee launched into his 'good story' voice. The children gathered around eagerly.

THE OUTCAST WHO BECAME CHIEF

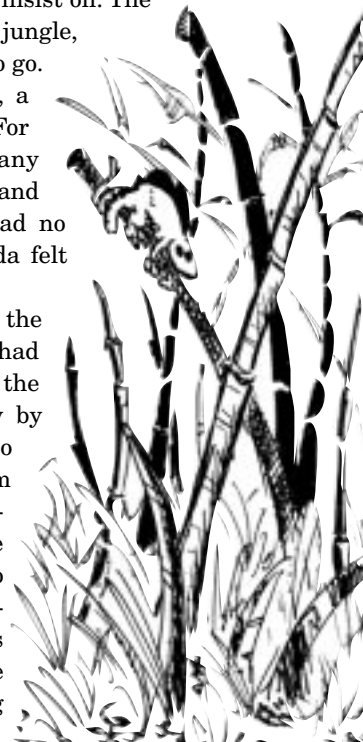
"This my children is the story of the outcast who became chief," narrated the old shaman. "Many moons ago, there lived a shu named Booda. He had a very hard childhood, for chance and the terrors of the jungle had left him an orphan, indeed, without a tribe.

"But the young shu survived. Survived and prospered he did, for he came to travel with a wise forest tam'hi who taught him to commune with the spirits of the jungle. He was on his way to becoming a formidable shaman when tragedy struck. He foolishly angered a garuda, and his mentor died allowing him to escape.

"Now he was truly at a loss for a place to live. His reputation had begun to grow, but it was not a good one. Some spoke of him as a bringer of bad luck, others thought that perhaps he was under a curse. None would have him. Finally he was forced to seek shelter with the only tribe that would have him, that den of mongrels and cowards, the tribe of the BooToos.

"Now the BooToos are not to be confused with the race of the butu, a fact that the butu insist on. The BooToos are the dregs of the jungle, but Booda had no place else to go. So he became their shaman, a fact that they all appreciated. For while the BooToos had many mages—of the cast your spell and run away mentality—they had no shaman. So for a while, Booda felt that he almost belonged.

"But Booda was not like the other Bootoos. For a start, he had a brave heart. This terrified the other Bootoo, who exist only by giving no offense to anyone. So one day, returning home from an adventure in which he singlehandedly defeated some vile creatures who refused to stay dead, Booda found a disturbing thing at home. It was gone. Yes, the entire village had moved to avoid having



him in their tribe.

"This was his lowest hour. Rejected by a tribe that would reject no one. It was only luck that he heard of the passing of the chief of the Simbuki. The chief had died childless, and Simbuki law stated that there would be a challenge. Having nothing to lose, Booda journeyed to the village of the Simbuki.

"The challenge was rigorous, but not out of reach to someone who had faced the gods of Fire Mountain. He had to select a companion, for the shu judge their chiefs by their ability to inspire their followers. Booda's choice of a companion was strange to many. For while the other contestants chose brave fighters and wily mages, Booda's choice was Urg, a saru of modest fighting ability. The challenges included a riddle, which Booda answered himself, combat, in which Urg proved to be as good as his race would imply, and at the end, a difficult challenge to retrieve an egg from the top of a great tree. It was here that Booda's choice proved most wise, for while the fighters and mages struggled and completed the task slowly, if at all, Urg scampered up the tree and back down with the egg in a matter of moments.

"Having passed the challenges, only the final one remained. The Great Tree which is at the center of the Simbuki village had to accept Booda. The Great Tree had many spikes which only a chieftain may pull. He strode forward, timidly, and laid his hand on the spikes. The tree hummed. Deep inside him, Booda felt a feeling he had never felt before. As the spike came loose in his hand, he was surrounded by the cheers of his tribemen. Booda realized that at last, he had a home."

Booda, the shu chieftain of the Simbuki, is played by Chris Wilcox of Kansas City, Missouri. He earned this honor in the adventure If the Shu Fits at Gen Con® Game Fair '97. Several others qualified, but only Booda would grasp the spike (and thus retire his character). Chris is allowed to start a new shu character who can list "the brother of a chieftain" as one of his background characteristics, with the usual privileges you could finagle out of a big brother who is a chief.



SERVANT OF FIRE MOUNTAIN

Many children gathered around the campfire where Big Chief Bagoomba waited for them. The chief was well known throughout the jungle for his ability to tell tales, and the children of his tribe loved hearing his stories of bravery and adventure.

"Come closer, young ones. Tonight I have a special tale for you. This is the story of how a hero sacrificed himself to save the whole jungle from the gods of Fire Mountain. Many moons ago the great peak of Fire Mountain erupted, raining fire and death upon the Council of Tribes held in our village. A flaming spirit appeared and said that the tribute had not been sent according to the gods' demands, and restitution must be made. Naturally I was shocked, as the time of the tribute had not yet come. To save my people I looked about for brave heroes to carry the tribute to the mountain. The tribe of Bu, a minor clan of saru known for dealing with threats by appeasing invaders, offered their services. I would not normally have chosen them, preferring braver warriors, but in my wisdom I saw that their special talents would be of use in this case. Entrusting them with a Staff of the Ancients, I set them on their way.

"Reaching the mountain, the heroes had little trouble climbing to the plateau of the gods. There, they waited with great hope as well as a nervousness bordering on fear. How could they face a God of Fire Mountain and live?"

"When the great spirit descended from the sky, it filled them all with terror. Taller than a tree, and formed of living flame, it appeared as a bringer of doom. All of the heroes immediately knelt and pressed foreheads to the ground in a show of respect. All but one, that is. Boo Two, a saru of little courage, could not withstand the sight of the great god. His eyes rolled and he landed flat on his back, his will unable to hold up under the gaze of the divine spirit.

"Is this how the great chieftain intends to show his respect?" thundered the god. The remaining heroes knew they must act quickly, or the land surely faced destruction by the angry god. The leader of the heroes, Boo Dos, found the courage to speak. 'No lack of respect is intended, Great One,' Boo Dos stammered. 'My tribesman was overcome by your presence,' he said while two other tribesmen, Boo Tue and Boo Deux, propped the terror-stricken Boo Two up to a sitting position. Meanwhile, the tribe's shu shaman, Boo Da, held his head in a respectful position.

"I am not amused by this!" thundered the fiery god. Realizing that an offering of even more than the sacred staff was required, Boo Dos did the only thing he could. 'He is unable to speak, great one, as his fondest wish, his heart's desire, his life's quest, is to serve you for the next thousand moons. He has lived his whole life for this moment, and now that it is here, he is overwhelmed. Show mercy on him, and accept his service as a small token of the respect of those present and of the tribe of Big Chief Bagoomba.'

"Is this so?" roared the great spirit. Boo Two nodded rapidly, helped by the small Boo Da who was standing behind him. 'So be it,' he said, and gathered the sacred Staff of the Ancients in one fiery hand. Draping the still terror-stricken saru over a shoulder, the god flew off into the smoke and fire of the great mountain. No one in the land has ever seen Boo Two since.

"Thus was born the legend of the saru who serves the gods of Fire Mountain. As any tribesman of the tribe of Bu will tell you, Boo Two serves the god to this day."



THE HUNGRY SPIRIT OF FIRE MOUNTAIN

A RUIN OF THE ANCIENTS

by Ed Gibson

S'yth Kyanna was worried: leopard katanga raids and the sleeping death had claimed the lives of many villagers - would the tribe's offerings be sufficient to satisfy the spirit? If the god was unhappy, he might punish both Latanya village and the entire Huroola tribe. The fate of the village was in her hands, as it had been ever since the day that she became elder speaker.

S'yth led the villagers along the Dreaming River to the sacred place high upon the weathered flank of Fire Mountain. The men climbed slowly, straining under baskets piled high with pots, wooden carvings, food, and other offerings. Their sweat streaked the red mud that covered their faces and hands. The face and hands of every villager were covered with the same red mud for this ceremony, including the infants that several of the women warriors cradled in their left arms, even while wielding a spear with their right hands. Under different circumstances, the view of the lush green plains and winding blue river would have been spectacular, but today the women watched only the surrounding jungle, alert for any threat, while the men concentrated on the rough terrain beneath their feet.

Latanya village had the duty of presenting an offering on behalf of

the entire Huroola tribe when the akaydis berries ripened. Likewise, each of the other Huroola villages presented offerings to the spirit in response to a tradition which was developed generations ago, back in the dark times when men were allowed to bear spears.

Many generations ago, a village failed to make the offering. The spirit was angered and sent rivers of fire to destroy the offending village. The other villages sent their bravest men and women to make the offering, hoping to save the Huroola tribe. Although dozens died while crossing the rivers of fire, the offering was made, and the spirit was appeased. The negligent village was razed, and the survivors were driven from the Huroola lands.

Finally, the procession of villagers reached the clearing where the hungry spirit waited for their offering. As the villagers stepped into the clearing, the spirit's eyes opened; they shone so brightly that the villagers were forced to shield their eyes. The body of the spirit was buried within the mountain, but his head was as tall as four warriors, and as wide as three leaps of a tiger. His mouth was as big as a small hut, but he had no teeth. The bottom of the clearing was covered with stones which had been placed so carefully that no grass grew in the clearing. The men stepped aside as the elder speaker approached the spirit's mouth.

S'yth Kyanna spoke "Hungry one, our village has come to feed you. Please



accept our offering on behalf of all Huroola and do not unleash your rivers of fire upon our land. I, S'yth Kyanna, elder speaker of Latanya village beseech you to hear my prayers, as you did for my mother before me". She gestured and the men began to lower the baskets into the spirit's gaping maw. According to Huroola legend, if the spirit was very pleased with the offering, he would give a gift to the tribe. These gifts were large blocks made of a strange material. Two strong men were required to carry each block, which become altar stones that the Huroola use to venerate the spirits of their ancestors.

The hungry spirit does not tolerate thieves and two-hands worth of greedy people were known to have been swallowed whole, while other more fortunate individuals merely lost limbs to the spirit's enormous mouth.

S'yth watched the men empty their loads into the pit, waiting for the bellow that signified the spirit's acceptance of the offering. It had not come by the time the last villager dropped his offering into the hole. "So this is how the end comes", thought S'yth Kyanna as she stepped forward to the waiting mouth. She knew her duty; to sacrifice herself to avert the great spirit's wrath, and she was prepared to do so. Before she jumped, however, the great bellow sounded, echoing off Fire Mountain and causing shivers in the twilight. The Hungry Spirit closed his mouth, swallowed, and opened again in preparation for a new offering. The villagers silently made their way down the mountain, their thoughts already turning to the coming year's tribute.

The tales surrounding the Hungry Spirit of Fire Mountain are some of the oldest legends in Malatra. Many strange stories are told of this large pit, the many offerings placed inside over hundreds of years, and the black altar stones the spirit provides for a successful sacrifice.

The Huroola tribe, which inhabits the western slope of Fire Mountain, has long been the keeper of the site. Watching the mountain with care for signs of its unhappiness, the people of each Huroola village keep the spirit appeased by offering sacrifices of the most precious, the most beautiful, and

the most needed of the tribe's goods.

The approach to the mouth of the spirit is hazardous. The Dreaming River, treacherous and swift as it pours down the side of the mountain, is but one of the dangers each villager must face. Several short, steep climbs weary the body, and fatigue the spirit as well. Tribal elders say that the journey must be made one step at a time and with pure heart, for the spirits easily see the charcoal shadow of the insincere giver.

Huroola warriors tell stories of how the mouth of the spirit emits an ear-splitting scream to announce his pleasure at the gift, as his great lips close around the offering, and his great gullet gulps it down, a belch of steaming breath emitted from within signifying the gift's acceptance.

One story often told by tribal elders tells of the dream of one of the Huroola chieftains, a dream which came to the man each night. He dreamed that he had been swallowed by the hungry one, where he encountered the spirit's many teeth, and was chewed into bits no larger than biseechee leaves. In his dream, however, his spirit remained intact; he watched as the hungry spirit digested his body.

He felt his body cooked in the belly of the spirit, cooked as over the hottest central fire, warmed to render the juices of his mortal flesh into the air. Abruptly the chief felt his body rotating, twisting, spinning, and whirling. He felt pressed against the side of the great belly, felt squeezed and wrung, like the garments the washer presses against the rocks to drain them of moisture.

Finally, he felt his flesh merge into the flesh of the belly, becoming one with the hungry spirit, to see the world no more. But in the chieftain's dream, his spirit remained alive inside the great body of the spirit, the body that was Fire Mountain.

He could see the two secret ways into the spirit's mouth, ways covered by years of rockslides and lava flows. He could see the many tunnels that were the spirit's veins and arteries. He could see the lungs and the three great pipes of the mountain, lungs that could puff the smelly smoke, pipes which belch the noxious fumes which sometimes overcome the worshippers of the hungry spirit. And he could see the belly where

he had been roasted by its fires, wrung by the twisting bowels of the mountain.

The chieftain's dream ends there, but what happened after is legend itself. Maddened by the dream, the dream that came again and again into his sleep, the dream which left him sweating and exhausted each morning as he woke to the day's break, the chief made a decision to find out the truth about the hungry spirit, the truth of his dream.

When his village fed the hungry one, he waited. When the mouth of the spirit rumbled and closed, the enraged chief lept into the pit himself, determined to know the truth. The spirit's satisfied scream blended with a new cry, the cry of terror from the insane chieftain.

Stories say that the chieftain found his truth in death; some say that the hungry one taunted the chieftain to become part of the mountain.

Many stories are told about the mouth of the hungry spirit, about those who've served him, and those who've been served. But it is said that when the mountain is satisfied, and the offering has been pleasing, the hungry spirit leaves a gift, a stone for the village to use for an altar. Most often, the stone is black and shiny-smooth. Rarely, the stone is a glossy white.

The legend of the chieftain ends with such a gift, a black, glossy stone with a white design on the top of its surface. Some say the design resembles a bat, a bird, or a giant moth. To most, however, the design is a reminder of the chieftain and his dream: a pair of outstretched, bony hands that seem to reach out of the mirrorlike surface of the stone. □

ARCHITECTS OF ADVENTURE

WRITING GUIDELINES FOR THE LIVING JUNGLE

This campaign-style tournament setting allows RPGA members to bring their own characters to the tournament table. Thus, Living Jungle authors needn't supply characters for their tournaments. But writing for a Living setting has its own challenges, like balancing encounters, determining experience awards, and establishing a consistent and convincing atmosphere for a setting with many authors.

Almost as important as writing a good event is meeting your deadlines. Network tournaments written for first run at a particular convention must be submitted in complete form no less than six months before the con. If you miss this deadline, chances are very good that your tournament will not appear at the convention for which you wrote it. Of course, you can submit tournaments without a particular convention in mind, and then you needn't worry about deadlines. In any event, meeting a deadline doesn't guarantee that your event will be sanctioned—it still has to be a good, fun, complete adventure.

THE SUBMISSION PROCESS

Once you've decided to write a Living Jungle adventure, the first thing to do is compose an outline. Some authors can begin writing an adventure without an outline, but most of us do a much better job if we have a blueprint before we begin pouring concrete.

To make sure that your foundation is sound before you begin piling on the beams and walls, start with an outline. Send your outline to the staff at the RPGA Network office (mail or e-mail will both do nicely), and they'll give you feedback on your proposed adventure, warning you whether it is too similar to other adventures in the works, or whether it

may conflict with future plans for the Living Jungle setting.

Decide whether you wish to write a stand-alone adventure or one which is linked to other jungle adventures (either as a multi-round tournament, or several stand-alones which share some background events, subplots, or locations). We recommend the latter course, since it provides a sense of continuity in the setting. Also, if you're a first-time author, working with a veteran is a great way to avoid common mistakes and to write a stronger adventure.

If your tournament is intended for first run at a convention, be especially sure that you can meet the deadlines with room to spare. Your tournament may require some editing, and if you'd like to have a strong hand in that editing, you must allow even more lead time.

Once your adventure is complete, send it to HQ with a completed Standard Disclosure Form and a cover letter.

ATMOSPHERE

The Living Jungle setting and its inhabitants are inspired in large part by African and Asian cultures, inhabitants, legends, geography, and animals. But you'll also find elements of other jungle cultures in the tournaments, and of course there are some parts of the Living Jungle which are almost pure fantasy.

For inspiration, read books on early African and Asian cultures, visit a museum, watch films, or even just browse a few encyclopedia entries. Any realistic element you add to an adventure is sure to heighten the excitement surrounding magic or monsters when those elements of an adventure appear. But remember—the Living Jungle is not historically accurate, nor is it meant to be a strictly actual depiction of real-world cultures.

Read all the Living Jungle material you can, and play in as many of the tournaments as will fit in your convention schedules.

Feel free to include elements of any real-world culture as well as your own imaginary additions to the setting when writing your tournament. African, Asian, South American, and Polynesian culture, myths, legends, geography, flora, and fauna would all provide excellent inspiration for your adventure. When in doubt, keep Africa and Asia foremost in mind, and try to blend two or more cultures when creating a new part of the setting.

TOPE

Though they are often confused, tone and atmosphere are not the same. The atmosphere of an adventure is its setting and background, its landscape, characters, animals, and all the things which surround the heroes. The tone of an adventure, on the other hand, is attitude.

All Living Jungle events should include some element of heroism (see Player Goals, below). Beyond that one element, scenarios can be horrific, humorous, mysterious, action-oriented, or any other sort of adventure that suits your taste. Deciding on a single tone or a clear blend of different tones, however, is crucial. An adventure designed to evoke terror can benefit from a little comic relief before an especially shocking moment (the heroes tense before a moving bush for a mighty tiger's attack, only to see a tiny cub pad out and yawn—but as soon as they relax, the cub's huge mother crashes down on a party member). However, to include a nomadic band of seven shu with names like "Dopey" and "Sneezy" in an otherwise frightening scenario could well frustrate and annoy

players. Some things just don't go together well (think: bacon and ice cream). Just be sure to have a tone in mind when starting your adventure, then keep it consistent and use moments of other tones to complement your main tone, not conflict with it.

PLAYER GOALS

Player Characters (heroes) in the Living Jungle must all be of good or neutral alignment; the campaign is meant to be heroic, not gritty and dark. Inspire the players to perform heroic deeds by giving them heroic goals: rescue, defense, exploration, diplomacy, or similar activities. Don't lure the heroes only with the promise of tangible rewards; give them the chance to accomplish something altruistic or selfless. This does not mean heroes won't ever go on a hunt, search for lost treasure, or compete for territory. But the main goal of each scenario should give the heroes a chance to show that they are heroes, not just treasure-hunters.

STRUCTURE

Part of adventure structure is gauging the time heroes will need to complete the adventure. Living Jungle tournaments, like most RPGA Network events, must be finished in three hours (four-hour slots, less 30 minutes start-up and 30 minutes scoring time). Be sure that most competent groups of players can complete the entire scenario within that time. It's frustrating to fall short of the final goal in an otherwise engaging adventure.

Successful tournaments may take one of several forms:

- * Linear
- * Decision-Tree
- * Location-Based Matrix
- * Event-Based Matrix

The linear adventure is perhaps the most common structure for Network tournaments. In them, heroes move inevitably from the first encounter to the second, then to the third, the fourth, and so on to the end. There is never a choice between two "next encounters."

The virtues of linear adventures are simplicity and coherency. The writer needs not include several fully-developed encounters which the heroes may never experience. They are coherent in that the

judge should have little trouble anticipating the players' next move, and the plot of the adventure will remain clear and consistent.

The most often cited drawback of the linear adventure is that the players may feel "funneled" into actions rather than having the freedom to choose them. The most important thing to consider when writing a linear adventure is to give the heroes the illusion of free will. Make the choices required to move from one encounter to the next inevitable and logical.

Anticipate any player objections to each segue between encounters, and provide the judge with suggestions and options for getting the players back on track if they depart from the plot.

The decision-tree structure is similar to the linear adventure in that it is plot-based, but the players' decisions determine which of several encounters they will experience.

So after the heroes finish the first encounter, they may have a choice between two or more "next encounters": the choices of their characters determines which encounter happens next.

Ultimately, however, the decision-tree leads to the same conclusion (or pair of conclusions—one for success, one for failure). A simple example of a decision-tree branch is whether the heroes choose to pursue a villain on foot or by boat. They might encounter bandits on the road, but a dangerous series of water rapids on the river. Either way, they move toward capturing the villain.

A matrix-based adventure is much more versatile from the player's perspective, giving them abundant choices and great power to determine the course of the plot. But matrix adventures demand more of a judge and sometimes lack a strong, coherent plot. Matrix adventures can be location-based or event-based. The former allow the heroes to move from one physical location to another, triggering different events in different places.

An adventure in which the heroes must travel to six different tribes to gather the totems for a ceremony is a location-based matrix adventure, as long as the heroes can visit those locations in any order they choose.

Event-based matrix adventures are even more difficult to write; they consist

of events which may be triggered by hero actions. For instance, if the heroes begin the adventure by witnessing a brawl during a celebration, their "next encounter" could be: 1) participating in the brawl, 2) going to summon help, 3) following the suspicious-looking character who left just before the fighting started, or 4) leaving the area to avoid all the trouble.

As you can see, event-based matrix adventures almost always have location-based elements as well. In fact, most good matrix adventures will have elements of both location and event triggers.

If you are a beginning author, you may find the linear adventure easiest to write. Location-based adventures are also relatively easy to write (dungeon crawls, after all, are location-based). As you become more confident and capable as a tournament author, you will likely explore combinations of these and possibly other tournament structures, eventually settling on the combinations that best suit your own style.

Regardless of the structure of your adventure, you will probably want to include one or two role-playing encounters in which the heroes can overcome an obstacle simply by role-playing and decision-making, one or two intellectual obstacles (like traps or riddles), and two combat or action encounters in which the heroes must make die rolls to overcome an obstacle. There's no secret recipe for constructing a great adventure, but these general guidelines reflect the tastes of most gamers.

For more information and excellent commentary about adventure structure, see *The Complete Book of Villains*, by Kirk Botula, or (though it is out of print) *The Dungeon Master® Design Kit* by Harold Johnson and Aaron Allston. There are plenty of other good sources of advice and inspiration available from TSR as well, including but not limited to *Creative Campaigning* and the *Campaign Sourcebook and Catacomb Guide*.

HERO LEVELS

All tournaments for the jungle setting must be written with a single level range in mind. There are three level ranges:

- ✿ Low Level 1st-3rd
- ✿ Mid-Level 4th-6th
- ✿ High Level 7th-10th

Characters of levels 1-3 can participate in a low-level tournament, but characters of 4th level and above cannot. Characters of 4th-6th level may play mid-level adventures, but characters of 7th level and above cannot. PCs of lower level than the range indicated on the tournament can still play, but they run the risk of encountering obstacles too powerful to overcome with a lower level character. Judges should advise anyone planning to bring a 2nd level character into a mid-level tournament that it's a risk. But ultimately, being a hero is a dangerous profession, and the threat of character death must remain a real one if adventuring is to remain exciting.

Level	XP Award
Low	1,000-2,000
Mid	3,000-5,000
High	6,000-9,000

As the campaign progresses, a level range above 10th may be created to accommodate very high level heroes.

Since Living Jungle scenarios are written for a range of character levels, encounters need not (and should not) be tiered for different groups of characters. Thus, a group of all 1st level characters will face the same threat in a tournament as would a group of all 3rd level characters. To anticipate this disparity and allow the lower level characters a fighting chance when facing dangerous foes, authors should include "troubleshooting" advice for a DM who faces the imminent demise of all his heroes when they have played well and are simply outclassed by the opposition. Such advice can include the suggestion to lower the number of enemies the party faces. This option is best used in encounters which include many combative enemies, say, 20 giant rats. Lowering the hit points of an opponent, reducing the damage die from a trap (converting a 3d6 damage trap to a 3d4 damage trap), and similar tactics.

There's no concrete set of guidelines for producing such advice, but as the writer you should be sure to make your instructions simple and clear to the judge.

EXPERIENCE AWARDS

Experience awards will be constant regardless of the total experience levels of the hero party. However, to keep things easy for the judge, who must do all the arithmetic under the pressure of getting players their experience, filling out scoring form, answering player questions, collecting the player's score forms, and so forth, don't bother with exact or even correct experience awards from the AD&D® game rules.

Give the party no more than 15 different experience awards, and keep all of them in units of 50 points. Thus, if you have an encounter in which the heroes must defeat a creature which is normally worth only 35 experience points, make the experience award 50 points.

No single experience award should consist of more than 25% of the total experience available for the adventure. Furthermore, a good adventure is structured so that an average party will earn somewhere between 50% and 75% of the total experience available. Only very good adventuring groups should earn all possible experience awards.

Experience awards should be distributed so that a party can earn most of the available experience even if it does not finish the scenario.

Placing most of the experience in the last encounter discourages role-playing and forces players who are concerned with earning experience points to rush and perhaps not have as much fun as possible.

Never put more than 25% of the total possible experience awards in the last one or two encounters. Give the heroes a chance to earn experience throughout the adventure. No total experience award should exceed the high end of the following xp ranges:

Note that the upper range of this chart is purposefully depressed (relative to experience needed to advance a level) than the lower range. This is an intentional device to prolong the adventuring careers of higher level adventurers while still allowing low level characters to advance relatively quickly into the middle range. Authors should never feel as though they must use the upper range of experience point awards simply to please the players; players will be best pleased with good, enjoyable scenarios.

HERO POINTS

Writers should be especially careful to give the judge hints and advice on when to award Hero Points for specific moments in the adventure. For instance, if the heroes are given the opportunity to wrestle a lion in order to win a magic spear from a Simbara tribe, then you should point out to the judge that a Hero Points award is not appropriate, since the heroes see an obvious reward for wrestling the lion and are likely to do so for glory as much as for bravery. However, if those same heroes see members of the tribe attacked by a rogue lion, and one chooses to wrestle the lion to submission rather than kill it, then you may suggest a Hero Point award may be appropriate.

It is still the judge's place to determine when a Hero Token is appropriate, but you should anticipate moments in your adventure in which the heroes are likely to have heroic opportunities.

SPECIAL STUFF

Magical items are very, very, very rare in the Living Jungle. But that's not to say the heroes can't find special treasures in every scenario. In fact, the plateau of Malatra is rife with ancient ruins and half-buried artifacts.

Don't include more than one permanent magical item in any tournament, and include only non-magical treasures in low level adventures. Substitute those magical items with treasures like these:

- ✿ An elegant gold mask decorated with gems and fine filigree
- ✿ An excellent ebony spear with a razor-sharp tip of a strange, light, stone-like material (+1 to hit, non-magical)
- ✿ The gratitude of a village shaman, good for one long-term bless (1 day) spell cast at the beginning of the next adventure
- ✿ A korobokuru chief's secret recipe—never before shared outside the tribe—for brewing a celebrated malt beverage

Let your imagination run free when designing similar treasures, but keep in mind that treasures lose much of their mystique when they become too common or too numbers-oriented. Let every object tell a story, or at least hint at one.



LIVING JUNGLE Q&A

ERRATA FOR MALATRAN HEROES

ERRATA

* Katanga heroes do not gain a Dexterity bonus when in biped or animal form. The armor class of this form already takes into account the creature's hide and agility when in these forms. However, they do receive a Dexterity bonus when in human form. Saru characters, on the other hand, do receive an AC bonus for Dexterity.

* All races of the LIVING JUNGLE share a language in the common tongue of the Nubari. However, the ape-like origins of the saru force them to spend two non-weapon proficiency slots to learn Common. Tribes created by Network members can have their own Nubari dialect, but a proficiency slot must be allocated to this new language.

* Tribes outlined in the tribes section have special weapon bonuses for their members. However, these weapon bonuses *must* still follow class restrictions. For example: a cleric or mage may not fight with a spear even though they receive the proficiency for free. This rule contradicts benefits for the Rudra tribe, staying within the core rule restrictions.

* Katanga characters can be any size which fits into their size category, as noted on the MONSTROUS COMPENDIUM sheets. They can vary in size within that limitation (different species of monkey for example), but gain no special game abilities.

FREQUENTLY ASKED QUESTIONS

Why can't you specialize in rock throwing? No character can specialize in "rock." The shape and weight of a rock varies from stone to stone, making each projectile a different size and shape. Specialization in a weapon is based on a hero's experience and knowledge of a weapon's balance and form. Rocks come in a variety of different shapes, sizes, and weights.

Why can't wilderness races like the jungle tam'hi and the tiger katanga be rangers? Since several non-human races have special abilities and powers, certain restrictions need to apply to hero classes. If the tiger katanga had many more advantages than other races, there would be fewer benefits to being Nubari or other races.

Can a judge make up a certificate for items found in an adventure? Unusual

treasure found in LIVING JUNGLE events, be it magical or mundane, must have an official certificate. Heroes cannot simply use their skills to find items of value in events unless individually specified. Judges are not empowered to create their own treasure certificates.

What are some of the other things that do not exist in Malatra? The following items are some of the things which do not exist in the LIVING JUNGLE: lycanthropy, potion miscibility, a standard of currency, true gods, and contact with races outside the Malatran plateau.

Are katanga affected by a hold person spell? Although they are described as an intelligent race of shape-changing animals, katanga are susceptible to the effects of spells such as *charm* and *hold person*. Katanga are considered demi-humans for the purposes of all spell effects. Consequently, they are immune to the effects of spells such as *charm mammal* or *hold animal*.

What are the height, weight, and age factors of Living Jungle races? This information is presented here for some races.



HEIGHT & WEIGHT

Race	Height in Inches		Weight in Pounds	
	Base	Modifier	Base	Modifier
Korobokuru	50/48	1d10	110/100	3d12
Katanga	60/58	2d6	115/95	3d12
Tam'hi	55/50	1d12	90/70	3d10
Nubari	60/59	2d10	140/100	6d10
Shu	32/30	2d8	52/48	5d4
Saru	50/50	2d10	260/220	6d10

AGE

Race	Starting Age	Maximum Age	Middle Age	Old Age	Venerable
Korobokuru	20 + 1d10	100 + (3d10)	45 yrs	80yrs	125 yrs
Katanga	19 + 1d8	70 + (2d10)	40 yrs	60 yrs	95 yrs
Tam'hi	35 + 1d10	200 + (3d10)	60 yrs	170 yrs	230 yrs
Nubari	15 + 1d4	90 + (2d20)	45 yrs	60 yrs	95 yrs
Shu	17 + 1d6	75 + (2d10)	30 yrs	55 yrs	80 yrs
Saru	15 + 1d3	90 + (2d20)	45 yrs	60 yrs	95 yrs

LIVING JUNGLE™ CAMPAIGN CHARACTER CREATION GUIDELINES

The following are guidelines for creating your own LIVING JUNGLE hero and modifying that hero after playing in official Network tournaments.

You can use the LIVING JUNGLE Hero Sheet or make one of your own, as long as it is complete and easy for a judge to read. You are responsible for keeping a copy of your hero and a list of all the items, wealth, and experience points he earns during tournament play. You must be able to provide a Treasure Certificate to prove that your hero has earned any special items listed on your Hero Sheet, and you must have a Hero Point Certificate to show that you've earned a Hero Point.

All LIVING JUNGLE heroes must fit the AD&D® 2nd Edition Game rules and the Player Character race descriptions in the MONSTROUS COMPENDIUM® sheets in either POLYHEDRON® issue 102 or 121. Follow these steps to create your own LIVING JUNGLE hero:

1) SELECT A RACE & CLASS

Races Available: Aarakocra, butu, katanga, korobokuru, lizardmen, Nubari (humans), plantmen, saru, shu, and tam'hi.

Aarakocra are bird-like humanoids who can fly, butu are kobold-like beings, katanga are shapechanging animals, korobokuru are dwarfish savages, Nubari are humans, plantmen are vegetable-based humanoids, saru are smart apes, shu are hairless halflings, and tam'hi are nature spirits. All of these races are explained in detail in the MC sheets found in the LIVING JUNGLE Packet.

Classes Available: fighter, ranger, cleric, thief, and wizard. Bards, specialty priests,

druids, and specialty wizards are not available at this time.

Multi-Class heroes are permitted (see the MONSTROUS COMPENDIUM descriptions). Keep in mind that it takes longer for these demi-humans to advance, as they must divide experience they earn. Dual-Class heroes are not permitted in the LIVING JUNGLE at this time.

Warriors: LIVING JUNGLE warriors are virtually unchanged from the generic version, though the lack of powerful armor changes the nature of combat significantly. LIVING JUNGLE rangers are identical to the standard version, except for style and trappings.

Wizards: Wizards begin play with any four spells from the following list: *affect normal fires, armor, audible glamor, burning hands, chill touch, comprehend languages* (spoken only), *enlarge, feather fall, friends, jump, light, magic missile, mending, protection from evil, shocking grasp, sleep, spider climb, spook, taunt, ventriloquism, wall of fog*. Spellbooks are unknown in Malatra (see below). Hero wizards will gain spells at the end of most (but not all) adventures as part of the scenario's rewards.

LIVING JUNGLE wizards do not use spell books or material components; instead, they memorize their spells by meditating upon the various fetishes each wizard carries. Each fetish represents a single spell that the hero wizard can memorize. First level wizards begin the game with four fetishes.

Clerics: The shamans, witch doctors, and priests of Malatra are all treated as clerics, except that they have major access to all priest spheres. Because LIVING JUNGLE priests do not worship gods, but the spirits of the jungle, their holy symbols are of all varieties, even within a tribe: rattles, small drums, preserved snakes, bones, and virtually any totem or fetish imaginable.

Rogues: Thieves are essentially the same as their basic versions, but they cannot use the read languages ability until after written or iconic languages are discovered during the course of the campaign. Consult the table above and to the right for racial thieving modifiers.

2) ASSIGN 75 POINTS

You have 75 points to divide among your

Skill	Koro	Kat.	Tam.	Shu	Saru	Aara	Butu	Lizrd
PP	—	—	+5%	+5%	+5%	—	+5%	-5%
OL	+10%	—	-5%	+5%	-10%	-10%	—	-5%
F/RT	+10%	—	—	+5%	—	—	—	—
MS	—	+5%	+5%	+10%	—	-5%	+5%	+5%
HS	—	+5%	+10%	+15%	—	—	+10%	+5%
DN	—	+10%	+5%	+5%	+10%	+15%	—	+5%
CW	-10%	+5%	—	-10%	+15%	—	-5%	-5%
RL	-5%	—	—	-5%	20%	-5%	-10%	-5%

hero's Strength, Intelligence, Wisdom, Dexterity, Constitution, and Charisma scores. Scores of 19 can be reached only by spending 10 points beyond the initial 18. A Dexterity of 19, then, requires 28 points. The exception to this rule is in Strength scores. Raising Strength above 18 costs one point for each 10% up to 18/00. Strength scores of 19 cost 29 points.

Except for katanga, all non-human heroes' Ability Scores must range from 6 to 18, with the following exception: See the MONSTROUS COMPENDIUM sheets in POLYHEDRON 102 and 121 for katanga Ability Score ranges. Human heroes' scores must range from 6 to 18.

Aarakocra:	S	3/16	D	3/15
Butu:	C	4/15	Ch	3/14
Korobokuru:	C	12/19	I	3/17
Lacerial, blade	S	10/18	D	3/14
	C	5/18	W	7/18
	Ch	5/18		
Lacerial, fin	S	7/18	D	5/18
Lacerial, horn	S	12/18	D	2/12
	C	8/18	I	7/19
Lizardmen:	I	3/17	Ch	3/16
Oscray	S	6/19	C	5/18
	Ch	3/16		
Saru:	S	12/19	I	3/17
Shu:	S	3/17	D	12/19
Tam'hi:	C	3/17	Ch	12/19

Heroes begin at first level and must meet the minimum statistic scores for their classes. LIVING JUNGLE heroes have maximum hit points at first level.

3) CHOOSE AN ALIGNMENT

All LIVING JUNGLE heroes must be of neutral or good alignment, but only goodly-aligned heroes may earn or benefit from Hero Points.

4) SELECT PROFICIENCIES

Most proficiencies in the *Player's Handbook* are also available to LIVING JUNGLE heroes. Other proficiencies available are listed in the article "Jungle Lore" in POLYHEDRON 108. More could become available as the campaign progresses.

CHARACTER CLASS LIMITS

	Ftr	Rng	Wiz	Pri	Thi
Aarakocra	10	—	7	5	9
Butu	10	—	5	—	10
Katanga	10	—	7	5	7
Korobokuru	10	—	5	7	9
Lacerial, blade	9	—	7	10	—
Lacerial, fin	10	10	5	7	—
Lacerial, horn	9	—	10	7	—
Lizardmen	10	7	—	7	9
Nubari	U	U	U	U	U
Oscray	9	—	9	5	9
Plantmen	10	7	5	5	—
Saru	10	—	—	9*	7
Shu	10	—	—	5	7
Tam'hi	10	—	9	—	7

* Except under special circumstances (Network contests), player character saru priests are not available.

At present, no LIVING JUNGLE hero may begin play with the following proficiencies: ancient history, armorer, blacksmithing, charioting, engineering, forgery, gem-cutting, heraldry, languages (ancient), mining, reading/writing, riding (airborne), riding (land-based), seamanship, stonemasonry.

5) SELECT EQUIPMENT

LIVING JUNGLE heroes begin with no money. The people of Malatra use a bartering system instead of money. Magic items are acquired only during tournament play and at convention activities, such as the Great Convocation of Fire Mountain. Trading magical items among heroes is welcome, but players must exchange Treasure Certificates to prove the trade.

A player character begins play with one item for each point of Charisma he or she has. These starting items represent gifts the character has received in the past. For example, a hero with a Charisma score of 10 can select 10 items total. Choose all of your items from the following lists of clothing, food, equipment, weapons and armor.

Clothing: robe, belt, loincloth, halter, vest, sandals, shoes (reed), snakeskin cap, toga, tunic, rain cape, woven hemp sash, straw hat, lizardskin leggings

Food: beer, bread, cheese, eggs, fruit, grain, berry juice, wine, meat, milk, nuts, water, coconut shell full of honey, roots (one week's supply of food and drink counts as two items)

Equipment: arrows (6), barbed darts (6), basket (large or small) berry dye (ink), bone tube, charcoal stick, clay pot, clay jug, cloth, fish net, bone fishhooks (6), pouch (large or small), sack (large or small), torch, water gourd, waterskin, wicker backpack, straw sleeping mat, wooden bracelet, bone earrings, walking stick, wooden bowl, reed flute, bone comb, small drum, leather cup, ornamental necklace, witch doctor foot salve, coconut filled with insect wax, 20 feet of



hemp rope, 30 feet of vine rope, sharp cutting stone, fire-starting stick, bone needle with thin hemp thread

Weapons in the LIVING JUNGLE setting are usually made of stone, wood, or bone. Metal technology has not yet appeared on the Malatran plateau, and metal weapons are rare. For the sake of simplicity, however, these inflict the same damage listed in the *Player's Handbook* for steel versions of the same weapons.

During campaign play, heroes could find more exotic weapons, but beginning heroes must choose from this list:

Weapons: Battle axe, blowgun (for barbed darts or thorns*), short bow, club, hand axe, javelin, knife, quarterstaff, sling (stone only), spear

* Poison thorns are never available to heroes, though nonplayer character shu tribes are notorious for their use. Sleep poison could become available during an adventure, but only for the duration of that adventure.

Armor is rare in the Living Jungle, but these kinds are available: hide armor (AC 6, weight 30), bone armor [Wise Ones heroes can also wear thatch] (AC 8, weight 15, weight 5 for thatch), and reed armor (AC 9, weight 5) body shields, and medium shields.

Other weapons and equipment will be made available during the campaign. Heroes may not begin the campaign with items that are not on this list.

6) DESCRIBE YOUR HERO

Heroes should never be just collections of numbers and abilities; they should have personality, appearance, and history. So before your LIVING JUNGLE character is done, you should be sure to fill in the Physical Description, Personality Description, and Tribe Information on your Hero Sheet. If you want more room, simply attach another page to your sheet and write as long a description and background as you like! These can be as sparse or as elaborate as you like, and here are some suggestions:

Characters who have both strengths and weaknesses are much more interesting than characters who have nothing but strong points. Consider giving your character some flaws, like a fear of spiders, an inability to see more than one side of an issue, or even a physical injury, like a missing finger or tooth.

Heroes come from humble beginnings as often as from grand. Consider a character who isn't especially prominent in her tribe, or perhaps one who everyone thought wouldn't go far in life (before the adventuring begins, that is).

Even when playing a non-human character, remember to include human-like per-

sonality traits, especially some that you do not possess. If you consider yourself quiet and reserved, you may like trying to play an active and out-spoken character.

Heroes should have interesting backgrounds, but be sure not to tell all of your hero's story before she begins adventuring. Let the tournaments be a large part of your hero's story, and update your Hero Sheet to include important or interesting events from those tournaments in your character's background.

ADVANCING IN LEVEL

When your LIVING JUNGLE character earns sufficient experience to advance a level, be sure to modify your Hero Sheet to reflect the new level.

Add the appropriate number of additional Hit Points. LIVING JUNGLE heroes gain hit points based on their hit die type: Hit points for high Constitution scores are added. For example, a ranger hero (warrior class) with a

PC Class	HD Type	HPS/Level
Warrior	10	8
Priest	d8	6
Rogue	d6	4
Wizard	d4	3

16 Constitution gains 10 hps per level beyond first. Consult the following table for the additional hit points gained.

Note that a Nubari hero can earn and save more Hero Points at higher levels. For example, second level Nubari heroes can have up to two Hero Points at a time.

Check the *Player's Handbook* for additional or improved abilities, such as thief skills.

LIVING JUNGLE heroes gain a new proficiency slot with every level they attain beyond the first. These slots can be either weapon or nonweapon proficiencies. This is a change from the core AD&D® game and replaces the usual weapon and nonweapon proficiency advancement. Thus, a fighter hero in the LIVING JUNGLE campaign can gain a proficiency (weapon or nonweapon) at second level, and another at third.

LIVING JUNGLE SCENARIOS

EVENTS IN WHICH TO PLAY YOUR LIVING JUNGLE CHARACTER

The RPGA has a substantial library of Living Jungle scenarios, which you can play at conventions or game days near you. And we can always use more high-quality scenarios, so if you have run out of adventures in which to play, you can help expand the fun for others.

Scenario

Allies or Enemies
Along River Of Laughing Idol
Curse Of Fire Mountain
Death From The Mists
Dark Shadow Over Kuamu
Death From Above
Dreaming Lake
For Chief And Tribe
From The Gods Of Fire Mountain
Golden Child
Great Hunt
Huroola Prophet
If The Shu Fits
Into The Valley Of Spirits
Lair Of The Headshrinker
Lion!
Lost Tribe Of Fire Mountain
Mantu's Sacrifice
Masks of Dohi-ri
Monkey City
Necromancer's Stone
On the Lookout
Once Broken
Plague
Quest for the Snake Mother
Revenge Of Exile
Search For Blue Heron
Searching For A Flower
Sharp Teeth, Mostly Tasty
Ships From The Sky
Sickness (The)
Soulless Shu
Sound of Silence
Spirit of Ash
Spirits Of The Lake
Stitch In Time
Terror from Below
To Catch a Feathered Shu
To Fight For A Tiger's Honor
Thunder Lizard
Trembling Village
Until The End Of The World
Venom

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