

FOLK
LORIC
GEMS



the spirit in the spice groves

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THE CURSE OF KISHKINDHA

THE SPIRIT IN THE SPICE GROVES IS AN ADVENTURE DESIGNED FOR FOUR 4TH LEVEL PCS. *SAHASRA: LAND OF 1,000 CITIES* INTRODUCES THE SETTING USED IN THIS ADVENTURE AND IS HIGHLY RECOMMENDED AS A SUPPLEMENT FOR UNDERSTANDING THE CULTURE AND RACE PRESENTED HERE.

I. ADVENTURE BACKGROUND

This adventure is set in the underground city of Kishkindha, a city inhabited by the *kananaukas*, a monkey-like people. Their bodies are similar to humans, but their faces resemble monkeys. They clothe themselves as humans do, generally leaving their feet bare and allowing room for their tails. Their hands and feet are identical, allowing them to climb rapidly should the need arise. See *Sahasra: Land of 1,000 Cities* for racial description.

Two years ago, Tazakha, a young warrior-in-training, desired to marry Bisaja, the only daughter of innkeeper Mathur. Mathur refused to give his permission, especially when Bisaja expressed her disdain for the man, who had a reputation in Kishkindha as a ne'er-do-well.

When Tazakha pressed his attentions on her, Bisaja's six brothers publicly humiliated him and chased him out of the city.

Tazakha was not a man to take humiliation lightly. Furious, he vowed revenge on Mathur and his entire family. He wandered in the forest for a while with little notion of how to survive. While starving and weak from exposure to the elements, he was attacked and bitten by a weretiger. Mauled, bleeding and near death, Tazakha collapsed near the cave of Vanastha, a hermit druid, who took him in and nursed him back to health.

As he grew stronger, Tazakha ranted about the indignities he suffered at the hand of the *kananaukas* of Kishkindha. Vanastha was also eager for vengeance, for she was angry at the *kananaukas* for razing trees to

plant spice and mango groves. She presented Tazakha with a plan for revenge.

Delighted with her plan and eager to disrupt Mathur's livelihood and the celebration of the upcoming Feast of Sugri, Tazakha disguised himself and took a job as a spice grove worker. At night he transformed into his tiger form and roamed about the workers' camp, frightening them as the "spirit beast." Vanastha, hiding nearby, cast *faerie fire* on him to give him a more terrifying appearance. By day, disguised as a worker called Devavi, he spread rumors about the events and played tricks on the other workers.

Then Vanastha decided it was time to escalate matters.

II. ADVENTURE SYNOPSIS

Mathur must persuade his workers to go back to the spice groves, or he will face humiliation and loss of revenue when merrymakers show up at the Feast of Sugri the Bold, and find a dearth of the exotic and flavorful drink for which Mathur is justly renowned. Rumors of a curse, injury of his oldest son and the scaring of the workers must be stopped for the production to continue.

The PCs must investigate the rumors and sightings, and uncover the true nature of the so-called spirit beast.

Once Tazakha is found, they must defeat this embittered man who only wants his dignity back, and discover that the real danger lies in his mentor Vanastha, who wishes great evil on the whole city.

III. PLAYER HOOKS

CHARACTERS FROM SAHASRA

GMs already running or contemplating a Sahasran campaign can incorporate this adventure, especially if the PCs begin in the vicinity of Ujjayini or are otherwise traveling through the Land. Here are some suggestions for integrating the characters into *The Spirit In the Spice Groves*.

- A merchant expecting a shipment of Lotus Heron wonders why it has not yet arrived. Mathur's shipments are always on time, and the merchant is worried that something has happened. He sends the PCs to find out what's going on.
- A wealthy bard in Ujjayini has heard of the resurgence of interest in the enigmatic kananauka, Sugri the Bold, who was instrumental in overthrowing their ogre masters centuries ago. He hires the PCs to learn more about her and attend the annual festival in her honor in Kishkindha.
- Wary of rumors of impending invasion by an ogre army, King Vikrama commissions the PCs to survey the

region of the city of Kishkindha and find out what resources are available there.

INCORPORATING NON-SAHASRAN CHARACTERS

Non-Sahasran characters can easily be incorporated into *The Spirit In the Spice Groves*. Their knowledge of the Land will not be as great, so their status is likely to be that of explorers. The GM should make the peaceful and non-threatening nature of the kananaukas clear from the

IV. THE ADVENTURE

This adventure consists of two types of encounters: locations and individual interviews. For most of the locations, directions at the end of the section instruct the GM where to turn next based on the actions of the PCs. The individual encounters may be run in any order. PCs may wish to return to a particular NPC should they learn additional information from another source. Since PCs invariably do the unexpected, the GM should familiarize herself with the likely behavior of the main NPCs.

Whichever hook has prompted the PCs to adventure, they begin on the road leading to Kishkindha.

ENCOUNTER 1: A FRIGHTENED WORKER

The road beside Pampa Lake is quiet and peaceful as the late afternoon sun throws long shadows. The lake, a calm and clear body of water seen through the trees lining the road, stretches out toward the distant cliff on its north side. Lotus float on its glassy surface. The breeze blowing from the northeast is sweet-scented with an indefinable fragrance. Trees grow thickly around Pampa Lake, entwined with creeping vines. The grass beneath the trees is studded with blue and yellow flowers.

Suddenly the peace is broken as you hear something crashing through the bushes toward you.

On the road toward the city of Kishkindha, the PCs hear something running through the underbrush toward them. A humanoid with a monkey-like head, large frightened eyes and a large mouth twisted in fear bursts out of the forest and falls in a heap at their feet. PCs familiar with Sahasra or those succeeding in a Knowledge (local) check at DC 10 recognize him as a kananauka, one of the monkey people who inhabit Kishkindha.

Babbling incoherently, his two-foot-long tail twining around him tightly, he starts to his feet, panting from running and clearly *panicked*. When he either catches his breath and calms down on his own, or is helped by PC ministrations to change from



panicked to shaken, he says, “Please help—the spirit beast has attacked Yadawa! And in broad daylight!” He gives his name as Kaj and begs them to come with him to the spice grove. The more suspicious among the PCs may wish to do a Sense Motive check (DC 20); success indicates that Kaj is indeed fearful and trustworthy.

- If the PCs follow him, go to Encounter 2.
- If the PCs do not, he will run ahead of them to Kishkindha and they may continue on the road to Encounter 5.

ENCOUNTER 2: AN INJURED MAN

Kaj’s path through the forest brings the PCs to a 10 ft. x 10 ft. pavilion beneath an old and spreading tree beside Pampa Lake. Near the

pavilion are rows of 5 foot high bushes covering roughly an acre, from which emanate the sweet scent the PCs smelled along the way: an exotic fragrance with hints of cinnamon, cloves and vanilla like nothing they’ve experienced before. The grove is surrounded by the lake on the west and mango trees on the other three sides. Beyond the mango trees to the north rises a rocky outcropping.

On a cot in the shade lies an unconscious monkey man whose face is cut and bruised. His arm is twisted at an unnatural angle. Kaj quickly introduces the PCs to the kananauka Laghu who is ministering to him, and points out the injured man as Yadawa. Kaj stays on the far side of the pavilion, still very nervous.

“His arm is broken,” Laghu says. “He fell out of the tree and his neck may

be broken as well. Do you have any healing power that can assist him?”

Yadawa (CG male kananauka expert 6) is down to 0 hit points out of a total of 23 points.

Note: While the PCs are talking with Laghu, the altercation in Encounter 3 is proceeding.

- If the PCs heal Yadawa, he becomes aware almost immediately of the altercation going on among his workers. He thanks the PCs profusely for their assistance, but excuses himself to deal with the problem. Go to Encounter 3.
- If the PCs do not heal Yadawa, Laghu asks for their help in getting him back to the healer in Kishkindha. Go to Encounter 5.

ENCOUNTER 3: UNREST IN THE GROVE

Baskets are scattered among the bushes and the kananaukas, who are laborers in these groves, mill about in an agitated state. A monkey woman is speaking to them in a placating tone. *“Now, please, I’m sure Yadawa will be all right. Laghu is tending to him now. Please, go back to work. You all know how important this harvest is to the community.”*

“Grove’s cursed, Prazuti, and you know it!” shouts a monkey woman in a bright green shift. *“How long before the spirit beast kills all of us?”*



And then comes into the city to feast on our little ones? First it was only roaming at night. And now in broad daylight? Devavi said it would come to this.”

“Nivarana, there’s no point in scaring everyone with this kind of talk,” Prazuti replies, looking around at the frightened faces of the workers who have gathered around her. They are whispering among themselves after every phrase uttered.

“She’s right, Prazuti!” another worker shouts. “It dares attack Yadawa!”

“He fell out of the tree,” Prazuti replies. “You saw—”

“I saw that thing attack him,” says Nivarana with a sneer. “Woulda dragged him off, too.”

Prazuti clenches her fists, clearly losing her temper. *“Nivarana, you have no reason to think—”*

“You calling me a liar, Prazuti?”

“I wasn’t,” Prazuti retorts, “but if you keep saying things that aren’t true, I may start.”

At that, Nivarana launches herself at Prazuti and they begin rolling on the ground, furiously pummeling each other.

- If the PCs have healed Yadawa, he will step in and stop the argument before it breaks out into a fistfight. The workers immediately

calm down, relieved that he is all right, their faces and body language showing their relaxation. He asks them to gather up their baskets and take the rest of the day off. Yadawa returns to the PCs and thanks them profusely for healing him. *“My father owns these groves,” he tells them, “and the Heron and Lotus Inn in the city as well. You must come to Kishkindha and stay at least one night as our guest, so that my family may thank you properly for your kindness.”*

- If the PCs have not healed Yadawa, or if one or more of them wish to intervene while he is being healed, they may calm tempers via a successful Diplomacy check. In the early stages of the discussion, when nothing physical has occurred, the DC is 15; if punches have begun, the DC is 25. If the PCs calm the workers, Prazuti introduces herself as Mathur’s field boss. She expresses her gratitude for their help and, depending on how far things progress, she will apologize for letting things get out of hand. “The workers are frightened by what’s happened,” she says. The workers continue to mill around and whisper, so Prazuti tells them to gather their baskets and go home for the day. She offers to lead them to the city.

- If the fight is not stopped, either through failed Diplomacy or inaction on the PCs part, it will continue until it becomes a general brawl and someone is seriously injured. At that point, Kaj or another worker will

run to the city and bring the guards to stop the fighting.

- If the PCs go with Yadawa or Prazuti right then, or if the fight was not stopped, go to Encounter 5.

- If the PCs want to investigate the scene of the attack first, go to Encounter 4.

ENCOUNTER 4: THE SCENE OF THE ATTACK

Because it is likely the workers have all gone home by this point, the PCs must either find them in the city or interview them in the groves the next day.

A successful Search check (DC 20) shows an area below the rocky outcropping where the ground is disturbed and branches of the spice bushes are broken and scattered. If there are any animal footprints, they are obscured by subsequent activity in the area.

The view from the top of the outcropping is of forests stretching toward the horizon to the north. A thorough search of the forest surrounding the lake requires a week.

- If the PCs decide to stake out and wait for the reappearance of the spirit beast, go to Encounter 13.

- If the PCs decide to go to the city and ask questions, go to Encounter 5.

ENCOUNTER 5: KISHKINDHA, CITY OF THE KANANAUKAS

The following is excerpted from the book *Sahasra: The Land of 1,000 Cities*.

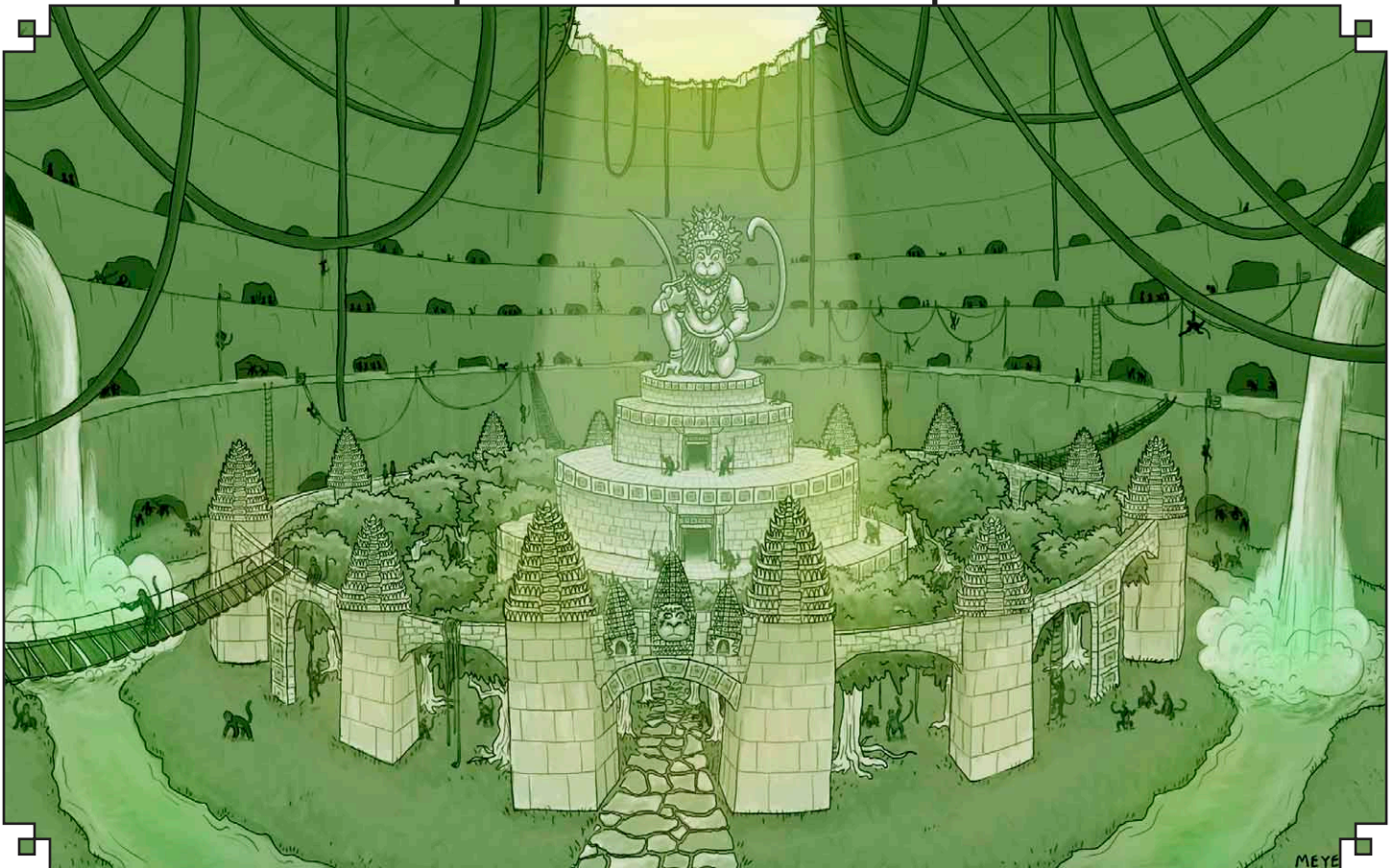
You pause in your descent, palms clutching the living green ladder, and venture a glance below. After an instant of vertigo, you gasp involuntarily at the sight of what you assumed would be a dark and dank cavern. Instead, shafts of light from somewhere above you glitter off the carved pillars rising from the grotto floor. The sounds of water falling from a great height echoes in

the chamber, emanating from cascades of liquid silver all around you. The island below is a carpet of green surrounded by a gentle river fed by the waterfalls. Nothing in the ancient stories has prepared you for the peaceful reality of the city of Kishkindha.

The city of Kishkindha is located in the region of Vanala beside Pampa Lake. It is the home of the monkey people, or the kananaukas, as they call themselves. The city of about two hundred inhabitants is generally peaceful, but they have recently renewed their guard as greedy threats from old enemies have become apparent.

Kishkindha was carved out centuries ago by monkey people who overthrew the tyranny of their ogre slave masters and sought a peaceful community. The kananaukas still hate ogres, a hatred that has grown over the years to include giantkind in general. The leader of the revolt, Sugri, is still revered by the kananaukas, and Sugri is a favorite girl's name among the people.

Beside the lake are grass-covered hills, one of which contains the hidden entrance to the grotto that forms the city of Kishkindha (Search DC 25). The entrance is an opening concealed by branches. Within



is a thick vine about a foot in diameter that drops a distance of 150 feet. Tough leaves protruding at angles provide hand- and footholds. Descending or ascending the vine is a DC 15 Climb check. Two guards armed with short swords prevent anyone from sneaking down the vine and catching the inhabitants unawares.

Above the work level around the sides of the grotto, sleeping and dining niches are carved into the walls for kananaukas families or social groups. These niches are reached by vines snaking up the walls or hanging from the niches.

• If the PCs go to the Heron and Lotus Inn, go to Encounter 6.

• If the PCs stay in the commons area to gather information, go to Encounter 7.

ENCOUNTER 6: THE HERON AND LOTUS

If the PCs are with Yadawa, he takes them to the Heron and Lotus Inn. If they come here on their own, Mathur greets them and asks how he can be of service.

The Heron and Lotus is an inn with a spacious common room for

drinking, dining and storytelling and sixteen rooms, half of which require no climbing to reach.

In the common room are six tables of highly polished teak with four chairs at each table. The legs of the tables and chairs are intricately carved with stylized monkeys climbing vines. The innkeeper, Mathur (CG male kananauka expert 10), stands behind the teak bar. One of the drinks, Lotus Heron, an exotic and intoxicating brew of mangos and a mysterious blend of spices from a secret family recipe, is manufactured by the other four of Mathur's sons and exported throughout Sahasra.



Mathur is overjoyed if the PCs have healed his son, in which case he begs them to stay in his inn for as long as they like for free, with meals provided. *“My granddaughter Anamika will show you to your rooms. When you’ve refreshed yourselves, please come back down, as I’ve a proposal to make to you concerning this spirit beast business.”*

The guestrooms of the inn are cozy, lit with ghostly white beeswax candles in polished brass lanterns. Shutters of smoothed bark serve as a door, which has no lock, only a brass hook. The bed consists of a mattress overstuffed with aromatic leaves--making for a surprisingly comfortable night’s sleep--and brightly embroidered pillows. A two-tiered carved teakwood stand holds a brass washbasin and embroidery-trimmed towel. In a smaller niche is a water closet, served by pipes that take water from the many waterfalls in the city.

If the PCs wish to question Anamika about what she knows, go to Encounter 9. She will only answer basic questions, such as the first two on the list, until she knows the PCs better.

After they return downstairs, Mathur makes sure they have drinks and/or food, including Lotus Heron, which he proudly tells them about. *“The recipe for*

RANDOM NPC NAMES

A Gather Information check can be made after several hours among the inhabitants of the central commons and the Heron and Lotus. The GM may wish to role-play these encounters rather than allowing a Gather Information roll. A random name table is provided below for ease of generating NPC names authentic to the setting. First, determine whether a female or male name is desired, then roll a d20, consulting the chart below.

ROLL	FEMALE NAMES	MALE NAMES
01	Ambika	Atharvan
02	Bhasa	Ativikata
03	Cikitsu	Azvasen
04	Divyavastra	Dirsnu
05	Gambhari	Dhisakha
06	Janesta	Janin
07	Jyotiskara	Kavikratu
08	Kavela	Mahotsaha
09	Kavya	Manasvin
10	Madhavi	Paumsya
11	Medhira	Nipaka
12	Padmadi	Praghal
13	Prasada	Pratibha
14	Pravalapa	Sajjana
15	Sadhupuspa	Samedha
16	Sugri	Samdhya
17	Sumaya	Sunazara
18	Sumati	Tavas
19	Vizarada	Vaja
20	Zazikanta	Zakti

this drink has been in my family for generations. It is a favorite at the Feast of Sugri, a celebration coming up soon. This business with the spirit beast is wreaking havoc with preparations for the festival. Spices must be harvested and dried before they can be incorporated into the mango liquor. The disruption couldn’t have come at a worse time. If you can help me and my family further, I’ll gladly pay you 1000 gold pieces to solve the mystery of the curse or kill the beast, or whatever it takes to assuage the fears of the workers. Although we have capable guardsmen here, they are fearful of all this curse talk as well.”

If the PCs accept, they have several options:

- Talk further to Mathur, Encounter 10.
- Talk to Yadawa, Encounter 11.
- Talk further to Anamika, Encounter 9.
- Gather information in the central commons, Encounter 7.
- Ask to tour the brewery, Encounter 17.
- Gather information in the Heron and Lotus, Encounter 8.
- Visit the scene of the attack (in the morning), Encounter 4.

- Stake out the site of the attack, Encounter 18.

ENCOUNTER 7: CENTRAL COMMONS

Excerpted from Sahasra: Land of 1,000 Cities

This park-like island of cool green grass is roughly sixty feet wide and seventy feet long. Narrow shafts far above admit sunlight and moonlight, illuminating the grotto by day as if by lantern light. A river, flowing through a five foot wide channel completely encircles the island, crossed at intervals by gently arching footbridges of dark, highly polished wood. Trees dot the central island, surrounded by benches of the same dark wood. Between the trees are small colorful tents that provide privacy for a wide variety of relaxing and invigorating activities. Kananauka children chase each other or play ball games, closely watched by parents and patrolling guards armed with nets and swords.

Across the river are more islands stretching back to the limits of the grotto, divided by little creeks formed by the waterfalls along the walls. Rising on the islands to form a circle around the central island are white stone pillars flecked with faceted quartz that reflects the light filtering down from above. The pillars are carved with intricate scenes of triumphs by the kananaukas in many areas of endeavor: battle, art,

love and knowledge. The surrounding islands are work areas, including stalls selling goods and food, and artisans' workshops.

The people found in the central commons are parents, children and guards. Further back on the work islands are vendors and artisans. Finding out the following information requires about two hours. The GM should phrase the answers to appropriately answer the PCs' questions. (Higher results include the information listed under the lower DC results.)

DC 5

- "The Feast of Sugri is an exciting time for everyone."

- "Mathur and his family certainly work hard to make the feast a success."

- "Mathur and his family are well-liked in Kishkindha. No one would ever mean them any harm."

- "Maybe Mathur angered the gods in some way. He's very prosperous, and no one could make that much money by being honest."

- "The workers congregate in the Heron and Lotus after work."

DC 10

- "Mathur has six sons and a daughter, all of whom still live in Kishkindha. His wife died many years ago."

- "That's one family that sticks together. I'd hate to think what would happen to someone who offended them."

- "Nivarana is a hard woman, but she's had a hard life. Her husband died a few years back--died suddenly--never knew the reason. She said it was a curse."

- "Nivarana sees curses everywhere. She's a mean one."

DC 20

- "Mathur's sons were always very protective of their sister Bisaja. I didn't think she'd ever get married, as they were so particular about her suitors."

- "Devavi is one of the workers in the spice grove, but I don't know anything about him. He just showed up one day, some months back."

After gathering information, the PCs may proceed to Encounter 8 or one of the individual encounters, 9-16.

ENCOUNTER 8: PATRONS OF THE HERON AND LOTUS

The workers in the spice grove and many other townspeople gather here after work and in the evenings. A Gather Information check can be made after two hours talking with them and results in the following information. The GM should phrase the answers to appropriately answer the PCs' questions. (Higher results

include the information listed under the lower DC results.)

DC 5

- “Yadawa was up in a mango tree when the attack occurred. The other workers were further away.”

- “Devavi is a worker who showed up about the time the harvest was starting.”

- “How do we know it’s a curse? Because strange things keep happening. I’d put down my basket for a few minutes and come back to find it spilled or gone or just sitting there empty. And this didn’t just happen once.”

- “I kept getting sick. We eat lunch out under the pavilion when the noonday sun gets too hot—Mathur provides it for us. Happened to several of us: we’d throw up or get the runs or just feel so weak we couldn’t go on.”

- “We usually sleep out by the grove during the harvest season, but I don’t want to with that thing out there.”

DC 10

- “The sightings of the spirit beast have only happened at night before this.”

- “Actually Yadawa is the only one who’s been attacked.”

- “I’ve seen the beast prowling

around, especially up on that rock, glowing green, like some evil spirit.”

- “Devavi says it’s a curse. He says he’s seen this kind of thing happen before.”

DC 15

- “I suppose you could call Yadawa and his brothers bullies. Individually they’re nice as can be. Get ‘em in a group though...it’s like they become one big mean brother.”

After gathering information, the PCs may proceed to Encounter 7 or one of the individual encounters, 9-16.

INDIVIDUAL ENCOUNTERS

Note: Encounters 9-16 are interviews of individuals. They may be taken in any order. The GM should phrase the answers to appropriately answer the PCs’ questions.

ENCOUNTER 9: ANAMIKA

The young female kanaanauka has a light brown face and elaborately braided auburn hair. She wears an embroidered tunic with a plain white apron over it.

Yadawa’s daughter Anamika is shy, but if approached in a friendly manner, she will eventually reveal the following information:

- She is very grateful that the PCs healed her father.

- The Feast of Sugri is the busiest time of the year for their family.

- The workers are very frightened. She hears them talking as she serves them drinks. Some of them think it’s a wild creature, some think it’s really a spirit or a monster, and others think it’s the embodiment of a curse. She knows of no reason why there should be a curse on her grandfather’s fields.

- She thinks it a coincidence that the workers fell ill after eating lunch in the grove. She and her father always eat the same thing they serve the workers and they were never sick afterwards.

- She blames Devavi and Nivarana for stirring up the workers. Both of them have persisted in blaming it on a curse or a spirit beast. She confesses she doesn’t like Devavi very much, but she feels sorry for Nivarana, who seems lonely.

- Her grandfather Mathur is very kind, but his sons—her father and uncles—can be rather intimidating when they gather in one place. They strive to outdo each other and can be rather bullying in this competitive frame of mind.

- She’s not sure where Devavi lives, but most workers live on the west side of the city.

ENCOUNTER 10: MATHUR

The kananauka before you has merry brown eyes in a brown face streaked with gray. His thick reddish hair is cropped short and is also graying. Although his forehead is lined with wrinkles, laugh lines crease the corners of his eyes. He smiles frequently, straightening his canvas apron frequently if standing or sitting for too long without doing something else. Here is a man who is obviously used to doing something all the time.

Mathur owns the Heron and Lotus, the brewery and the groves of spices and mangoes by the lake. He is wealthy, but he believes the gods have richly blessed him with his six sons and one daughter and fifteen grandchildren. He lost his wife to a plague that swept the city a few years back. He is genuinely distressed at the occurrences. He scoffs at the idea of a curse, but Sense Motive (DC 20) reveals it does bother him a little. He has no idea why anyone would curse him and his business. He was particularly concerned at the illnesses of the workers. He and Anamika always eat the same thing they serve the workers and they never fell ill.

Mathur does not know the names of all his workers, as he depends on his field boss Prazuti and his oldest son Yadawa to hire and supervise them.

ENCOUNTER 11: YADAWA

Yadawa is a younger version of his father. Indeed they bear a striking resemblance. He has a bit of gray in his brown muzzle and reddish hair. He speaks in a slow and thoughtful way, pausing often.

Yadawa is glad that the PCs are investigating the matter, and he is happy to help. When asked what happened during the attack, he is somewhat shamefaced about it. He says he was helping the workers pick spice pods when he decided they needed additional mangoes. He climbed up into the tree and suddenly saw the spirit beast on top of the rocky outcropping. It seemed perilously close. At the same moment, he felt a wave of fear wash over him and he fell out of the tree—a most embarrassing thing to happen to a kananauka.

He is concerned about the unrest among his workers, something he's

never seen before. He doesn't know what happened with the strange occurrences such as overturned baskets and illnesses. He's inclined to think it's a prankster among the workers.

If Yadawa is asked about Devavi, he says in his somewhat slow and thoughtful manner of speaking, *"He showed up in the city about...oh...six or seven months ago. Said, uh, he'd heard there were jobs to be had. I can always use more...more workers, so I hired him. Devavi is not...well, not the hardest worker I ever saw. In fact, I caught him...I caught him sneaking off a few times. Said he was, uh, tired and wanted a rest. I'm not sure where, ah, where he lives, but Prazuti would know."*

Asked about the subject of bullying, Yadawa says with a frown, *"I wouldn't call, uh, my brothers and me bullies. We look out for, uh, each other. We're family. We're family,"* he repeats



for emphasis. *“And we do look out for our little sister Bisaja especially. When, ah, when she came of age a few years ago, she certainly had the, er, the suitors lined up. We sent the unworthy ones packing, I can tell you that much.”* He doesn’t get any more specific than that. A successful Sense Motive check (DC 20) gives the idea that he isn’t telling everything. If pressed, he will admit that they actually ran one fellow out of town, a ne’er-do-well named Tazakha. *“He was...er...entirely unsuitable for Bisaja.”*

ENCOUNTER 12: PRAZUTI

Prazuti is a short, chubby-faced female monkey-person with a salt and pepper face and dark gray hair, which she ties back in an incongruously perky pink bow.

“I’ll tell you straight out,” she says, “that I have nothing but the highest respect for Mathur. He can do no wrong as far as I’m concerned.” She says that Yadawa is still young, but that he’s matured the most in the past few years. *“A few years back, the boys were a pack of bullies. Mathur tried to take ‘em in hand, but I don’t know what good it did,”* she continues. *“They just flat ran one of Bisaja’s suitors out of town. True, he wasn’t worth her. She’s a beauty and sweet as they come. But that’s no reason to humiliate him the way they did. Poor man had to leave town.”* Only if pressed will she explain that they set his tail on fire, a very humiliating and degrading thing to do to a kananauka.

She isn’t sure what caused the mischief and wonders if Devavi might not have been the cause of it. He’s not a good worker, does a lot of loose talking around town, stirs people up. She doesn’t believe in a curse. The spirit beast is another matter. She wonders if it’s a wild creature from some other part of the country. *“I saw Yadawa climb up in the tree. And then he let out a yell and I saw that creature. It looked strange and frightening,”* Prazuti concedes, *“silhouetted up there on that rock, outlined in green fire. Then Yadawa fell out of the tree.”* If they ask where Devavi lives, she tells them he lives in River Bend, on the west side of the city, third apartment up.

ENCOUNTER 13: THE OTHER FIVE BROTHERS

Yadawa’s brothers are all tall and sturdy, with light brown faces and bushy manes of thick hair. There is a strong family resemblance.

Suresh and Asuti work in the brewery. Bhaktak is Mathur’s chef at the inn, and Margarak and Nirgup are city guards. The brothers all get together at least once a day during a meal or on a break. If they know someone is asking questions, they will be more likely to come together. They have heard all the stories about the curse and the spirit beast. All of them scoff at the curse except for Nirgup, who says, *“But we aren’t entirely innocent, are we? What if our behavior is coming back to haunt us, and thereby cursing our father?”*

At this point, the other brothers glare at him and Suresh speaks his name warningly. *“No, I will speak,”* Nirgup says. *“By the gods, we set his tail on fire, and there’s not much more humiliating than that for one of our people.”*

“We were protecting Bisaja,” Suresh counters angrily. He and the other brothers refuse to continue the conversation and storm off, leaving Nirgup.

“Yes,” Nirgup says. *“We were protecting our sister. But she’s capable of making up her own mind. I doubt this fellow Tazakha would’ve ever harmed her, or anyone else. I’ve felt bad about running him off ever since the day it happened.”*

ENCOUNTER 14: BISAJA

Bisaja is a lovely young kananauka female with a sweet smile, white face, dark blue eyes and dark auburn hair. She is petite, dressed in a pale blue blouse and patterned dark sari. Her belly is swollen with the advanced stages of pregnancy.

“The stories of the spirit beast have been ever so distressing,” she says quietly. *“I suspect no one’s told me everything for fear of upsetting me. But I’m of hardy stock. A little bad news won’t hurt me, or my baby. My husband—he’s a weaponsmith—is quite protective of me, but it’s nothing to how protective my brothers are. It’s been that way since I was quite tiny.”*



If asked about Tazakha, she frowns, furrows her brow and looks down at her hands. *“Do you know, I never even knew Tazakha was a suitor until after he left town? He’s not someone I would’ve been romantically interested in, but he must’ve been heartbroken to go away.”* A Sense Motive check (DC 20) reveals her to be sincere.

If told that her brothers ran him out of town, she says, *“I truly don’t intend to be rude, but I have difficulty believing my brothers would do that. They are protective, but that seems rather extreme.”*

ENCOUNTER 15: NIVARANA

Nivarana dresses in bright clothing. She is a tall kanaanauka, with reddish brown face and slickly braided hair. Her mouth is held in a firm line.

“Always a curse,” she says, shaking her head, when approached about the spirit beast. “World’s full of curses, if you know how to look at it. Curse took my husband away.”

“Devavi understands curses,” she goes on. “Knows a thing or two about the world, does Devavi. He better watch

out, curse’ll get him too. Always gets those of us who know.”

“I wasn’t right there when it attacked Yadawa, but I was looking over in his direction,” she says. “Looked to me like that thing jumped at him and he screamed and it knocked him out of the tree. Kanaanaukas don’t just fall out of trees.”

If asked further about Devavi, she says, *“His opinion about the spirit beast is that it came from a powerful mage as vengeance for the wrongs done by the wealthy to the poor. I suspect he’s right.”*

Her opinion on Mathur is that he’s a decent enough man, but that his sons, particularly Yadawa, hold too high an opinion of themselves.

ENCOUNTER 16: DEVAVI’S APARTMENT

The directions to Devavi’s dwelling are not as abstract as they seem. On the west side of the city, the river bends in an arc, beside which is a wooden sign proclaiming “River Bend.” Vines dangle down beside a series of vertical cave openings, requiring a DC 15 climb check for successful ascent. Next to each opening is a small placard with a number and names written on it: “Number 3: Devavi, Tavas, Janin, Dirsnu, Vaja and Paumsya.”

The entrance is wide, with a lip that forms a porch covered with cushions. Inside the cavern is a low

wooden table surrounded by more cushions. Six deep niches are carved into the walls. Inside each niche is a leaf-stuffed mattress covered with a woven blanket and an elaborately carved trunk. All but one of the trunks contain similar items: clothing, trinkets, keepsakes, a book or two (popular novels featuring a *kananauka* hero or the story of Sugri the Bold) and a pouch containing 1d4 gp, 2d6 sp and 3d8 cp. The one in the lowest niche on the left is completely empty. This trunk is Devavi's, although there is nothing to indicate this unless one of the occupants points it out.

The occupants are not usually at home, but are working or spending time in the Heron and Lotus. During the day there is a 5% chance that one of them (other than Devavi) will be here sleeping. Devavi/Tazakha is almost always with Vanastha, although in the evening there is a 10% chance he will be alone in the tavern. In the evening, 1d4 of the workers are 20% likely to be at home. In the days before the appearance of the spirit beast, they would spend four nights out at the grove during harvest time. Nowadays they are 90% likely to be at home at night.

Devavi's roommates, if any are present, give answers similar to those found in Encounter 8. Their opinion of Devavi is that he's okay, although his talk of the spirit beast is annoying. They're scared of the

beast and are generally convinced that the curse is real, but they think Devavi is obsessed with it. He's been their roommate for about seven or eight months, but they know little about him.

The GM may place an encounter with Devavi wherever it seems appropriate given the time of day.

Devavi is a typical-looking kananauka, with a black face and mottled black and white body. The hair on his head is white, thick and shaggy. He is dressed in worker's attire and is never still. His tail twitches as he speaks.

"I have seen the spirit beast, oh yes," says Devavi. "I've heard that lots of workers have seen it, and that there's a curse on the grove." He denies any involvement in manufacturing tales of a curse, becoming sullen and close-mouthed if pressed. Sense Motive DC 20 reveals he is concealing something, but he refuses to talk. Devavi makes every attempt to curtail the conversation. If Intimidate is used, he will leave immediately.

ENCOUNTER 17: THE UPPER CITY/BREWERY

If requested, Mathur or Yadawa will provide a tour of the brewery and the upper city.

At the back of three adjacent work areas are arched tunnels that slope upwards in intertwining slanting spirals before emerging into a wide

area about twenty feet below the surface. The roof of this so-called "upper city" is open to the sky in the center. An inclined path along one wall winds up to a guarded opening through which goods are loaded for export or imported from local merchants. This area serves as the light industrial zone, keeping unwanted smells and other annoyances from day-to-day life. A few of the industries in the upper city include:

THE BREWERY: This hub of activity where Lotus Heron is brewed is the province of Mathur's sons Suresh and Asuti. A maze of tubes and pipes is shielded behind bark walls and carved white stone pillars. Suresh and Asuti will not stop to talk here, but will agree to join the PCs later in the Heron and Lotus.

THE APIARY: Beehives provide wax for candlemaking, as well as honey for the brewing process.

CLOTH DYEING: Fabrics woven in the work areas of the city are dyed through a variety of processes in the upper city, because many of the dyes used here have an unpleasant scent.

WEAPONSMITH: Swords and polearms are made in the upper city, the open roof allowing the smoke from the fires to be carried away.

After this encounter, the PCs may proceed to others as they wish.

ENCOUNTER 18: STAKING OUT THE SCENE OF THE ATTACK

Only Yadawa, Prazuti and a handful of workers show up the next day to work the grove, so Yadawa sends them home.

The PCs can either stake out the grove or find out, based on their information gathering, that the beast appears in the evening at the camp, slinking out of the forest and pausing on a rocky outcropping before slipping down between the mango trees to the spice groves.

A low growl rattles the air, drawing your attention upward. On the rocky outcropping stands a great beast about 4 feet high and 10 feet long, outlined with a green glow. Its eyes are a fierce and penetrating clear yellow, its mouth a mass of sharp fangs and its tail pointed and whip-like. Without warning it leaps down at you!

Tazakha (tiger form) [see appendix for kananauka and hybrid forms]: male kananauka Warrior 1; CR 5; large monstrous humanoid [kananauka, shapechanger]; HD 1d8 plus 6d8+18; hp 53; Init +4; Spd 40 ft.; AC 18, touch 13, flat-footed 14; BAB +5; Grp +10; Atk +10 melee (1d6+6, claw); Full Atk: +10 melee (1d6+6, 2 claws) and +6 melee (1d8+6, bite); Space/Reach 10 ft./5 ft.; SA Pounce, improved grab, rake; SQ Alternate form, tiger empathy, damage reduction 5/silver, low-light

vision, scent; AL N; SV Fort +15, Ref +15, Will +4; Str 22, Dex 19, Con 17, Int 12, Wis 13, Cha 9.

Skills and Feats: Balance +15, Climb +18, Hide +8*, Jump +14, Listen +4, Move Silently +11, Spot +4, Swim +3; Alertness, Improved Natural Attack (bite, claw), Iron Will, Lightning Reflexes.

Improved Grab (Ex): To use this ability, a tiger must hit with a claw or bite attack. It can then attempt to start a grapple as a free action without provoking an attack of opportunity. If it wins the grapple check, it establishes a hold and can rake.

Pounce (Ex): If a tiger charges a foe, it can make a full attack, including two rake attacks.

Rake (Ex): Attack bonus +9 melee, damage 1d8+3.

Damage Reduction (Ex): An afflicted lycanrope in animal or hybrid form has damage reduction 5/silver.

*In areas of tall grass or heavy undergrowth, the Hide bonus improves to +8 in the tiger form.

Soon after the PCs begin fighting, the *faerie fire* outlining the beast fades (It lasts 5 minutes total.) and the beast is seen as a normal tiger, although it seems slightly more difficult to injure. The tiger, strangely, fights defensively—Tazakha has no wish to kill anyone.

When he or a PC is injured, Tazakha turns and runs, making an all-out retreat around the lake toward Vanastha's hidden cave. Go to Encounter 19.

If the PCs kill Tazakha, he returns to his kananauka form. Within a few minutes, Vanastha comes looking for him, moving as silently as possible to ambush the PCs. Use the same tactics and words as in Encounter 19. The PCs are unlikely to find her hidden cave if this scenario occurs.

ENCOUNTER 19: VANASTHA'S CAVE. EL 6.

If Tazakha escaped from the PCs, he will run as fast as possible through the forest and around the lake to the opposite shore. Vanastha's cave is hidden in the hillside, requiring a Search check of DC 20 if the PCs followed his trail successfully or DC 25 if not.

A camouflaged pit trap protects the cave entrance [CR 3; mechanical; location trigger; manual reset; DC 20 Reflex save avoids; 30 ft. deep (3d6, fall); multiple targets (first target in each of two adjacent squares); Search DC 24; Disable Device DC 18].

Inside is a spacious cavern furnished with a table, two chairs, a cabinet, a cot and a large hammock slung from branches protruding through the cavern wall. The back wall of the cavern is difficult to see because

of the configuration of the stone; there is a hidden passage in which Vanastha waits if she hears that her trap has been sprung.

If Tazakha escaped, he stands in the center of the cavern, still in his tiger form. When the PCs enter, he changes into his *kananauka* form and shouts, “No, please, stop! I don’t want to hurt anyone! I just wanted to scare them!”

If the PCs heed his plea and stop their attack, he confesses that he was masquerading as Devavi. “They were cruel to me!” he says in a groveling, pitiful voice. “I didn’t ask to be bitten by a weretiger—that was just one more burden for me to bear. They wouldn’t let me marry the woman I loved. They set my tail on fire and ran me out of town. I had to avenge myself. I didn’t really hurt anyone! It was Vanastha! She helped me scare them.”

When her name is mentioned, Vanastha steps out.

A tall, sinewy human woman with long black hair emerges from the back of the cavern. She is clad in a simple brown shift and trousers. A hawk perches on her shoulder. In her hand is a scimitar.

“You have intruded into my tranquility,” she says, “just as those monkey people did. First I’ll deal with you, and then Tazakha and I shall avenge the wrongs Kishkindha visited on both of us by killing them all.”

“No, Vanastha,” says Tazakha, pleading. “I - I never wanted to kill anyone.”

Vanastha goes on the offensive. If

the PCs triggered the trap, she will have cast *bear’s endurance* on herself. If they bypassed it, she will instead cast *summon swarm* first. Her animal companion will defend her. Tazakha



is torn between defending her and fleeing. He dithers for a round or two.

Vanastha screams at him to kill them. She will fight with her scimitar if she must as a last resort. If possible, she will drink her potion of *gaseous form* and escape through the rear passage.

If the PCs kill Vanastha, Tazakha surrenders immediately. He is abjectly apologetic for what he's done.

In Vanastha's cabinet are found two potions of *cure light wounds*, two potions of *cure moderate wounds* and one potion of *cure serious wounds*. In her trunk is a scroll of *inflict serious wounds* and 710 gp.

RESOLUTION

If allowed to go free or taken back to the city, Tazakha voluntarily apologizes to Mathur for causing havoc and to Yadawa for scaring him. "Vanastha cast a spell to make you afraid," he explains. He will truthfully answer questions about why he did it, emphasizing that he never hurt anyone. Nirgup apologizes to Tazakha for what the brothers did to him. The other brothers are less charitable.

Mathur is overjoyed at the resolution. He pays the PCs their 1,000 gp reward, promising them a place of honor at the Feast of Sugri and free lodging if they stay the night, and he gives them each bottles of his Lotus Heron.

ALTERNATE ENDING

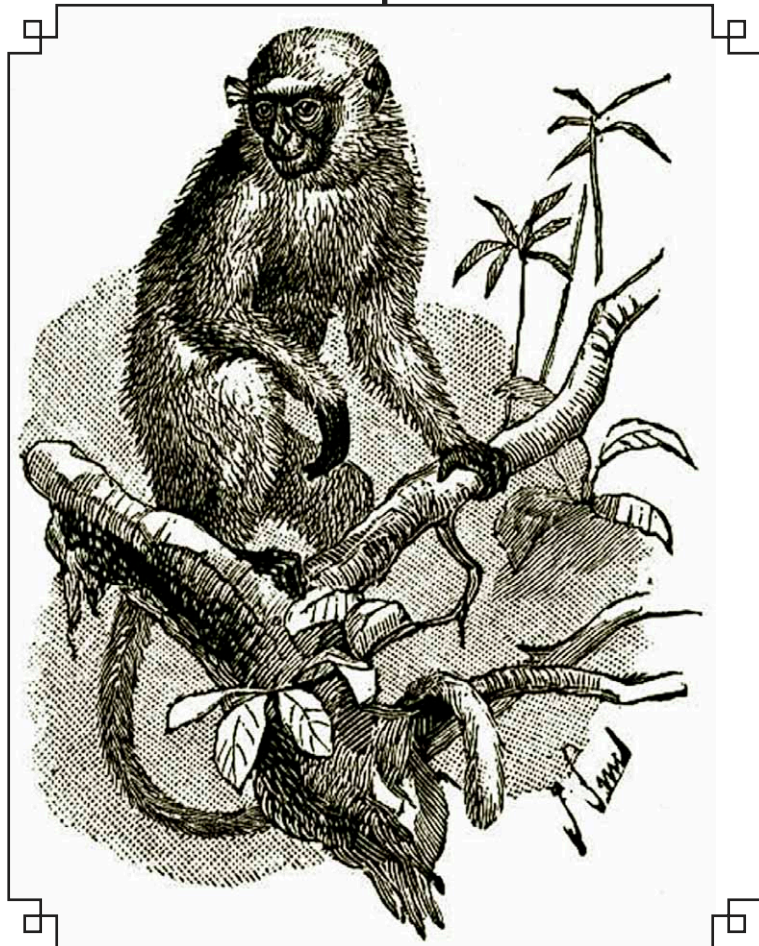
If the PCs fail to kill or apprehend Vanastha, she will return to Kishkindha after they leave. Her first objective is to destroy the groves and return them to their natural state. She will also do her best to disrupt the Feast.

SCALING THE ADVENTURE

Parties of less than 4th level will have difficulty with this adventure. Tazakha cannot easily be adjusted. If

desired, he could have sustained an injury along the way, but this will change the story. Vanastha could be given fewer druid levels.

Scaling for parties greater than 4th level is easier. Give Tazakha 1-2 levels of rogue instead of 1 level of warrior. Add 1-2 levels of druid to Vanastha. Adjust the level of the trap as well, using a CR 4 or 5 trap.



APPENDIX 1: LIST OF ENCOUNTERS

- 1 – A frightened worker
 - 2 – An injured man
 - 3 – Unrest in the grove
 - 4 – Scene of the attack
 - 5 – Kishkindha, city of the *kananaukas*
 - 6 – Heron and Lotus
 - 7 – Commons area
 - 8 – Patrons of the Heron and Lotus (workers)
- Note: These may be taken in any order:
- 9 – Anamika
 - 10 – Mathur
 - 11 – Yadawa
 - 12 – Prazuti
 - 13 – Suresh and brothers
 - 14 – Bisaja
 - 15 – Nivarana
 - 16 – Devavi's apartment
 - 17 – Upper city/brewery
 - 18 – Staking out the site of the attack
 - 19 – Vanastha

APPENDIX II: NPCS

TAZAKHA (*kananauka* form): male *kananauka* Warrior 1; CR 5; medium monstrous humanoid [*kananauka*, shapechanger]; HD 1d8 plus 6d8; hp 35; Init +2; Spd 30 ft., climb 30 ft.; AC 14, touch 12, flat-footed 12; BAB +5; Grp +5; Atk +3 melee (1d6, rapier); Full Atk: +3 melee (1d6, rapier); Space/Reach 5 ft./5 ft.; SA --; SQ Speak with monkeys or apes, alternate form, tiger empa-

thy, low-light vision, scent; AL N; SV Fort +12, Ref +13, Will +4; Str 10, Dex 15, Con 11, Int 12, Wis 13, Cha 9.

Skills and Feats: Balance +13, Climb +8, Disguise +1, Hide +8, Jump +8, Listen +6, Move Silently +9, Spot +6, Swim +3; Alertness, Improved Natural Attack (bite, claw), Iron Will, Lightning Reflexes, Weapon Finesse.

Spell-Like Ability: 1/day – *Speak with animals* (monkey or ape only, duration 1 minute)

Alternate Form (Su): A lycanthrope can shift into animal form as though using the *polymorph* spell on itself, though its gear is not affected, it does not regain hit points for changing form, and only the specific animal form indicated for the lycanthrope can be assumed. It does not assume the ability scores of the animal, but instead adds the animal's physical ability score modifiers to its own ability scores. A lycanthrope also can assume a bipedal hybrid form with prehensile hands and animalistic features.

Changing to or from animal or hybrid form is a standard action.

A slain lycanthrope reverts to its humanoid form, although it remains dead. Separated body parts retain their animal form, however.

Afflicted lycanthropes find this ability difficult to control. A character

with awareness of his condition retains his identity and does not lose control of his actions if he changes. However, each time he changes to his animal form, he must make a Will save (DC 15 + number of times he has been in animal form) or permanently assume the alignment of his animal form in all shapes.

Once a character becomes aware of his affliction, he can now voluntarily attempt to change to animal or hybrid form, using the appropriate Control Shape check DC. An attempt is a standard action and can be made each round. Any voluntary change to animal or hybrid form immediately and permanently changes the character's alignment to that of the appropriate lycanthrope.

Tiger Empathy (Ex): In any form, lycanthropes can communicate and empathize with normal or dire animals of their animal form. This gives them a +4 racial bonus on checks when influencing the animal's attitude and allows the communication of simple concepts and (if the animal is friendly) commands, such as "friend," "foe," "flee," and "attack."

Low-Light Vision (Ex): A lycanthrope has low-light vision in any form.

Scent (Ex): A lycanthrope has the scent ability in any form.

Possessions: clothing, 25 gp.

TAZAKHA (hybrid form): male kananauka Warrior 1; CR 5; large monstrous humanoid [kananauka, shapechanger]; HD 1d8 plus 6d8+18; hp 53; Init +4; Spd 30 ft., climb 30 ft.; AC 18, touch 13, flat-footed 14; BAB +5; Grp +10; Atk +10 melee (1d6+6, claw); Full Atk: +10 melee (1d6+6, 2 claws) and +6 melee (1d8+6, bite); Space/Reach 10 ft./10 ft.; SA --; SQ Speak with monkeys or apes, alternate form, tiger empathy, damage reduction 5/silver, low-light vision, scent; AL N; SV Fort +15, Ref +15, Will +4; Str 22, Dex 19, Con 17, Int 12, Wis 13, Cha 9.

Skills and Feats: Balance +15, Climb +18, Hide +8, Jump +14, Listen +4, Move Silently +11, Spot +4, Swim +3; Alertness, Improved Natural Attack (bite, claw), Iron Will, Lightning Reflexes.
See above for description of special qualities.

VANASTHA: female human cleric/druid 5; CR 6; medium humanoid [human]; HD 1d8+2 plus 5d8+10; hp 42; Init +1; Spd 20 ft.; AC 14, touch 11, flat-footed 13; BAB +3; Grp +3; Atk +4 melee (1d6+1, +1 scimitar); Full Atk: +4 melee (1d6+1, +1 scimitar) or +4 ranged (1d4, sling); Space/Reach 5 ft./5 ft.; SA --; SQ rebuke undead, animal companion (hawk), nature sense, wild empathy, woodland stride, trackless step, resist nature's lure, wild shape 1/day; AL NE; SV Fort +8, Ref +2, Will +9; Str 11, Dex 12, Con 14, Int 13, Wis 16, Cha 10.

Skills and Feats: Concentration +11, Handle Animal +5, Heal +7, Hide +10, Knowledge (nature) +6, Listen +8, Spellcraft +6; Brew Potion, Natural Spell, Scribe Scroll, Silent Spell.

Rebuke undead: Any cleric, regardless of alignment, has the power to affect undead creatures by channeling the power of his faith through his holy (or unholy) symbol (see Turn or Rebuke Undead).

An evil cleric (or a neutral cleric who worships an evil deity) rebukes or commands undead creatures. A cleric may attempt to turn undead a number of times per day equal to 3 + his Charisma modifier. A cleric with 5 or more ranks in Knowledge (religion) gets a +2 bonus on turning checks against undead.

ANIMAL COMPANION (hawk): (see stats below)

Nature Sense (Ex): A druid gains a +2 bonus on Knowledge (nature) and Survival checks.

Resist Nature's Lure (Ex): Starting at 4th level, a druid gains a +4 bonus on saving throws against the spell-like abilities of fey.

Trackless Step (Ex): Starting at 3rd level, a druid leaves no trail in natural surroundings and cannot be tracked. She may choose to leave a trail if so desired.

Wild Empathy (Ex): A druid can improve the attitude of an animal. This ability functions just like a Diplomacy check made to improve the attitude of a person. The druid rolls 1d20 and adds her druid level and her Charisma modifier to determine the wild empathy check result.

The typical domestic animal has a starting attitude of indifferent, while wild animals are usually unfriendly.

To use wild empathy, the druid and the animal must be able to study each other, which means that they must be within 30 feet of one another under normal conditions. Generally, influencing an animal in this way takes 1 minute but, as with influencing people, it might take more or less time.

A druid can also use this ability to influence a magical beast with an Intelligence score of 1 or 2, but she takes a -4 penalty on the check.

Wild Shape (Su): At 5th level, a druid gains the ability to turn herself into any Small or Medium animal and back again once per day. Her options for new forms include all creatures with the animal type. This ability functions like the *polymorph* spell, except as noted here. The effect lasts for 1 hour per druid level, or until she changes back. Changing form (to animal or back) is a standard action and doesn't provoke an attack of opportunity.

The form chosen must be that of an animal the druid is familiar with.

A druid loses her ability to speak while in animal form because she is limited to the sounds that a normal, untrained animal can make, but she can communicate normally with other animals of the same general grouping as her new form. (The normal sound a wild parrot makes is a squawk, so changing to this form does not permit speech.)

Woodland Stride (Ex): Starting at 2nd level, a druid may move through any sort of undergrowth (such as natural thorns, briars, overgrown areas, and similar terrain) at her normal speed and without taking damage or suffering any other impairment. However, thorns, briars, and overgrown areas that have been magically manipulated to impede motion still affect her.

Spells Known: Cleric (trickery domain): 0-level: 3/day; 1st level: 2/day+1/day *disguise self* (domain)

Druid: 0-level: 5/day; 1st level: 3/day+1 bonus; 2nd level: 2/day+1 bonus; 3rd level: 1/day+1 bonus.

Spells Prepared: Cleric: 0-level: *detect magic, inflict minor wounds, resistance*; 1st: *cause fear, inflict light wounds, disguise self*.

Druid: 0-level: *flare, guidance, light, read magic, virtue*; 1st: *faerie fire, obscuring mist, produce flame, sum-*

mon nature's ally I; 2nd: *bear's endurance, soften earth and stone, summon swarm*; 3rd: *summon nature's ally III*.

Possessions: +1 scimitar, 2 potions of *cure light wounds*, 2 potions of *cure moderate wounds*, 1 potion of *cure serious wounds*, 1 potion of *gaseous form*, 1 scroll of *inflict serious wounds*, 710 gp.

ANIMAL COMPANION

KAPOTARI: CR 1/3; tiny animal; HD 1d8 plus 2d8; hp 17; Init +4; Spd 10 ft. (2 squares), fly 60 ft. (average); AC 17, touch 15, flat-footed 14; BAB +2; Grp -8; Atk +5 melee (1d4-2, talons); Full Atk: +5 melee (1d4-2, talons); Space/Reach 2 1/2 ft./0 ft.; SA --; SQ low-light vision; AL N; SV Fort +2, Ref +5, Will +2; Str 7, Dex 18, Con 10, Int 2, Wis 14, Cha 6.

Skills and Feats: Listen +4, Spot +14; Weapon Finesse.

Tricks: Come (DC 15): The animal comes to you, even if it normally would not do so.

Defend (DC 20): The animal defends you (or is ready to defend you if no threat is present), even without any command being given. Alternatively, you can command the animal to defend a specific other character.

Down (DC 15): The animal breaks off from combat or otherwise backs

down. An animal that doesn't know this trick continues to fight until it must flee (due to injury, a fear effect, or the like) or its opponent is defeated.

Fetch (DC 15): The animal goes and gets something. If you do not point out a specific item, the animal fetches some random object.

Guard (DC 20): The animal stays in place and prevents others from approaching.

Heel (DC 15): The animal follows you closely, even to places where it normally wouldn't go.

Seek (DC 15): The animal moves into an area and looks around for anything that is obviously alive or animate.

Stay (DC 15): The animal stays in place, waiting for you to return. It does not challenge other creatures that come by, though it still defends itself if it needs to.

Link (Ex): A druid can handle her animal companion as a free action, or push it as a move action, even if she doesn't have any ranks in the Handle Animal skill. The druid gains a +4 circumstance bonus on all wild empathy checks and Handle Animal checks made regarding an animal companion.

Share Spells (Ex): At the druid's option, she may have any spell (but

not any spell-like ability) she casts upon herself also affect her animal companion. The animal companion must be within 5 feet of her at the time of casting to receive the benefit. If the spell or effect has a duration other than instantaneous, it stops affecting the animal companion if the companion moves farther than 5 feet away and will not affect the animal again, even if it returns to the druid before the duration expires.

Additionally, the druid may cast a spell with a target of "You" on her animal companion (as a touch range spell) instead of on herself. A druid and her animal companion can share spells even if the spells normally do not affect creatures of the companion's type (animal).

Evasion (Ex): If an animal companion is subjected to an attack that normally allows a Reflex saving throw for half damage, it takes no damage if it makes a successful saving throw.

KANANAUKA: CR 1; medium monstrous humanoid; HD 1d8; hp 4; Init +2; Spd 30 ft.; AC 12, touch 12, flat-footed 10; BAB +1; Grp +0; Atk +3 melee (1d6, rapier); Full Atk +3 melee (1d6, rapier); Space/Reach 5 ft./5 ft.; SA --; SQ *Speak with monkeys or apes*; AL CG; SV Fort +2, Ref +6, Will +0; Str 10, Dex 15, Con 10, Int 12, Wis 11, Cha 9.

Skills and Feats: Balance +10, Climb +8, Jump +4; Lightning Reflexes, Weapon Finesse.

Spell-Like Abilities: Speak with monkeys or apes (Sp): 3/day, duration 5 minutes.

KANANAUKA GUARD: male kananauka warrior5; CR 5; medium monstrous humanoid; HD 1d8 plus 5d8+6; hp 30; Init (+2 Dex, misc. mods); Spd 30 ft.; AC 17, touch 13, flat-footed 15; BAB +6; Grp +7; Atk +9 melee (1d6+2, +1 *short sword*); Full Atk: +9 melee (1d6+2, +1 *short sword*) or +9 ranged (1d6, mwk short bow); Space/Reach 5 ft./5 ft.; SA --; SQ *Speak with monkeys or apes*; AL CG; SV Fort +7, Ref +9, Will +0; Str 13, Dex 15, Con 13, Int 12, Wis 11, Cha 9.

Skills and Feats: Balance +10, Climb +18, Intimidate +3, Jump +13, Swim +5; Dodge, Lightning Reflexes, Weapon Focus (short sword).

Skill bonuses: Kananaukas have a +8 racial bonus on Balance and Climb checks. They can always choose to take 10 on Climb checks, even if rushed or threatened. They use their Dexterity modifier instead of their Strength modifier for Climb checks.

Spell-Like Abilities: Speak with monkeys or apes (Sp): 3/day, duration 5 minutes.

Possessions: +1 *short sword*, mwk short bow, mwk chain shirt, 1 *sleep arrow*, 1 *potion cure moderate wounds*, masterwork manacles, 928 gp.

APPENDIX III: CAST OF CHARACTERS

Anamika – daughter of Yadawa, works at the inn

Asuti – son of Mathur

Bhaktak – son of Mathur

Bisaja – daughter of Mathur, the object of Tazakha's affection

Devavi – assumed name for Tazakha as a worker in the spice grove

Kaj – Kananauka who first meets the PCs when Yadawa is attacked

Laghu – a worker who ministers to Yadawa's wounds

Margarak – son of Mathur

Mathur – innkeeper, owner of the Heron and Lotus and brewer of Lotus Heron

Nirgup – son of Mathur who feels ashamed of how they treated Tazakha

Nivarana – a worker who stirs up trouble

Prazuti – Mathur's field boss

Suresh – son of Mathur

Tazakha – former suitor of Bisaja, now a weretiger

Vanastha – a hermit druid with a grudge against the kananaukas

Yadawa – son of Mathur

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