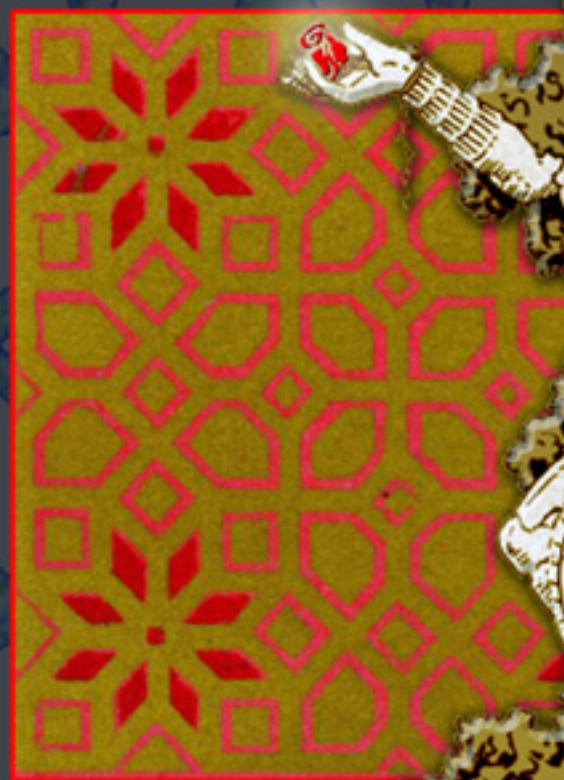


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LAND OF 1,000 CITIES

Donna K. Fitch



इशावस्राः the land of 1,000 cities

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the king's errand

LONG AGO, IN SAHASRA, THE FABLED LAND OF 1,000 CITIES, WHEN A WOMAN'S DELICATE BEAUTY COULD SMITE A MAN'S HEART ON FIRST SIGHT OF HER, AND A MAN'S BRAVERY WAS JUDGED BY THE STRENGTH OF HIS ARM AND THE DEVOTION OF HIS SOUL, NO MAN WAS MORE BRAVE AND DEVOTED THAN KING VIKRAMA OF THE CITY OF UJJAYINI.

BUT THE KING WAS WEARY. AT NIGHTFALL ON THIS, THE LAST NIGHT OF THE WANING MOON, HE HAD KEPT HIS PROMISE TO KAPASILA, A DARK YOGI WHO, HAVING HONORED THE GREAT KING WITH A HOARD OF SPARKLING GEMS, ASKED A SIMPLE FAVOR OF HIM IN RETURN: "MEET ME AT THE BURIAL GROUND." THE KING HAD GIRDED HIS SWORD ABOUT HIM AND SET OUT THROUGH THE SILENT CITY TOWARD THE GREAT CEMETERY OUTSIDE THE GATES. THERE, AT THIS STRANGE MEETING PLACE, THE YOGI ASKED ONE MORE THING OF HIM. "SOME DISTANCE TO THE SOUTH IN THIS BURYING PLACE," HE SAID AS HE HUNCHED OVER HIS MAGIC CIRCLE BENEATH A FIG TREE, "YOU WILL FIND A SINSIPA TREE. HANGING IN THE TREE IS A DEAD BODY. BRING IT TO ME, AND I WILL CONSIDER YOUR PROMISE FULFILLED."

That was many hours ago in this preternaturally long night. For as King Vikrama cut the horrific blue-tinged, pop-eyed corpse down from the tree, it cried out as if alive. The king thought the person still lived, but as he rubbed its limbs, a voice inside it laughed. Then he knew that a fearsome spirit or vetala inhabited the body. King Vikrama was not afraid, for he had faced worse dangers than this. He reached down for the burden and found that the vetala was up in the tree again. The king climbed up after it, throwing the body over his shoulder, and walked back through the dark cemetery toward the awaiting yogi.

The vetala laughed once more and said, "I will amuse you while you carry me, O King." He told a story about the elopement of a prince, ending with a riddle that the king must answer on pain of death. A wise man as well as brave, the king answered with ease. And after he finished speaking, the dead body inhabited by the vetala disappeared, only to reappear back in the tree.

Twenty-one times did the king carry the vetala, each time entertained by a story of romance or deceit or valor. He heard of the three men who brought back to life the woman they loved; of the girl

who showed great devotion to a thief; of the boy who laughed when killed by the collusion of his parents, a king and an ogre; of a young man who failed to gain magic power despite performing the proper ceremonies. Twenty-one times, despite the spirit's threats, the king answered the riddle.

The night wore on, and at last the vetala told the story of a father and son who married a woman and her daughter. "What relation were their children?" the vetala asked.

The king puzzled over the answer, but the darkness of the night seeped into his marrow, and the smoke from the funeral pyres filled his head, and the glow from the fires dazzled his sight. He trudged ahead in silence, resigned to whatever fate the vetala had in store for him.

The spirit was impressed by the king. "You keep silent because you do not know the answer to my riddle," he said. "All night you have toiled through the darkness and the smoke, but you have not wavered nor complained. Never in my travels have I seen such bravery and perseverance as yours. For this, I will give you this knowledge. That yogi to whom you are taking me is an evil man. He seeks to worship me and thus gain for himself the Eight Powers, or Siddhis. He will ask you to bow before me, and when you do, will then cut off your head. But here is what you must do..." And when he had told his secrets to King Vikrama, the vetala departed.

When the king returned to the fig tree with his burden, the yogi Kapisila, his face smeared with ashes from funeral pyres, greeted him with effusive thanks. "Truly you are a great man," Kapisila said, "one who serves others without thinking of himself."



The yogi took the corpse from King Vikrama and placed it within a mandala, or magic circle, scribed on the ground with yellow powdered bones. Lamps with strangely colored flames flickered in the darkness, reflecting off the surface of the thick red liquid in the jug nearby. The king watched as the yogi prepared the body, washing it and bedecking it in garlands. Then Kapsila tied a cord made of human hair about himself and wrapped himself in garments that smelled of death.

The corpse suddenly twitched, as if it were newly inhabited. Kapsila worshipped the vetala-inhabited body, reciting incantations and offering it liquor in a skull, and human teeth, eyes and flesh. "O King," said the yogi as the corpse blinked and sat up, "because you have helped me so unselfishly, I will give you this knowledge. If you will make obeisance before this mighty sorcerer, he will give you what you want."

King Vikrama remembered what the vetala had told him and said, "O holy sir, I am a king. Others make obeisance to me. I have never bowed before any man. You must show me first how to properly make obeisance and I shall do what you have asked."

Annoyance crossed the yogi's face, but he replied, "Very well." He prostrated himself on the ground and in that very instant, the king pulled out his sword and sliced off Kapsila's head. When he had done this, the king cut out his heart as well, split it in half, and gave it and the head to the vetala.

The spirit was overjoyed and praised the king. "King Vikrama, this yogi, through his evil deeds, sought to gain the Eight Siddhis. Through so doing he would bend all on the earth to his wicked will. You, who are a righteous man, should have the knowledge of the Eight Siddhis instead, if this is your wish."

"All I wish," replied the king, "is that these puzzle-stories that you told to me would become renowned and honored by all who hear them."

"It shall be so!" pronounced the vetala. "Wherever these stories are told, those who hear them will be free of the power of all manner of monsters." Then he gave King Vikrama a mighty sword named Invincible, said to have belonged to Shiva himself, and told him the location of the first of the Siddhis. "It will be a dangerous quest through the Vindhya Forest and ultimately to , the city of the rakshasas," the vetala said, "but with Shiva's sword and your own bravery, I have no doubt you will prevail."

King Vikrama bowed low and when he stood once more, the corpse had collapsed and the vetala was gone. The first rays of the morning sun shone rosy gold upon the mighty sword in the king's hands.



OVERVIEW

SAHASRA, THE LAND OF 1000 CITIES IS AN EXOTIC REGION OF URBAN SETTLEMENTS INTERSPERSED WITH WILD FORESTS. THE LAND MASS JUTS OUT INTO THE OCEAN AND IS ROUGHLY EQUIVALENT TO INDIA—THE INDIA OF ANCIENT FOLKTALE, LEGEND AND SACRED TEXT. RICH CITIES ARE RULED BY KINGS AND THEIR BEAUTIFUL QUEENS. DARK TERRORS LURK IN THE FORESTS AND BURIAL GROUNDS. FABULOUS ARTIFACTS AWAIT THE ADVENTURER CLEVER ENOUGH TO FIND THEM.

Although the tales about King Vikramaditya and the variously-named vetala (goblin, genie and vampire are a few of the translations of the word) were first written down about 1070 AD, they were passed down as oral tradition for over a thousand years. The settings of these stories exist without historical context, however, and easily fit into any fantasy campaign. The focus is primarily on city dwellers who travel between urban areas by land or, less frequently, by sea—and even once by air in a magical flying chariot. Their concerns are universal—love, wealth, power, spiritual enlightenment—but from the perspective of rulers, counselors and merchants, rarely that of the villager or farmer.

The inhabitants of Sahasra are passionate people, given to impulsive actions. King Vikrama makes a promise to a stranger that nearly costs him his life, merely on the basis of the stranger's rich gift. A young prince falls desperately in love with a woman at first sight and vows to marry her, even when she tries to poison his best friend. Another love-sick prince cuts off his own head as an offering to the gods because he had promised to do so if she became his bride; fortunately her prayers restore him to life.

Society in Sahasra is divided into four social classes based on the functions an individual performs: Brahmin, warrior, commoner and artisan. Traditional law in the Land specifies obligations for each of the classes: Brahmins must study and advise, warriors must protect, commoners must cultivate the land, and artisans must serve. Movement among the highest three classes can occur, with a commoner eventually becoming a Brahmin. Artisans generally do not rise, but such social climbing is not unknown. At the time in which these adventures occur, class structure is not as rigid as it was in historical India, and is not necessarily hereditary.

Brahmin is the highest social class, and its members are respected as being of greater ritual purity. They maintain this purity through remaining vegetarian and abstaining from certain occupations thought impure. Because of their study and recitation of sacred scriptures, they are highly educated and are considered both spiritual and intellectual elites. They serve as ministers and advisers to the rulers of society, who are usually warriors. Traditionally Brahmins act as priests for weddings, funerals and ceremonial occasions.

The warrior class consists of nobles, aristocrats, rulers and the military, those having dominion in society. King Vikrama is a member of the warrior class. Deeds of valor performed by a member of a lower class may be rewarded by elevation to the warrior class.

The commoner class includes merchants, farmers and other forms of productive labor. They are essentially the middle class of the Land, and are required to study and improve themselves just as Brahmins and warriors are. Indeed, it is not unknown for a commoner to become a Brahmin.

The lowest class is the artisans. They are laborers and craftspeople, trained in their duties through apprenticeship, but not educated as the upper three classes are. While they may be servants, they are not slaves, however, nor are they necessarily bound to any particular master. Many of the important functions within the cities of the Land rely on artisans.

Magic and religion are closely intertwined and form an integral part of life in this land. Some of the wandering ascetic monks called yogis deny themselves earthly comforts in search of spiritual benefits—or they may do so for the acquisition of power by magical means. This second type of yogi, referred to hereafter as a dark yogi, is not above committing murder to achieve his ends. Indeed, necromancy figures prominently in his rituals, with ashes, bones, skulls and even entire bodies as ingredients, and he worships the Dark Goddess who delights in human sacrifice.

Goddesses and gods in Sahasra are frequently near their worshippers, granting tangible favors to those who ask in

CASTES AND CLASSES

Appropriate classes for PCs and NPCs who reside in the Land are listed below.

Brahmin	Bard, Cleric, Monk, Sorcerer, Wizard; Adept
Warrior	Bard, Fighter, Paladin, Ranger, Rogue; Aristocrat, Warrior
Commoner	Rogue; Commoner, Expert, Warrior
Artisan	Rogue; Commoner, Expert, Warrior

The Barbarian and Druid classes are more appropriate for a PC or NPC living outside of urban social structure.

a way they deem worthy. Performing a selfless deed, especially if it results in one's own death, is a sure way for a prayer to be answered—and often the one who sacrificed himself is resurrected. Only the titles of the gods and goddesses are given here, so that they may fit more readily into the GMs current campaign world.

THE EIGHT SIDDHIS

One of the objects of pursuit in vidya is the siddhi (“perfection”) or supranormal power. According to The Five-and-Twenty Tales of the Genie, the Eight Siddhis are:

**To be minute as an atom,
Or enormous as a mountain,
Light as air or heavy as rock,
To be invisible at will,
To have all one's desires fulfilled,
To subject others to one's will
And to have lordship of the world.**

Obviously anyone who possessed all eight of these powers would be mighty indeed! In ancient times, these powers were incorporated into eight artifacts, the location of which have been lost. Only the vetala know where they

currently rest, and they do not always give out their secrets liberally—or without cost. The artifacts are the Bracer of the Mountains; the Breastplate of Fulfillment; the Crown of Lordship; the Neckchain of Mastery; Puspaka, the Vessel of the Clouds; the Ring of Dragon Size; the Ring of Flea Size; and the Sash of Invisibility. A table of the location of the Eight Siddhis is given on p. 18. Descriptions of the Siddhis appear in the Magic Items section of each city or location, or in the Appendix towards the end of this sourcebook.

Taken individually, the Siddhis are magic items of varying degrees of power. When all these items are worn by one person, the intelligent power residing within the Crown of Lordship, Advaitavadini, is awakened. The cumulative effect of all these items necessitates a Will-saving throw of DC 30, or the wearer is stunned for 1d20+10 minutes. At the end of this time, the wearer may attempt the Will save again. If he fails this time, he is dazed for 1d20 minutes, at the end of which he returns to normal.

Upon the successful saving throw, the items merge to create the Skin of the Righteous Lord, a shining aura that gives

the entire body a golden sheen. The intelligence of Advaitavadini also merges into the skin. The skin may be worn up to twelve hours per day, removed as a robe would be. In fact, when removed, it appears as a golden robe.

In addition to providing all the abilities granted by the individual component magic items, the Skin of the Righteous Lord grants the following powers through the intelligence of the Crown:

+4 Int enhancement
+4 Wis enhancement
At will - detect opposing alignment
1/day - *greater scrying* (5 hours), overland flight (without the need for a vehicle).
3/day - *bles*, *cure moderate wounds* (2d8+3), *zone of truth*.

Upon the death of the wearer who originally activated the items, the skin reverts to its component items, which still retain their individual powers.

It is rumored to be possible that Advaitavadini may be subverted to a neutral evil alignment. The effects of this are unknown, but it would only be possible when the items had separate existence, not as part of the skin. Such a theoretically evil artifact is referred to as the Skin of the Lord of Deepest Darkness.

The framing story of King Vikrama and his dealings with the vetala takes place in the fabled city of Ujjayini, but many other cities rise on the plains, mountains and rivers of the land. Not all cities are conventional homes of humanoid beings. The monkey city of Kishkindha and the fortress city of Lankhala, inhabited by fearsome rakshasas are but two of the strange cities to tempt adventurers, as well as the rich and bejeweled city beneath the waves, Ambhondhi, that brave mariners may encounter.

inhabitants of इहाइरा

KING VIKRAMA

VIKRAMA IS BASED ON VIKRAMADITYA, A LEGENDARY RULER WHOSE DEEDS HAVE PROMPTED THE TITLE “KING ARTHUR OF INDIA.” HISTORICALLY, HE MAY BE IDENTIFIED WITH CANDRA GUPTA II WHO RULED ABOUT 380 A.D., OR MAYBE 650 A.D. (AND WAS REFERRED TO AS VIKRAMADITYA—SON OF VALOR—ON HIS SILVER COINS). OR POSSIBLY HE WAS VIKRAMADITYA VI, WHO CAME TO POWER IN 1077, AND FROM WHOM THE “VIKRAMA ERA” IS DATED.

DEBATE ON WHETHER OR NOT HE EXISTED HISTORICALLY IS IRRELEVANT; OUR VIKRAMA REIGNS IN UJJAYINI AND THE SURROUNDING COUNTRY OF AJANYI, PROTECTING THE LAND FROM ALL MANNER OF THREATS. HIS AID IS SOUGHT BY OTHER KINGS THROUGHOUT THE LAND. OFTEN HE ASSISTS IN PERSON, AS HE HAS A RESTLESS HEART AND A STRONG SENSE OF RIGHT. OTHER TIMES HE SENDS HIS TRUSTED COUNCILOR, HARIDASA, A BRAHMIN AS RENOWNED FOR HIS WISDOM AS VIKRAMA IS FOR HIS MIGHT AND VALOR.

Vikrama is the son of Shimesh, king of Ujjayini, a mighty warrior who protected Ajanyi from a family of powerful warlords, the Chidhas, during a years-long campaign. Shimesh was seriously wounded in one battle, but his life was saved by Vikrama’s quick-thinking and bravery, even though he was only fourteen. This act of courage prompted Shimesh to declare Vikrama as Crown Prince, and thus his successor when he died. Vikrama declined the honor, protesting that his brother Shimena was older and deserved the position more than he. Shimesh was greatly impressed with this behavior in his son and instead made him a general. Through Vikrama’s

leadership, the Chidhas were suppressed and peace reigned for a time.

Five years later, Vikrama responded to a desperate summons from his younger brother Jayasima, ruler of the city of Viyadisa in the region of Dasarna. Two ogres were wreaking havoc, killing Dasarna’s citizens and destroying crops and trade goods. No sooner had he defeated the ogres than he received word that King Shimesh had drowned in the River Shipra under mysterious circumstances. Vikrama’s older brother Shimena became king.

Vikrama mourned the loss of his father,

and sequestered himself in his grief. The Chidhas took Shimesh’s death as a sign that Ajanyi and its rich capital Ujjayini were ripe for attack, as Shimena’s inexperience in warfare was known. They began by once again attacking Viyadisa. Once again Jayasima called for aid, but not from Vikrama, as his jealousy of his brother’s prowess in battle had grown. He called on Shimena, who also distrusted Vikrama.

The battle was a disaster. Shimena returned to Ujjayini in disgrace. Jayasima was imprisoned somewhere in the hills surrounding Viyadisa. Vikrama roused himself from his depression and went to the rescue, searching out and freeing his younger brother.

Several years passed, during which Shimena became more worried about his position as king. The people loved Vikrama, who concerned himself with their need for safety and a peaceful life, but grumbled about Shimena. Shimena decided that the only way to defeat Vikrama was to ally himself with his enemy, the leader of the Chidhas. The Chidhas then did the unthinkable—they attacked Ujjayini itself. Shimena was furious that he had been outdone in treachery and rashly stormed out with his elite soldiers. Word came hours later that Shimena had been captured and executed.

Vikrama defended the city, beat back the attack of the Chidhas and killed their leader. The remaining warlords of the Chidha family dispersed into the jungles and were not heard from again. The king installed Jayasima as ruler of Dasarna, the region surrounding Viyadisa, and together they rebuilt their cities. Peace reigned once more.

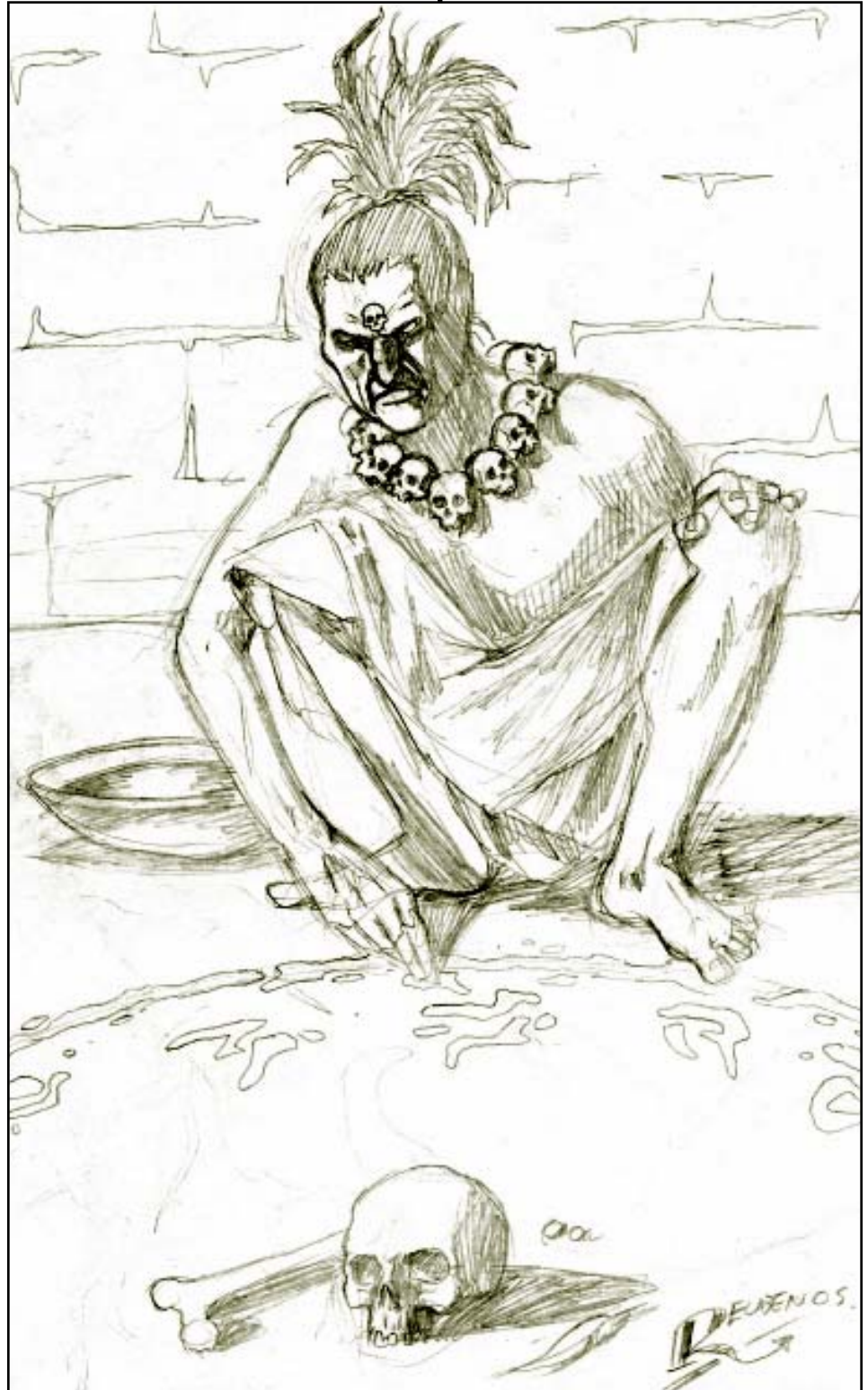
Rumors have recently reached King Vikrama that Jayasima rules like a dictator,

caring nothing for the needs of his people. Some councilors have even whispered that Jayasima is plotting an attack on Ajanyi, but Vikrama does not listen to them. He concentrates on ruling his people, on defeating attacks on Ujjayini and Ajanyi by ogres and other supernatural horrors, on aiding other kings who call on him for assistance, and on seeking a bride to share his house. The king has become lonely, for he has concentrated on warfare and the needs of his people for so long that he has not thought of his own needs. Haridasa has been dispatched many times of late seeking in other regions of the Land for a potential wife for King Vikrama.

The king lives by a strict code of honor, as evidenced by his interactions with Kapsila and the vetala. Despite the fact that he does not know the dark yogi, he makes a rash promise to him because the man gave him a rich gift. In his code, hospitality must be repaid. When he finds out what Kapsila wants in return for the gift, Vikrama agrees because he has made this promise, not disdaining to perform what is clearly an unfit activity for a mighty king. He persists in his task without complaining or showing impatience, even though the vetala disappears and returns to the tree time after weary time. King Vikrama listens to the advice of the vetala, even though the creature has put him through such a lengthy and unpleasant ordeal. And in the end, he does not shy away from beheading Kapsila when the opportunity presents itself, because the yogi has shown himself to be evil.

KAPASILA

The yogi in Sahasra is a wizard who, through a life of asceticism and intense study, seeks to gain knowledge and wisdom unavailable through other means. Kapsila is a dark yogi who derives his





power from rituals performed with dead bodies and ashes from funeral pyres. He has spent most of his life in pursuit of his goal: mastery of the world. To this end, he subjugates everything else. He lives in a hut at the edge of the burning ground, a place where only hermits and the insane reside, a place of horror and stench and eternal smoke. He denies himself luxuries, knowing that when he achieves the knowledge of the Eight Siddhis, the sacrifice will be worth the effort. Through his years of study, he has pieced together the necessary rituals for uncovering the location of the Siddhis—rituals that culminate in human sacrifice, the Rite of the Corpse—the sacrifice of a king.

Kapasila himself killed the man whose corpse he asks Vikrama to collect, despite the ready availability of corpses in the burning ground. He knows that a fresh corpse will attract a vetala, which is what he must do to find out the secrets of the Siddhis.

The day and time Kapasila selects for the king's mission is significant. The year is divided into a dark half and a light half, the time during which the sun starts its downward course towards the south, the region of darkness and death. The month is also divided in this way. The dark yogi asked the king to meet him at midnight on the fourteenth day of the month, the beginning of the dark half, in the month that was also the beginning of the dark half of the year. Thus the night was the most auspicious for the performing of evil magic and human sacrifice.

Physically, Kapasila is not terribly fearsome. He is a short, thin man whose pale skin smeared with ashes gives him a gray appearance. His long, black hair, gray-streaked with ashes, is worn in a top knot tied with a cord. On his forehead

is a small skull tied with a thong, and around his neck is a knotted string of fist-sized skulls. His bare chest, legs and feet are also ash-covered. A wide, dark red cloth, wrapped around his hips and tied, covers him from waist to knees. His shoulders are slightly hunched from years of stooping over magic circles.

THE VETALA IN THE CORPSE

A vetala is an incorporeal creature from another plane. For reasons known only to themselves, vetalas are only able to interact with the Material Plane by inhabiting corpses. They can be controlled by powerful magic users to serve as helpers in mystical endeavors.

Vetala have the ability to grant wishes and provide useful arcane knowledge, which is why wizards and dark yogis are highly desirous of gaining their assistance. A vetala will serve a master of whatever alignment, provided the appropriate ritual is performed. The vetala in the corpse, however, became intrigued by this king who persisted in his labors despite the creature's whimsical behavior. Through his questioning stories, the vetala tested the king to determine whether or not Vikrama was worthy of receiving great knowledge. This insatiable curiosity about mortals drives vetalas more than anything else and explains why they are willing to be bound.

मिन्दर नपट'इ

CHANDRAGAR, THE GAMBLING-MASTER

The gambling-master, Chandragar, is an ill-tempered man who runs the gambling hall in Ujjayini. His minions are always ready to beat up anyone who cannot pay what they owe. He is involved in an

ongoing war with Sirdaka, the Robber King, whose minions frequently steal from those who have won at the gambling tables. Chandragar is also a collector of information, particularly gossip. He squirrels away anything he learns, piecing it together to cement his hold over those who frequent his gambling hall. He enjoys blackmailing his patrons if they seem reluctant to pay. Eliciting information from the gambling master is difficult, but not completely unknown—if the price is right.

GOPAA

Gopaa is the chief of the Red Fang clan of ogres dwelling in the forests of Dasarna. Traditionally the ogres have attacked Viyadisa at will, but under the leadership of Gopaa, an ogre mage, they are learning to bide their time in expectation of greater spoils.

HARIDASA

Haridasa is King Vikrama's chief adviser, a wise Brahmin who served Vikrama's father as well. When he is not assisting the king, Haridasa tinkers with a flying chariot that he is perfecting. The king trusts him to the extent that he is often sent on journeys to other cities as ambassador, messenger or emissary. Because of his iron nerve, reputation for fearlessness and keen powers of observation, in his younger days Haridasa was sent as a spy to enemy camps and palaces, where he was instrumental in Vikrama's father's many victories. He does not act as such in an official capacity any longer, but his suspicions about Vikrama's brother Jayasima have made him consider a little freelance spy work on his own time.

the ascetic lifestyle

An ascetic is one who secludes himself, spending his time in meditation and extreme self-denial of comforts and pleasures so that he may achieve spiritual knowledge or revelation. Generally ascetics are thought of as holy people who practice self-discipline to receive insights and blessings of the soul, but ascetics may also pursue evil ends as well, as evidenced by Kapasila.

JAYASIMA

The king's younger brother, ruler of Viyadisa, a city in the region of Dasarna. Jayasima is jealous of Vikrama, whose kingdom is peaceful and whose citizens speak of him with love and reverence. In contrast, Jayasima is a tyrant, demanding much of his people, including tribute, taxes and tariffs of the entire region. The rumors that he is plotting against Vikrama are true. In fact, he has sent ambassadors to the tribes of ogres living in the forests of Dasarna, proposing an alliance that would defeat not only Vikrama, but all the kings in the Land. Jayasima hired the assassin who killed their father, King Shimesh, so that at last his brother Shimena would become king, although no one living knows this fact. Jayasima has also made overtures to Revala, king of the rakshasas, giving him his chief adviser, the vidyadhari Esanika, in hopes of cementing an alliance—or at the very least a promise not to attack Viyadisa.

THE ROBBER KING

Sirdaka is the current Robber King, a title passed down for several generations from father to son in Ujjayini. He preys on the entire kingdom of Ajanyi, sending out robbers far and wide from his base in the village of Adhyaka. Sirdaka's sumptuous palace is legendary, said to be deep within the ocean or high upon

a mountain top, but few know that it is hidden beneath the city of his birth, Ujjayini, and reached through a secret entrance within a well. Sirdaka prides himself on his abilities in scrambling over rooftops and moving with absolute silence, all without the use of magic.

ROBBERS

These fierce men and women live in the fortified village of Adhyaka in the Vindhya forest, from which they venture out into the countryside to attack, rob and kill passersby. The robbers of Adhyaka have prospered under Sirdaka's leadership.

REVALA

Revala is the king of the rakshasa city of Lankhala. He is a fearsome warrior, ruling over his subjects in the ruthless way that only rakshasas could respect. Lately he has become obsessed with conquering the rich city of his enemy Vikrama. Years ago, Vikrama rescued a village from Revala's conquering hand, a mining village that Revala had long coveted. Since then, every reversal he suffers he blames on the king, egged on by stories told by his secret ally Jayasima about Vikrama's other successes.

ESANIKA

Esanika is a vidyadhari held captive by Revala. The rakshasa king admired her

great beauty and, having heard of her legendary wisdom, desired her counsel in things magical. Esanika lived in Viyadisa, the city ruled by Jayasima, where she was his chief adviser. Eager to curry favor with the fearsome Revala, Jayasima handed her over to him. Revala is kind to her, in his own fashion, but she chafes under her imprisonment and plots how she might escape.

MATHUR

An innkeeper in the city of Kishkindha, Mathur is one of the monkey people, or *kananaukas*. His wife died many years ago, leaving him with six sons, all of whom now help out, either in the running of the Heron and Lotus, an inn of great renown, or in his brewery business, where he makes the famous mango drink called Lotus Heron. Mathur is a shrewd businessman who has made a few enemies along the way.

SURESHTA

The underground city of Dirindhala, inhabited predominantly by rock nagas, is governed by the wise queen Sureshta. Under her reign, Dirindhala has prospered. She opened trade with other cities, selling the intricate and beautiful crafts made by the women of Dirindhala. She is more obsessed with her lineage than most of her kind, and maintains a museum devoted to the history of her city in general and her family line in particular. Her father's premature death was partly the result of an altercation over accusations that he and his parents lied about the purity of their ancestry. Her late husband's mother was human, a fact that is kept secret from Sureshta's subjects. The queen is thus sensitive to such accusations.

MONSTERS

BHUTA (WILD VETALA)

THE BHUTA IS A TYPE OF VETALA THAT IS COMPLETELY INCORPORAL. IT DOES NOT INHABIT DEAD BODIES AS DOES ITS COUSIN, THE VETALA, BUT HIDES IN CEMETERIES, FEASTING ON THE FLESH OF BOTH THE LIVING AND THE DEAD. ONE OF ITS MOST FEARSOME QUALITIES IS ITS AURA OF ILLNESS THAT BRINGS DISEASE TO THOSE WHO ENCOUNTER IT. THIS DEMON SPIRIT IS PALE GREENISH AND TRANSPARENT, LIKE A GHOST, CLAD ONLY IN A SHORT SKIRT MADE OF GRASSES. ITS HORRIBLE APPEARANCE INCLUDES HUGE BULGING EYES, A WIDE FLAT NOSE, A VERY WIDE RED MOUTH FROM WHICH FEARSOME FANGS PROTRUDE AND EARS THAT RESEMBLE VERY LARGE HUMAN EARS. LANK AND STRINGY HAIR STRAGGLES ABOUT THIS FACE, AND ELONGATED FINGERS AND TOES END IN CLAWS.

GHAST

Ghasts lurk about the cemetery, seeking bodies of criminals who have been impaled or bodies hung on the trees. They are vicious and will attack the living as well, one of the chief reasons no one dares go into the cemetery after dark.

KANANAUKA

The kanaanaukas, or monkey people, dwell primarily in Kishkindha, a cave city. 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. Despite frequent attacks on their civilization by ogres, kanaanaukas are open and friendly, curious about both their neighbors and strangers. (See Racial Description on p. 58 for more information.)

OGRE

Ogres live in the forests of Sahasra, usually in caves against the mountainsides. While they will eat game, they are particularly fond of kidnapping young women, whose flesh they consider a delicacy. The ogre is vaguely human in appearance, but ranges from nine to ten feet tall, very muscular, with matted black hair on his broad chest. Its lower jaw protrudes and is full of very sharp teeth. Its thick and warty skin is a dirty yellowish green. Long, wild, greasy hair covers its large pointed ears.

The ogre's clothing is ragged, its only ornament the various animal and human teeth and bones strung on a thong around its neck. Its favored weapon is a massive club. Because of its diet and complete lack of personal hygiene, ogres are often smelled before



they are seen. Ogre women are rumored to exist, but they may be difficult to distinguish from the males.

VIDYADHARI

The vidyadhari is a highly intelligent being deeply involved in pursuits of science and magic. She and her kind are particularly skilled in the creation of wondrous items, and often serve as advisers to kings. *See Racial Description on p. 60 for further information.*

YAKSHINI

The yakshini is a fey of great beauty, often found guarding treasure, bound mystically to the site. Her primary habitation is abandoned cities, preferring solitude to the uproar of inhabited areas.

RAKSHASA

The rakshasas of Sahasra are shape-changing demons, ruled by Revala, their king, from the fortress city of Lankhala. They often appear as humans, especially attractive ones, using their ability to read thoughts to discern desires and preferences. Shape-changing, however, causes them to exert energy, something these lazy creatures are loathe to do unless for a good reason. The reign of Revala has inspired them to strive for the mastery of humankind, but for many it is a struggle against their natural inclinations. Many of them disdain their spell-casting heritage, but their king encourages younger rakshasas to hone their natural talent for magic. In its native form, the female rakshasa appears as a very ugly woman, with

long horns on top of her head, very long flowing black hair, bulging eyes, and spotty, reddish, bluish or yellow-green skin. Her teeth and fingernails are long, sharp and curved. Her body, however, is voluptuous and beautiful. She generally dresses in a short sleeved, short blouse that reveals her stomach, and a long strip of richly embroidered cloth that is draped over one shoulder, then wrapped around her to form a long skirt (sari). Her feet are bare and cloven, with two claws on each.

The male rakshasa is likewise hideous in his natural appearance. His horns

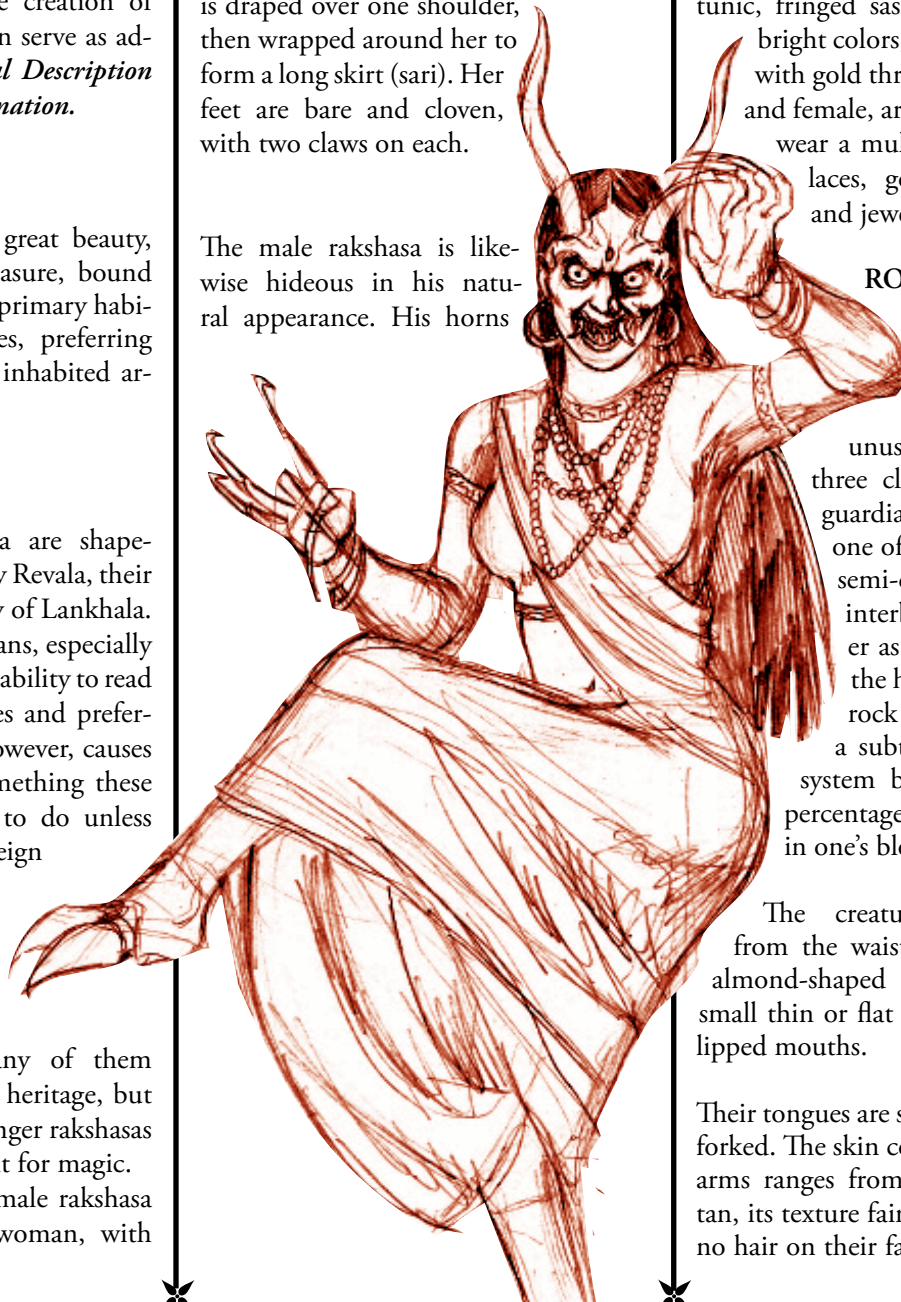
twist slightly at the ends and he wears his long black hair in a knot at the back of his head, but his eyes and skin are as ugly as the female. A dark prickly beard and sweeping mustache often adorn his face. Long teeth, nails and claws on cloven feet give him a frightful appearance, sharply contrasting with his muscular physique. He wears rich clothing—long tunic, fringed sash, tight trousers—in bright colors, usually shot through with gold threads. Rakshasas, male and female, are fond of jewelry, and wear a multitude of pearl necklaces, golden hoop earrings and jeweled nose studs.

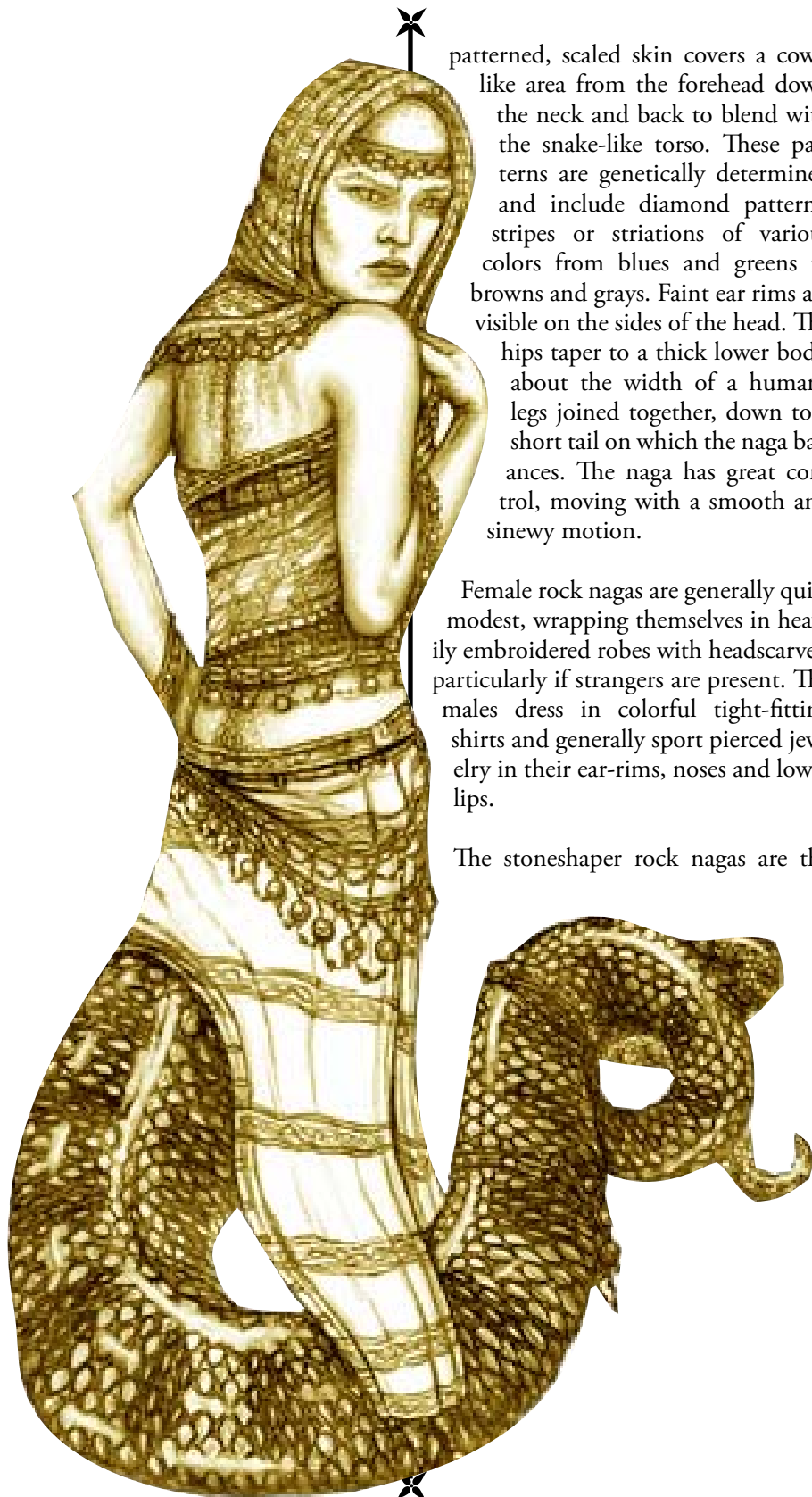
ROCK NAGA

The rock naga is a hybrid race with its origins in an unusual congregation of three clans of naga, one of guardian, one of spirit and one of water. These clans of semi-divine serpent people interbred with one another as well as with some of the humans in the area. In rock naga culture, there is a subtle but intricate class system based on the relative percentage of naga and human in one's bloodline.

The creatures are humanoid from the waist up, with elongated almond-shaped green or topaz eyes, small thin or flat noses and wide thin-lipped mouths.

Their tongues are spade-shaped, but not forked. The skin color of face, chest and arms ranges from pale cream to dark tan, its texture faintly scaled. They have no hair on their faces or heads; instead,



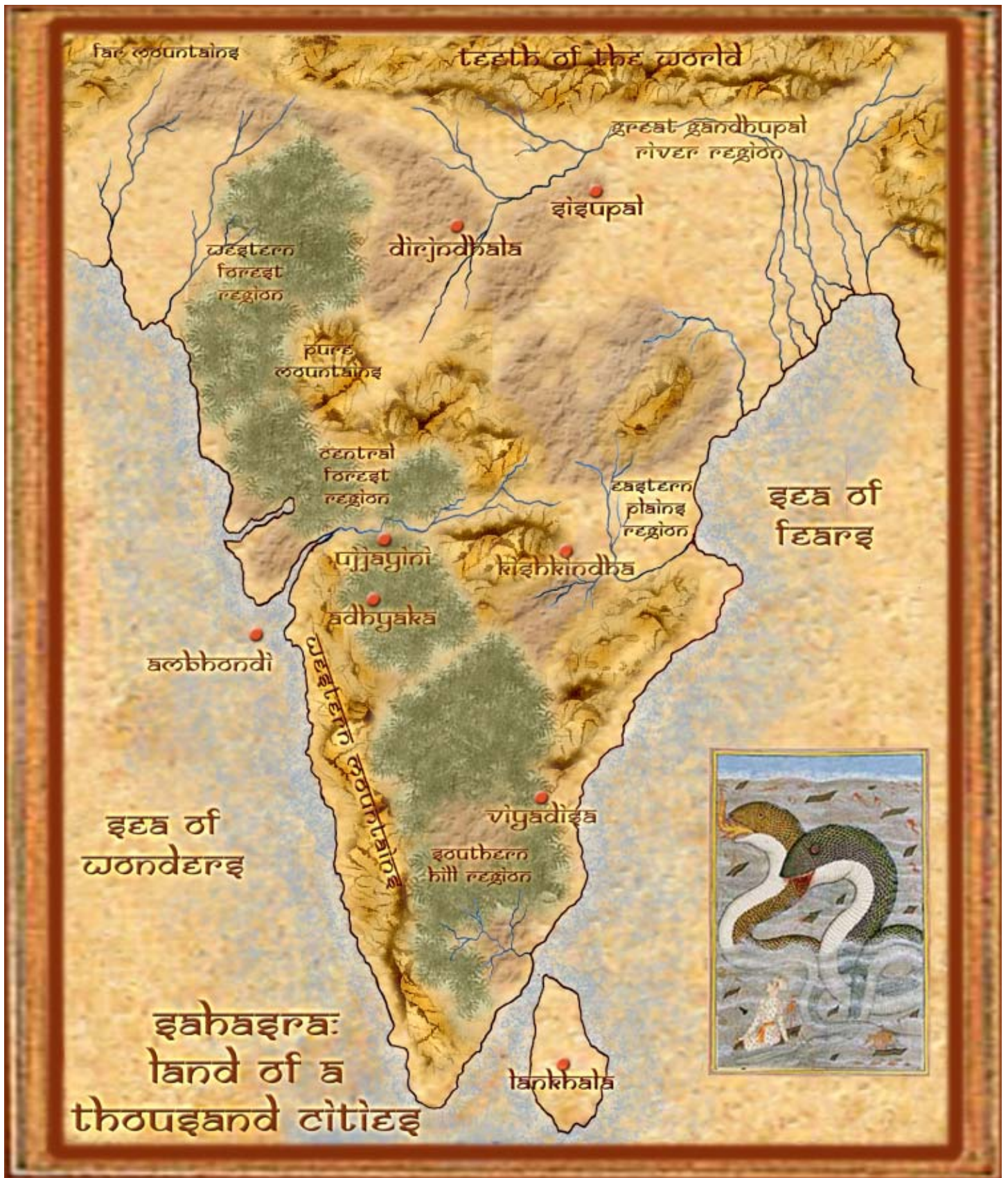


patterned, scaled skin covers a cowl-like area from the forehead down the neck and back to blend with the snake-like torso. These patterns are genetically determined and include diamond patterns, stripes or striations of various colors from blues and greens to browns and grays. Faint ear rims are visible on the sides of the head. The hips taper to a thick lower body, about the width of a human's legs joined together, down to a short tail on which the naga balances. The naga has great control, moving with a smooth and sinewy motion.

Female rock nagas are generally quite modest, wrapping themselves in heavily embroidered robes with headscarves, particularly if strangers are present. The males dress in colorful tight-fitting shirts and generally sport pierced jewelry in their ear-rims, noses and lower lips.

The stoneshaper rock nagas are the

creatures responsible for the construction of the underground city. Similar to the other rock nagas in appearance, stoneshapers use their spell-like abilities to shape the rock to create living and working spaces within Dirindhala. Every generation or so, a stoneshaper is born, but not necessarily to another stoneshaper. In the past, as many as two generations have passed without the birth of another, although this is a rare occurrence.



The Geography of Sahasra

SAHASRA IS LOOSELY DIVIDED INTO SIX GEOGRAPHICAL REGIONS, FOUR OF WHICH ARE MORE HEAVILY POPULATED. ALL REGIONS PROVIDE AMPLE OPPORTUNITY FOR ADVENTURING. DETAILS ON THESE SIX REGIONS FOLLOW, AS WELL AS TABLES FOR GENERATING THE HUNDREDS OF SETTLEMENTS SPREAD THROUGHOUT THEM.

SETTLEMENT SIZES

ROLL ON THE APPROPRIATE TABLE TO DETERMINE THE SIZE OF INDIVIDUAL SETTLEMENTS IN EACH REGION. NOTE THAT THE WESTERN FOREST AND WESTERN MOUNTAIN REGIONS USE THE FIRST TABLE, WHILE THE OTHER REGIONS USE THE SECOND TABLE. UJJAYINI IS THE ONLY LARGE CITY IN SAHASRA. THE METROPOLIS DOES NOT EXIST IN THE LAND OF 1,000 CITIES.

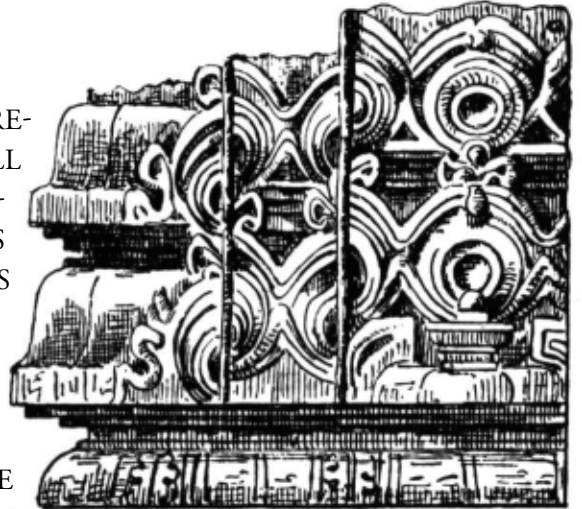


TABLE 5:1 - Settlement Size:
Western Forest and Western Mountain
Regions

1	Thorp (population 20-80)
2	Thorp
3	Thorp
4	Thorp
5	Hamlet (population 81-400)
6	Hamlet
7	Hamlet
8	Village (population 401-900)
9	Village
10	Small town (population 901-2000)

**TABLE 5:2 - Settlement Size: Great Gand-
hupal River, Central Forest, Eastern Plains
and Southern Hill Regions**

1	Village (population 401-900)
2	Village
3	Small town (population 901-2,000)
4	Small town
5	Small town
6	Large town (population 2,001-5,000)
7	Large town
8	Large town
9	Small city (population 5,001-12,000)
10	Small city

GOVERNMENT

Most regions in Sahasra are governed by a king or queen, a hereditary ruler who makes decisions about laws, lives and property, and defends the people of the region from threats to peace from within and without. Individual cities and towns have various types of governance, all of which are ultimately responsible

to the king or queen. The exceptions are the Western Forest and Western Mountain regions. They have no central ruler and each settlement has its own form of government.

HEREDITARY RULER: The person chiefly in charge of governing this settlement has inherited the title from a parent or other family member.

ELECTED RULER: The person chiefly in charge of governing this settlement has been voted the title either by the residents of the settlement, their representatives or a governing body.

Religious ruler: The person chiefly in charge of governing this settlement has been given the title by a deity or by virtue of his or her office in the primary temple of the area.

Roll on the appropriate table below to determine the form of ruler for each settlement based on the region. The definitions below the tables explain these terms.

TABLE 5:3 - Form of Ruler: Great Gandhupal River, Central Forest, Eastern Plains and Southern Hill Regions

1	Hereditary ruler
2	Elected ruler
3	Religious ruler
4	Council
5	Warlord
6	Guild
7	Absentee ruler
8	Crime lord
9	Puppet ruler
10	Monster

TABLE 5:4 - Form of Ruler: Great Gandhupal River, Central Forest, Eastern Plains and Southern Hill Regions

1	Hereditary ruler
2	Elected ruler
3	Religious ruler
4	Council
5	Warlord
6	Guild
7	Absentee ruler
8	Crime lord
9	Puppet ruler
10	Monster

COUNCIL: A group of people, usually chosen by the inhabitants, govern this settlement.

GUILD: An influential guild governs this settlement.

ABSENTEE RULER: The ruler of this settlement is absent for whatever reason and has appointed a replacement on a temporary basis (which may be days, months, years or even centuries).

WARLORD: The person chiefly in charge of governing this settlement has seized power by virtue of his or her might and/or army.

CRIME LORD: The most powerful criminal of the settlement has taken charge of governing it.

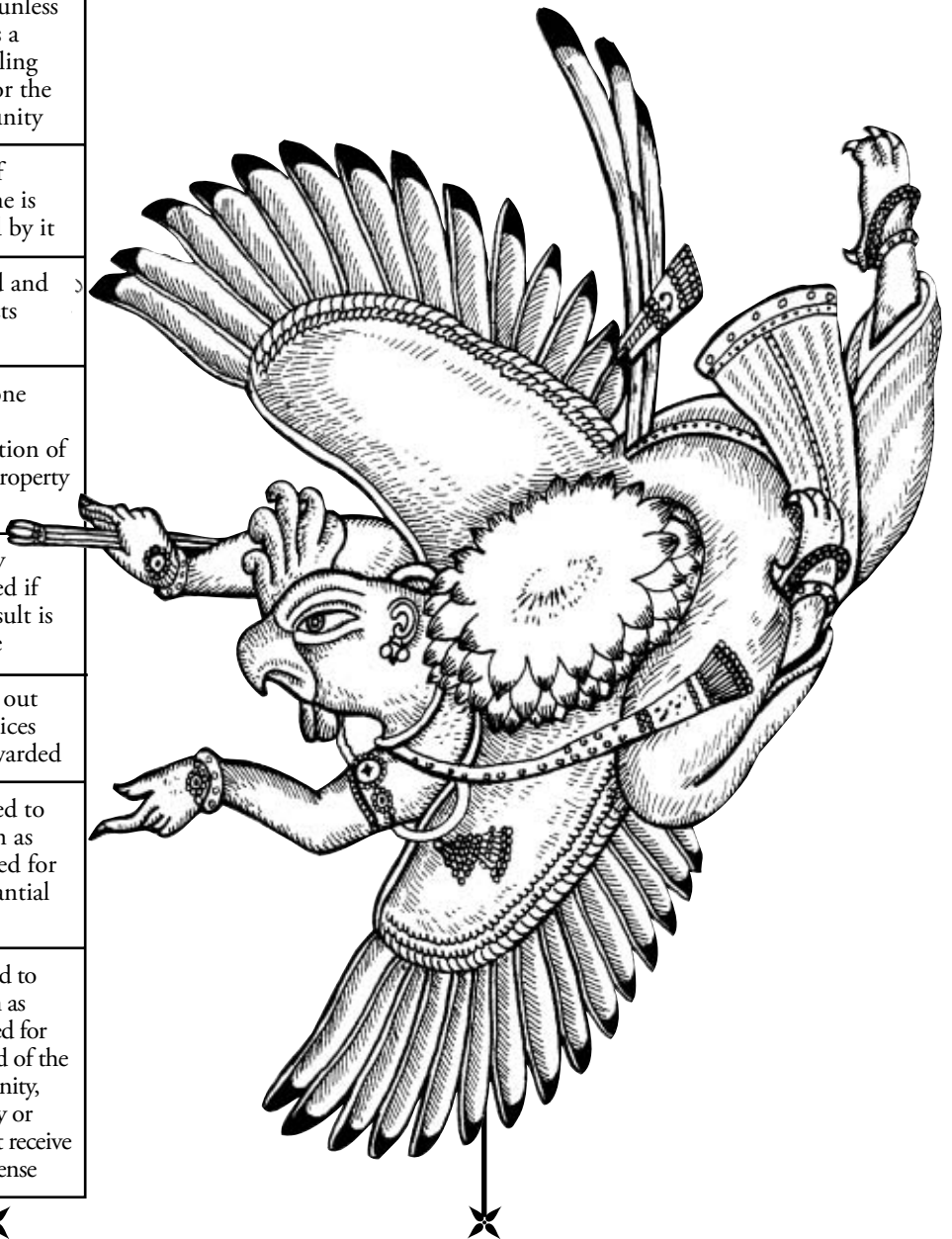
PUPPET RULER: The ostensible ruler of the settlement is controlled by someone else behind the scenes.

MONSTER: A monster has taken control of the settlement, usually through force.

TABLE 5:5 - POLICIES AND ATTITUDES TOWARD MAGIC

ROLL	ATTITUDE	RESULT
1	Violently opposed in all circumstances	Death
2	Violently opposed in most circumstances	Death or expulsion
3	Opposed in some circumstances	Expulsion or fine unless result is a compelling boon for the community
4	Distrusted	Fined if someone is harmed by it
5	Ignored	Ignored and its effects denied
6	Tolerated	Left alone unless destruction of life or property occurs
7	Accepted	Possibly rewarded if final result is positive
8	Encouraged	Sought out for services and rewarded
9	Demanded	Expected to perform as requested for a substantial reward
10	Strongly demanded	Expected to perform as requested for the good of the community, and may or may not receive recompense

Policies and attitudes toward magic vary throughout Sahasra. The ruler of the region usually maintains a particular policy regarding divine and arcane magic. Popular sentiment may agree or disagree with the official policy. For each settlement, roll once for arcane magic and once for divine magic on the table below to determine public attitudes and typical official outcomes for the practitioner of magic.



MAJOR SETTLEMENT FEATURES

Each settlement in Sahasra is, at its most basic, a collection of houses and buildings devoted to earning a living. Depending on its size, a settlement will have more features than the bare necessities. Roll on the tables below to determine what additional features they have. Note that thorps and hamlets do not usually possess any of these features.



For villages, roll once on the following table. For small towns, roll twice.

TABLE 5:6 - MAJOR SETTLEMENT FEATURES: VILLAGE OR SMALL TOWN

1. Inn/tavern – a building where food and drink may be purchased and which includes 1d6 rooms available for travelers
2. Market – an area designated for buying, selling and trading of goods, mainly those produced in that settlement
3. Temple – a place of worship and healing presided over by at least one cleric
4. Stable – a building where riding animals are housed and fed
5. Government building with jail – a building where community matters are decided and where at least 1d6 transgressors of the law may be housed
6. Bathing tank – a shallow manmade pool where 1d6 people may ritually bathe
7. Stone-paved street – the main street through town is paved with stones
8. Wall and gate – the settlement is ringed with a rudimentary wall (AC 3, hardness 8, 200 hp per 10-foot section)
9. Watchtower – a wooden tower rises near the entrance to the settlement to a height of ten feet higher than the wall, allowing d3 guards to monitor the area for threats
10. School – a building where children in the settlement are educated



Divide the town or city into quarters. For large towns, roll three times on the following table in each quarter. For small cities, roll five times for each quarter. In addition, large towns and small cities are assumed to have the following: walls and gates (AC 3, hardness 8, 450 hp per 10-foot section) with watchtowers at regular intervals, a multi-block market, stables in each quarter, a central temple presided over by 1d6 clerics and stone-paved streets.

TABLE 5:7 - MAJOR SETTLEMENT FEATURES: LARGE TOWN OR SMALL CITY

1. Inn/tavern – a building where food and drink may be purchased and which includes 3d6 rooms available for travelers to sleep
2. Bank – a building where forms of money may be exchanged and letters of credit obtained
3. Palace – a large, expensively built building where the ruler (usually a king or queen) resides
4. Alleys – narrow passageways between buildings, frequented by unsavory elements
5. Government building – a building housing members of the local bureaucracy where permits are issued, complaints made, records kept, etc.
6. Bathing tank and steps – a manmade pool reached by ornate wide steps where 4d6 people may ritually bathe
7. Constabulary – a building where the local guard is housed (approximately 1% of the adult population) and where 5d10 transgressors of the law may be housed
8. Gambling hall – a building in which games of chance, particularly with dice, may be indulged for the possibility of winning money; generally run by the local crime lord
9. Brothel – a building where companions, escorts or prostitutes are available (the terminology depending on the settlement) for a fee
10. University – a center for scholarly research and learning, staffed by sages and/or wizards and often including an observatory



the regions of Ishaṣra

Region:
CENTRAL FOREST REGION
(map region 3)

Boundaries:
N: Vindhya Mountains; S: forests; E: hills; W: Western Mountains

Number of settlements:
approximately 200

Notable settlements:
Ujjayini, Adhyaka

Notes:
This heavily forested region is dangerous outside the cities because of the numerous ogres and the robbers that specialize in relieving travelers of their coin and possessions.

Region:
EASTERN PLAINS REGION
(map region 4)

Boundaries:
N: hills; S: mountains; E: Sea of Fears; W: Dasarna Forest

Number of settlements:
approximately 225

Notable settlements:
Kishkindha

Notes:
A generally peaceful region, the Eastern Plains were once ruled by ogres, but after their overthrow centuries ago, they are seldom seen. The current threat is from rakshasas, who are slowly making advances into the area.

Region:
GREAT GANDHUPAL RIVER
REGION
(map region 2)

Boundaries:
N: Teeth of the World; S: Vindhya Mountains; E: Sea of Fears; W: Pure Mountains

Number of settlements:
approximately 375

Notable settlements:
Dirindhala, the underground city inhabited by rock nagas, and Sisupal, the deserted city

Notes:
The fertile Gandhupal delta makes this region particularly rich in agriculture. The inhabitants of the delta shun the hills as the haunt of strange and fearsome creatures, based on stories of Dirindhala and Sisupal.

Region:
SOUTHERN HILL REGION
(map region 6)

Boundaries:
N: Dasarna Forest; S: Lankhala; E: Sea of Fears; W: Western Mountains

Number of settlements:
approximately 125

Notable settlements:
Viyadisa. For want of a more appropriate region in which to classify it, Lankhala is often considered a part of this region.

Notes:
Tribes of ogres rule the Dasarna Forest, but settlements thrive here nevertheless. Inhabitants of this region prize its mineral wealth, and iron ore is mined

throughout the hills. Rumors of gold and even adamantine found near Viyadisa are dismissed by those who live in the region, but travelers do report a higher than average concentration of wealth here.

Region:
WESTERN FOREST REGION
(map region 1)

Boundaries:
N: Teeth of the World; S: Sea of Wonders; E: Pure Mountains; W: Far Mountains

Number of settlements:
approximately 100

Notable settlements:
none

Notes:
Despite its fertile plains and forests teeming with wildlife, the settlements in this region are small and inhabited by those protected by the gods—or protected by their weaponry. Legend holds that this region is the province of the Pure Goddess, who wishes it to remain an area of wild and pristine beauty. Throughout the centuries, attempts at enlarging some of the small towns have met with spectacular failure—fires, floods, and once, massive swarms of locusts. Several villages inhabited primarily by sages and worshippers of the Pure Goddess exist, as well as several devoted to the hunting of animals of the plains and forests.

Region:
WESTERN MOUNTAINS
REGION
(map region 5)

Boundaries:
N: Shipra River; S: Sea of Wonders; E: forests; W: Sea of Wonders

Number of settlements:
approximately 50

Notable settlements:

None, but the underwater city of Ambhondhi may sometimes be found off the coast by lucky adventurers.

Notes:

This region is wild and unsettled, mainly because of the wild beasts and harsh terrain. Legends that the Western Mountains are the haunt of bhutas and other undead creatures under the rule of a dread lich keep all but the heartiest adventurers away.

SETTLEMENT NAME GENERATION TABLES

These tables, followed in sequence, allow the generation of exotic-sounding names for settlements in Sahasra. If at any point the syllable produces a non-pleasing name, discard the result and roll again, or choose from the table.

5:8 - NUMBER OF SYLLABLES.

Example: To generate three city names, roll percentile dice three times, producing 85, 1 and 32. The first settlement name will have four syllables. Skip to table S-3. The second will have one syllable. Proceed to table S-2. The last will have two syllables. Go to table S-3.

1-2	1 syllable (go to table S-2)
3-39	2 syllables (go to table S-3)
40-79	3 syllables (go to table S-3)
80-97	4 syllables (go to table S-3)
98-99	5 syllables (go to table S-3)
00	6 syllables (go to table S-3)



5:9 - ONE SYLLABLE NAME.

Roll on the table to determine the name of the settlement. Example: The roll produces a result of 73. The name of the settlement is Madh.

1-10	Bhir
11-20	Bhuj
21-30	Dhar
31-40	Dhond
41-50	Durg
51-60	Jind
61-70	Leh
71-80	Madh
81-90	Tonk
91-00	Wun

5:10 - FIRST SYLLABLE.

Roll percentile dice to determine the first syllable. Example: The result of the roll is 24, so the first syllable of the settlement name is Bir. Proceed to table S-4 for names of three or more syllables. For the two syllable name, the roll is 78, Pur. Skip to S-5 to complete this name.

1	ACH-
2	AH-
3	AJ-
4-5	AL-
6-7	AM-
8	AN-
9	AUR-
10	BAD-
11	BAL-
12-13	BAN-
14-15	BAR-
16	BEL-
17-18	BHAD-
19	BHAG-
20	BHAT-
21	BHIR-
22	BIJ-
23	BIL
24	BIR-
25	BUR-
26	CHAN-
27	CHHAT-
28	CHHIN-
29	CHIT-
30	DHAM-
31	DHAN-
32	DIB-

33	FAI-
34	FAT-
35	FIR-
36	GHAZ-
37	GON-
38	GOP-
39	GWAL-
40	HAZ-
41	HY-
42	JA-
43-44	JAL-
45-46	JAM-
47	JHAL-
48	JHAN-
49	KAM-
50-51	KAN-
52	KAT-
53	KHA-
54	KO-
55	KOL-
56	LA-
57	LE-
58	LO-
59	LU-
60	MA-
61-62	MAD-
63-64	MAL-
65-66	MAN-
67	MIR-
68	MO-
69-70	NAG-
71	NAL-
72	NAN-
73	NI-
74-75	PAN-
76	PAR-
77	PAT-
78	PUR-
79	RAI-
80-81	RAJ-
82	RAM-
83-84	SAM-
85	SHAH-
86	SHO-
87	SIDH-
88	SRI-
89	TIN-
90-91	TIR-
92-93	TRI-
94-95	UD-
96	UJ-
97	VA-
98	VER-
99	VI-
00	ZIR-

5:11 - MIDDLE SYLLABLES. Roll once for three syllable names, twice for four syllable names, three times for five syllable names or four times for six syllable names. Example: The rolls for a four syllable name are 62 and 6. The syllables -il- and -akh- are added to the first syllable, Bir, to produce a settlement name of Birilakh-. Proceed to table S-5 to determine the name's ending.

1-5	-A-
6-10	-AKH-
11-15	-AL-
16-20	-AN-
21-25	-ANG-
26-30	-AR-
31-35	-AS-
36-40	-AT-
41-45	-DUR-
46-50	-EH-
51-55	-HAN-
56-60	-I-
61-65	-IL-
66-70	-MA-
71-75	-MAD-
76-80	-RA-
81-85	-RAM-
86-90	-TA-
91-95	-VA-
96-00	-ZA-

1-5	-BAD
6-10	-CHAR
11-15	-CHI
16-20	-DAL
21-25	-DAR
26-30	-DHALA
31-35	-GARH
36-40	-GIRI
41-45	-GURI
46-50	-JI
51-55	-JORE
56-60	-LAM
61-65	-NAM
66-70	-NASI
71-75	-PORE
76-80	-PUR
81-85	-SI
86-90	-TI
91-95	-VA
96-00	-WAR

5:12 - ENDING.

Roll once to determine the ending of the settlement name. Note that a few endings are actually two syllables, but are generally found as a unit, so treat them as one syllable regardless of the number previously rolled. Example: The roll is 50. Consulting the table gives the syllable -ji. The final multi-syllable name of the settlement is Birilakhji. The roll for the two syllable name is 99, -war. Adding that to the first syllable results in the name Purwar.



places in the land of 1,000 cities

LOCATIONS AND SIDDHIS

In the following descriptions, one Siddhi is hidden in each of the eight locations, seven cities or villages and one forest cave. Here is a list of where each is located for the GM's convenience:

Adhyaka	Crown of Lordship
Ambhondhi	Neckchain of Mastery
Dirindhala	Bracer of the Mountains
Kishkindha	none
Lankhala	Vessel of the Clouds
Sisupal	Breastplate of Fulfillment
Ujjayini	Sash of Invisibility
Vindhya Forest	Ring of Flea Size
Viyadisa	Ring of Dragon Size

the city of Ujjayini

As the river bends away from you, the trees part and the rising sun blazes upon what at first seems to be a perfectly formed white tongue of flame. As your eyes adjust to the brightness, you realize that you are looking at a white archway some thirty feet high and twenty feet wide, magnificently carved in wide bands with images of mighty men, voluptuous women and strange beasts. The arch is reflected in the surface of the river, as are two white guard towers, from which armored men peer down at you, confidently clutching glaives. Beside the river is a series of broad, shallow steps. Even at this early hour a throng of people are gathered on the steps, washing in the waters. Beyond the river you see

the reason for the guard towers; a tangled forest looms in the distance, the trees growing so closely together they seem united in forbidding travelers to enter.

Ujjayini is a beautiful and legendary city beside the river Shipra, facing the east and the rising sun. It was built according to the principles of the ideal city as laid down by the famous urban planner Kautilya in his Arthaśāstra. The city is home to about 18,400 people. Because of Ujjayini's position astride a major trade route that links it with mighty seaports on both coasts, many of its citizens are merchants. A belief in the importance of learning led to the

erection of an observatory, from which calculations are made about the heavens. The prime meridian from which all calculations are made passes through Ujjayini. The shrine of Makalha draws worshippers from far across the land.

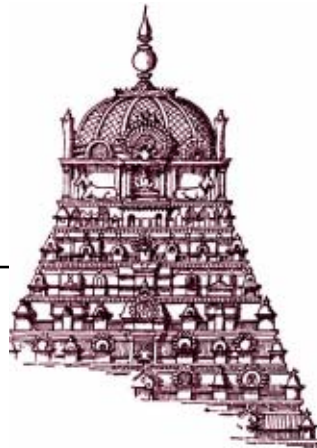
The river protects the city as a defensive barrier, and is also used for ritual bathing, drinking, sanitation and irrigation. A wide variety of fruits, nuts and grains are grown on the fertile land surrounding the city, including rice, sugar cane, millet and mangoes.

A massive and forbidding archway in the eastern wall leads into the city, offering a straight path to the gleaming white palace of King Vikrama at the center. Gateways at the other three axes open onto streets that run north-south and east-west in concentric squares, dividing Ujjayini into quarters. In each quadrant rises a temple, each with four conical towers. Brahmin, warrior, merchant and craftsman caste groups each reside in the quadrants. Spreading trees shade many of the streets, particularly in the areas around the palace where Brahmins and other royal officials reside.

The people of Ujjayini are proud of their king. He defends the city against supernatural perils, appoints wise ministers, dispenses justice fairly and ensures economic stability. Few people will speak against him; those who do mention the dangers of the forest that have yet to be conquered.

THE PALACE

The palace of King Vikrama is viewed with awe and wonder by those who see its elaborate stone pillars decorated with carved limestone stucco. Its rectangular shape enfolds a lush garden at the cen-



ter, overlooked by tall, arched windows that admit light and the rose-scented breeze. Through its arched entryway is visible the great hall where the king receives his subjects for several hours each day from his marble throne, attended by his Brahmin advisors. Beside the door stand two of the king's fierce, broad-chested guards, resplendent in their ornate armor. A great hallway decorated with ornate tapestries depicting the lives of gods and their dealings with men and women stretches out on either side, pierced with doors to many ornate rooms. Each room is a private sanctuary, sumptuously decorated with the comfort and delight of guests in mind.

THE GAMBLING HALL

The gambling hall is located in the southwestern quadrant of Ujjayini, a place where Chandragar the gambling-master presides with an iron fist, his minions ready to beat anyone who cannot pay. The hall is a long narrow room lined with carved pillars and furnished with gleaming wooden tables tailored to specific gaming activities. Most of the tables host dice games. Along one side of the room are couches where refreshments are served. The hall is patrolled by Chandragar's men.

At the back is Chandragar's sumptuous office from which he gives orders and receives intelligence about who is playing and how much they are winning or losing. The games are generally fair, but anyone winning too much will find himself the object of intense scrutiny and accusations of cheating.

In the office is a locked door to which Chandragar has the only key. It is a sturdy wooden door (hardness 5, 20 hit points, break DC 23), trapped with a

poisoned arrow trap (CR 3; mechanical; touch trigger; manual reset; lock bypass (Open Lock DC 30); Atk +12 ranged (1d8 plus poison, arrow); poison (Large monstrous scorpion venom, DC 14 Fortitude save resists, 1d4 Con/1d4 Con); Search DC 19; Disable Device DC 15). Within the room beyond are treasures the gambling-master has acquired over the years. Gold and jewelry are here in abundance, as are swords and daggers. Everything is kept in locked and trapped wooden chests of varying sizes (hardness 5, 15 hit points, break DC 23, trap [poison needle trap: CR 2; mechanical; touch trigger; repair reset; lock bypass (Open Lock DC 30); Atk +17 melee (1 plus poison, needle); poison (blue whinnis, DC 14 Fortitude save resists (poison only), 1 Con/unconsciousness; Search DC 22; Disable Device DC 17]), the small chests set on shelves, the large on the floor. One noteworthy item within a small locked but untrapped chest on a shelf is a sash, the true nature of which Chandragar is ignorant. It is of light and airy woven fabric, red flowers and green leaves on a golden yellow background shot through with threads of gold, long enough to wrap around a man's waist twice. The sash is, in actuality, one of the Siddhis, the Sash of Invisibility.

TANKS AND GHATS

Cleanliness is important to the people of Ujjayini, and washing the body is a ritual act as well as a hygienic one. Throughout the city, man-

made ponds called tanks are available for bathing and resting. These tanks are accessed by broad shallow steps and feature roofed or tented pavilions for refuge from the sun. Along the river near the city gate are the ghats, steps leading into the water that allow bathing, recreational swimming or even washing laundry.

HOME OF KESAVA, A BRAHMIN

Kesava (LN male human expert 5) is an adviser to the king. PCs may visit Kesava for a variety of reasons. If they do, they will be asked to a meal, which it would be impolite to refuse. While they are eating, the adviser's little child be-



gins crying loudly. The child has been noisy and destructive all through the meal, constantly reprimanded by his mother. At last the woman loses her temper and throws the child into the blazing hearth.

Kesava does not appear upset by this behavior. When the PCs express outrage, he stops them with a raised hand, steps over to a bookshelf and picks up a book. Flipping to a marked page, he recites a few words and from the ashes the little child springs to life, whole and unharmed—but much quieter. This spell is the only one contained in the book. It is written in the language of the Land. (see Magic Items, The Book of Ash, for details)

THE BURNING GROUND

Outside the city wall, to the northwest, is the burning ground, an area of about twenty acres where smoke hangs like a pall over the ground, lit by flames from funeral pyres, rendering it a place of eternal twilight. Bodies hang from *sinsipa* trees. Vultures and crows flock there, the flapping of their wings vying with the whistling of the wind through the eye sockets of heaps of eerily bleached white skulls.

During the day, mourners bring their dead here, processing along the winding dirt paths, to place the bodies on the many piles of brush or stone ready for the purpose. They light the funeral pyre after appropriate ceremony. Bodies of criminals are also brought to the burning ground. They are either impaled on spikes thrust into the ground or hung from a tree, as the *vetala's* corpse was, where they are feasted upon by creatures that live on dead flesh.

After dark, even the worshippers of the Dark Goddess, such as the dark yogis,

send surrogates into the shadows. The cemetery is the haunt of ghosts, *vetalas* and *bhutas*. The *vetalas* are not generally dangerous, but since they serve the dark yogis, should not be dealt with unless absolutely necessary.

THE ROBBER KING'S SECRET LAIR

Outside the walls of the city is an old well, crumbling but still used. The well



is twenty feet in diameter, lined with stone and drops thirty feet before reaching the water level. Hidden within the well is a camouflaged gray rope, one end of which is cemented between two stones near the mouth. The other end drops into the well's depths. A Search check at DC 35 is required from the outside of the well to notice the rope, while anyone on a rope inside the well with a light source may notice it at DC 25. The water itself is twenty feet deep.

Just above the water level, on the side of the well where the rope is cemented, a low crawl space opens up, three feet wide and three feet high. The crawl space opens up after a distance of ten feet into a six foot high tunnel that twists and turns, the visitor's peril made greater by a fusillade of darts trap (CR 5; mechanical; location trigger; manual reset; Atk +18 ranged (1d4+1, dart); multiple targets (1d8 darts per target in a 10 ft. by 10 ft. area); Search DC 19; Disable Device DC 25). The tunnel ends in a door (hardness 5, 20 hit points, break DC 23; lock). Beyond the door is a warren of sumptuously decorated rooms.

THE DARK YOGI KAPASILA

Kapasila is one of the devotees of the Dark Goddess who spend their lives in search of the secrets of vidya, the science of magic. In particular, Kapasila seeks the Eight Siddhis that will make him the most powerful person in the entire Land, if not the world. He dwells in a tiny rude hut against the wall of the burning ground, a structure made of bundles of sticks with a leaky, moldy thatched roof. Inside there is room only for a thin pallet and much-patched pillow, both stuffed with leaves, a threadbare blanket and a small trunk containing various spell components. Kapasila's

firm belief in the ultimate success of his magical endeavors has allowed him to eke out a living on meager material goods.

THE WEeping WOMAN

At midnight in the burning ground, near the entrance, can be heard a woman weeping in a most pitiful fashion. She has long flowing hair and is adorned with jewels that flash in the light of the funeral pyres. She dances and leaps strangely, crying out, "Oh, I am in such depths of misery that I quake with sorrow! I cannot remain still and silent with this burden on my heart!" If asked direct questions, she will reveal that her name is Royal Glory. The reason for her sorrow is that she has displeased the goddess and because of this deed,

which she will not specify, the king will die in three days and she will thus be widowed. A Knowledge (nobility and royalty) check at DC 15 reveals that the king does not have a wife named Royal Glory. If asked further, the woman will reveal how to prevent the death of the king. The king's chief minister, Haridasa, must sever his oldest son's head with his own sword before the shrine of the goddess and offer it up as a sacrifice to her, and the king will live one hundred more years.

MAGIC ITEMS

The Sash of Invisibility is made of a light and airy woven fabric, red flowers and green leaves on a golden yellow background, shot through with threads of gold, long enough to wrap around a man's waist twice. It is one of the Eight

TABLE 6:1 - THE MARKET

01-10	Food, spices and beverages (cheap to average)
11-20	Local crafts
21-30	Clothing (cheap to average)
31-40	Armor and leather goods (cheap to average)
41-50	Weapons (cheap to average)
51-60	Mounts and other animals
61-70	Tools (thieves', artisans', climbing, etc.)
71-75	Musical instruments
76-80	Food, spices and beverages (good to expensive and exotic)
81-85	Clothing (good to expensive)
86-90	Armor and leather goods (good to expensive)
91-94	Weapons (good to masterwork and exotic)
95-96	Magic weapons and armor
97-98	Potions
99	Scrolls and tomes
00	Wands, staves and miscellaneous magic items (jewelry, artifacts, etc.)

Siddhis. When in contact with the body, the sash is activated by the command word *adrezya* (invisible), and the wearer becomes invisible, as the spell invisibility, vanishing from sight, even from darkvision. Any gear or clothing vanishes, too.

Items dropped or put down become visible; items picked up disappear if tucked into the clothing or pouches worn by the creature. Light, however, never becomes invisible, although a source of light can become so (thus, the effect is that of a light with no visible source). Any part of an item that the wearer of the sash carries but that extends more than 10 feet from it becomes visible.

Of course, the wearer is not magically silenced, and certain other conditions can render the wearer detectable (such as stepping in a puddle). The invisibility ends if the wearer attacks any creature. For purposes of this spell, an attack includes any spell targeting a foe or whose area or effect includes a foe. (Exactly who is a foe depends on the invisible character's perceptions.) Actions directed at unattended objects do not break the spell. Causing harm indirectly is not an attack. Thus, an invisible being can open doors, talk, eat, climb stairs, summon monsters and have them attack, cut the ropes holding a rope bridge while enemies are on the bridge, remotely trigger traps, open a portcullis to release attack dogs, and so forth. If the wearer attacks directly, however, it immediately becomes visible along with all its gear. Spells such as *bleed* that specifically affect allies but not foes are not attacks for this purpose, even when they include foes in their area.

The effect lasts until the command

word is spoken again, or after 24 hours, whichever comes first.

Faint illusion; CL 3rd; Craft Wondrous Item, invisibility.

The Book of Ash appears to be a treatise on fire in its various forms and its effect on materials. Contained within it is a poem which is actually a spell for resurrecting someone who has been cremated or burned to death. The spell may only be used once per month. The power is useless if the book is purchased or stolen; it must be given voluntarily by the owner in exchange for something "of equal value."

Strong evocation; CL 17; Craft Wondrous Item, miracle.

Vindhya Forest

In the distance rise the Vindhya Mountains, and between the city and the mountains lies the dark and mysterious Vindhya Forest. About a mile from Ujjayini is the dense forest skirting the slopes of the Vindhya Mountains, a chain of hills that rises about three thousand feet in height. Trees of every kind crowd closely to one another, occasionally giving way to grassy meadows. Within the forest is a deserted temple, the hut of a hermit-wizard near a branch of the river Shipra, the den of a fearsome ogre, and the fortified village of robbers who prey upon those who travel through the forest. Hunters from Ujjayini are often drawn to the gazelles that inhabit the grassy areas.

THE LADY IN THE WELL

About a mile within the forest, the path forks. To the right is an old winding track nearly overgrown with vines, requiring a

successful Survival check at DC 20 to follow it. About a hundred yards along the track is the site of an ancient travelers' rest stop with dry well overgrown with weeds. A Listen check of DC 15 enables someone passing by to hear anguished cries for help. Deep inside the well is a woman of aristocratic bearing (LN female human aristocrat 7), wailing and sobbing. She says that she and her husband were traveling when suddenly they must have been set upon by robbers, for before she knew what was happening her veil was wrapped around her head so that she could not see, her jewels were stripped from her and she was pushed into the well. She does not know what happened to her husband, as she heard no sounds of struggle—but she was much too distraught while she was in the well to be certain.

What really happened was that her husband lost a great deal of money in the gambling hall of Ujjayini and was fearful of the consequences when the gambling master came for him. He stripped the jewels from his wife and pushed her in the well, assuming either that a passerby would rescue her or that she would die and he would inherit her considerable wealth.

The well is thirty feet deep and constructed of stone bricks, many of which are crumbling at the top. The woman is tired and dehydrated from her ordeal, suffering from some cuts and abrasions.

THE OGRE

A fearsome ogre barbarian called Smoketail lives in cave deep within the Vindhya Forest. The mouth of the cave is about eight feet high and fifteen feet wide. A curtain of densely tangled vines overhangs it like a curtain. The ground

immediately around the mouth of the cave is cleared of vegetation in a rough semicircle extending out about twenty feet. Scattered about this clearing are bones and splintered skulls of animals and humans. A refuse heap consisting of more bones and skulls, shreds of clothing, broken weapons and other useless debris is piled to the left of the cave mouth. A Search check at DC 30 in this heap reveals a small pouch containing three gems worth a total of three hundred gold pieces.

A dreadful stench emanates from the cave, a nauseating blend of unwashed ogre and decaying flesh. Inside the mouth, the cave narrows into a tunnel about five feet wide and nearly fifteen feet high. Crude graffiti of rude words and cartoons that prominently feature humans being tortured in a variety of unpleasant ways line the walls of the tunnel. The walls are damp, trickling with water at intervals as the tunnel descends. About a hundred yards along, the smell of death intensifies. The body of a man in the uniform of a city guardsman from Ujjayini is stuffed into a niche hacked into the rock about five feet off the ground. He has apparently been dead about three or four days.

After a further two hundred yards, the tunnel widens, the air is much cooler and damper, and the sound of running water can be heard up ahead. A vast cavern is revealed, its ceiling soaring some forty feet high, the side and back walls lost in darkness. In the center of the cavern is a pool of dark water, fed by a waterfall. A beautiful young woman named Mahadevi (LG female commoner 3) lies asleep on a pile of dirty rags, a fetter around her ankle chained to a spike thrust into the cavern floor. The ogre may be present, sleeping or eating,

or he may be out searching for victims or mischief. Roll percentile dice to determine his activity: 01-30% asleep in the cavern near the young woman; 31-60% eating in the cavern; 61-00% outside somewhere in the forest. If he is outside, roll percentile for each quarter hour that passes, with a 10% cumulative chance each fifteen minutes that he will return.

A thorough search of the cavern requires about two hours, because of the nooks and hollows and scattered piles of filth and debris. In a hidden hollow about nine feet off the ground (Search DC 25) is a +1 scimitar, scattered gold pieces (sixty of them), assorted jewelry worth about 200 gold pieces—and one of the Eight Siddhis, the Ring of Flea Size, a ring allowing one to become very tiny. The ring appears too small for Smoke-tail's finger (although it will magically fit anyone) and the sword is too small for his hands, so he has forgotten about these treasures.

the robber village of adhyaka

This village is home to about one hundred and seventy people—men, women and children—who have pledged their allegiance to the Robber King. The people living inside the village tend to be fierce and ruthless. The primary occupation is the robbing of travelers and city dwellers, although some also manufacture and sell items of use to robbers, such as weapons, ropes, potions of various kinds and uses, and dark clothing.

The wall completely surrounding Adhyaka rises to a height of twenty feet and

is cunningly fashioned of several species of savage thorn bushes of various kinds, cultivated for their qualities of hardness and prickliness. A single gate of stoutly woven dried thorny vines is guarded at all times by two warriors. Skulls of members of King Vikrama's guard who have unsuccessfully attacked the village are entwined in the thorns around the gate. A narrow track through the forest lined with thick brambles is the only apparent way to reach the village, and briars and poisonous vines form a carpet perimeter for a distance of thirty yards out from the thorny wall.

The village is also protected by a permanent mage's *private sanctum* spell, giving the area the appearance of a dark, foggy mass. Darkvision cannot penetrate it. No sounds, no matter how loud, can escape the area, so nobody can eavesdrop from outside. Those inside can see out normally. Divination (scrying) spells cannot perceive anything within the area, and those within are immune to *detect thoughts*. The ward prevents speech between those inside and those outside (because it blocks sound), but it does not prevent other communication, such as a *sending* or *message* spell, or telepathic communication, such as that between a wizard and her familiar. The spell does not prevent creatures or objects from moving into and out of the area.

The inhabitants of Adhyaka have other means of entering and leaving the village. Each house has at least one escape tunnel that leads out some distance away in the forest. Members of the Robber King's inner circle have tunnels emerging near Sirdaka's underground palace.

The size of the surrounding thorn wall does not permit much expansion of the houses of the robbers and their families, so homes have been built alongside and

on top of each other, forming fantastical shapes.

At the center of Adhyaka is the huge sissoo tree around which Sirdaka's many times-great-grandmother assembled the robbers of Ujjayini and surrounding lands and proposed the founding of Adhyaka. A platform built in the branches of the tree serves as a lookout post as well as a meeting place when the Robber King addresses his people.

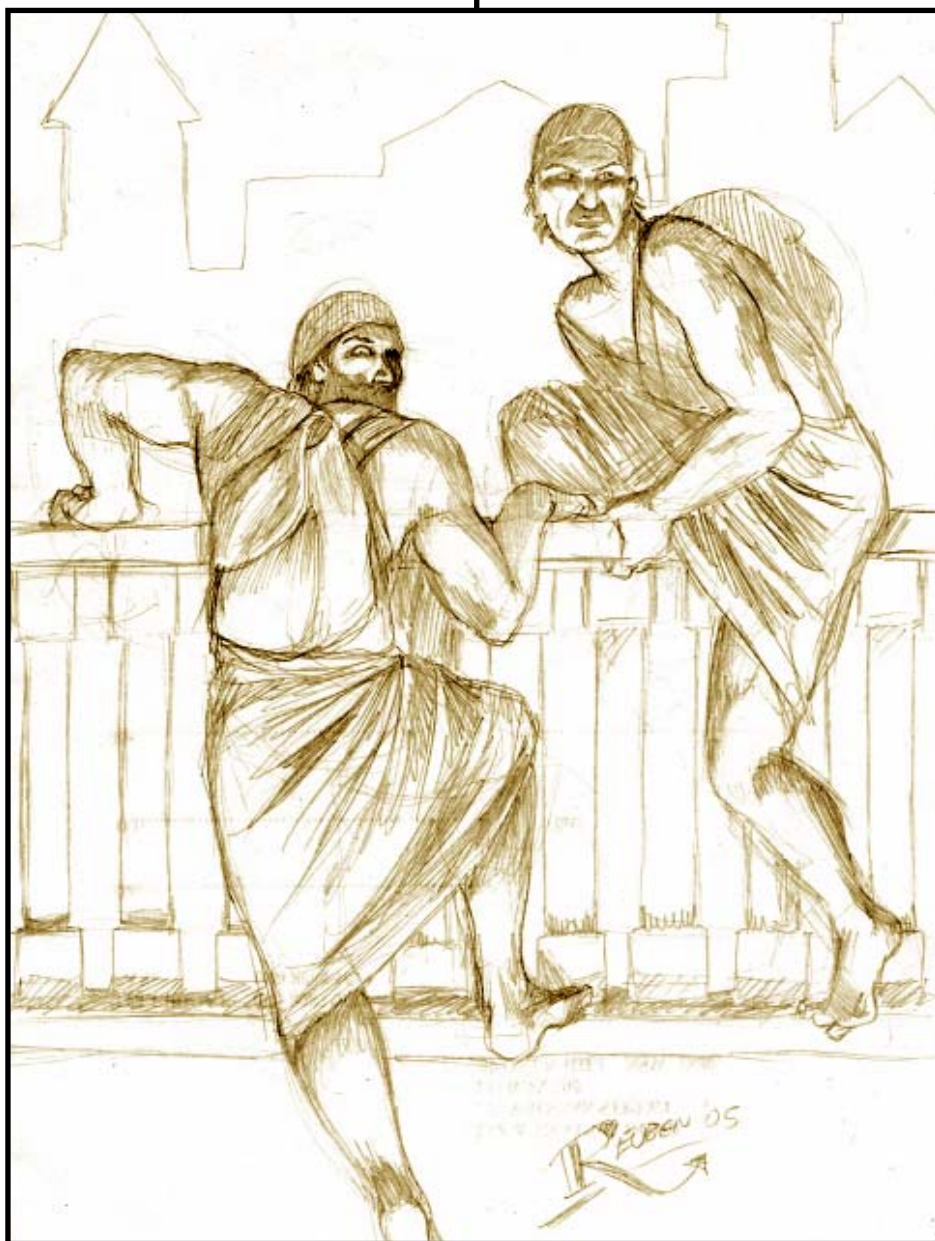
In a circle around this tree are the merchants' and craftsmen's small shops. Among the shops found here are a rope maker and trap mistress, a clothing and cap maker, a weapon smith, a poison and potion mistress, and various shops providing food and drink.

The warren of homes of the robbers form concentric circles around the shops. Near the sissoo tree is a large communal bathing tank formed of five rows of steps with a higher, shaded platform at each corner. The platforms, their roofs and the roof over the steps are lined with small statues of varying shapes and materials. These statues are a source of pride in Adhyaka, for they are obtained by each child when he or she comes of age and joins the robbery trade. The first statue was placed atop the peak of the highest platform by the oldest son of the founder of Adhyaka, and is thus several hundred years old. Tradition has it that it was stolen from the king's palace in Ujjayini.

One notable building in the village is the home of Badara (CN male human rogue 8), Sirdaka's chief lieutenant and most trusted friend. His wife Lakshmi (CN female human rogue 12) was an extremely talented thief who specialized in acrobatic ventures into high tow-

ers before she settled down as Badara's wife and bore him fifteen children. The house is a uniform whitewashed stucco, three stories high with seven square towers protruding at intervals. It has a stair-step appearance, with unexpected angles to its multifaceted façade. A tiora stolen from the harem of Vikrama's father by Lakshmi is pressed into the plaster over the front door. No one real-

izes that it is one of the Eight Siddhis, the Crown of Lordship. In the center of the amalgamation of rooms is a secret trapdoor beneath an expensive carpet, opening into a tunnel that snakes beneath the thorn wall to another secret door within Sirdaka's palace.



MAGIC ITEMS

The Ring of Flea Size is activated with the command word *animan* (small or minute) which causes the wearer to be reduced to size Tiny. The word is etched in tiny letters on the inside of the ring. It behaves as the spell *reduce person*, but instead of changing any humanoid creature's size category to the next smaller one, it reduces it directly to Tiny. Creatures that are already Tiny are unaffected by the ring. The effect lasts until the command word is repeated, or until twenty-four hours pass. All equipment worn or carried is similarly reduced by the ring. Melee and projectile weapons deal less damage. Any reduced item that leaves the reduced creature's possession (including a projectile or thrown weapon) instantly returns to its normal size. This means that thrown weapons deal their normal damage (projectiles deal damage based on the size of the weapon that fired them). An *enlarge person* spell counters and dispels the ring's effect, but the effect can be reactivated at any time after the spell wears off. The wearer of the ring who has been reduced has a space of 2 ½ feet and a natural reach of 0 feet (meaning that it must enter an opponent's square to attack). Her speed does not change. She gains a +2 size bonus to Dexterity, a -2 size penalty to Strength (to a minimum of 1), and a +1 bonus on attack rolls and AC due to her reduced size.

Faint transmutation; CL 3rd; Forge Ring, reduce person.

The Crown of Lordship is a tiara stolen from the harem of King Vikrama's father by the clever thief Lakshmi, who was completely unaware that it is one of the fabled Eight Siddhis. It was flattened after being stolen and is currently pressed into the plaster over the front

door of Lakshmi's house in the robber village of Adhyaka. The crown is a semi-circular band of dull gold, about two inches wide, adorned with two small garnets equidistant from the center, between which hangs a strand of tiny pearls. Alone it has no power. When in conjunction with the other Siddhis, it acts as a trigger, linking all the powers of the artifacts together. Rumors among those versed in arcana are rampant about what happens when the Siddhis are brought together, and those rumors generally fall along alignments. Evil and good sorcerers and wizards alike, however, are convinced that they will allow the destruction of one's enemies and the absolute rulership of the world.

The truth is that when the Crown of Lordship is in close proximity to the other Siddhis, the intelligence that has lain dormant for centuries within the crown awakens. Its name is Advaitavadini.

Advaitavadini, Crown of the Righteous: Crown of the Righteous; AL NG; Int 17, Wis 17, Cha 10; Speech, telepathy, 120 ft. darkvision and hearing; Ego score 13.

Lesser Powers: Bless 3/day, zone of truth 3/day, cure moderate wounds (2d8+3) 3/day.

Greater Power: Detect opposing alignment at will.

Personality: Advaitavadini is the spirit of a powerful vidyadhari who despaired when she saw the hold of evil on the land. She wanted a way to serve kings who fought for right and justice. Working tirelessly over many decades, Advaitavadini at last merged her essence with the crown. When activated, she will encourage the wearer to right wrongs and

bring justice to the downtrodden, especially by defeating the forces of evil. She has high standards, and if the owner of the item spends too much time in other pursuits, she will strenuously object.

Strong evocation (if miracle is used) [good]; CL 17th; Craft Wondrous Item, wish or miracle.

the fortified city of lankhalā

Mists from the sea wreath the top of a craggy island, but as the rays of the sun knife through, they reveal a sight of breathtaking majesty. High atop the crag is perched a fortress that glitters with rare jewels, as severe and awesome as a deadly scimitar encrusted with gems. The trumpeting of an elephant—or something else?—echoes from somewhere behind the sparkling stone walls. The martial cadence of marching feet carries ominously. For all its beauty, here is a city prepared for conquest.

This formidable city is located on a craggy island off the coast of the Land. A hill rises some four hundred feet above the rest of the island. Perched on top is a stern fortress built of massive granite blocks. Rough walls hewn from slabs of native rock protrude from two sides of the fortress and descend the hill to encircle the city below. Flakes of minerals within the rock catch the sun and give the appearance of jeweled walls. A single drawbridge, wide enough for two elephants abreast, stretches across the waters to the shore, providing access to the island. From this drawbridge, one imposing arched gateway breaks the wall, flanked by two slope-sided guard

towers. Further around the walls are three additional gates, each decorated with stucco panels depicting fantastic, seemingly mythical creatures. Sturdy wrought iron gates, formed in the semblance of twining serpents and thorny vines, stand ready to clang down should something threaten the city.

Broad streets lead from each gateway and converge into one wide boulevard lined with strange twisted trees that seem decked with leaping flames. Closer examination reveals that the flames are palm-sized bird-like creatures whose wings are composed of living flame. These tiny elemental spirits, called *jatajvas*, live only in Lankhala and nowhere else in the world. The *jatajvas* are perhaps the visitor's first indication that Lankhala is no ordinary city—and that the fantastic creatures depicted on the gates are not mythical at all, but denizens of the city.

For Lankhala is not a city of ordinary mortals, but of demons—the *rakshasas*. Their king is Revala, and the fortress atop the hill, *Azmavar*, is his home. From it he watches what happens in his city as well as the rest of the Land. As *rakshasas* are shape-shifters, any group of them is as varied as the creatures in the sea surrounding the island. The current fad among the aristocratic class is to become as hideous as possible, each striving to outdo the others in dreadful appearance. All *rakshasas* favor bright clothing and shimmering textures. The poorest members of *rakshasa* society are reasonably comfortable merchants and craftsmen. Menial chores are handled by human slaves, kidnapped in raids over the centuries, bred for stamina and low intelligence, and overworked nearly to death.

THE ARMORY

Revala's favorite room is the armory. Its narrow slit windows command a view of the sheer drop from the tower to the sea far below. The walls are hung with all manner of bow, sword, polearm and mace. Small engraved plaques beneath each detail how the weapon was acquired. The center of one wall is empty. Beneath the space is a plaque reading, "Invincible. Wrested from the lifeless corpse of King Vikrama." The sword of the legendary king is a weapon Revala longs to acquire.

THE INN OF A THOUSAND DESIRES

Very few travelers have the bravery and strength of will to stay overnight in the city of Lankhala. Most of the patrons of the inn are *rakshasas* or their various demon allies. The inn is a prominent building near the city gate, with fanciful gold-tipped spires atop white stone walls and an intricately wrought iron door leading into a shaded courtyard. A pair of sparkling fountains in golden basins stand on either side of the inner arch leading into the common room of the inn. These fountains act as a *detect good* spell, the water that shoots up from the basins changing from shades of red and yellow to blues and purples when anyone of good alignment walks between them.

The innkeeper, Kalpesh (LE male *rakshasa* expert 12), is a particularly hideous *rakshasa* with pustule-covered skin and an emerald set into his front left fang. If the fountains are triggered by a visitor, he changes his form to that of a fairly ordinary-looking human. A sorcerer who has taken Revala's exhortations to heart, Kalpesh routinely lures visitors into his

inn, robs them of any magical possessions they have, then causes them to be killed by other visitors in some degrading or treacherous manner. The walls of the dining hall are in fact covered with painted scenes depicting the downfall of various travelers foolish enough to stay the night in the inn.

The inn seems far larger on the inside than it appears outside. Its hallways are labyrinthine and confusing, made even more so by the *maze* spell that activates once the guest has entered a room and then attempts to leave it unaccompanied by a member of the inn's staff. Kalpesh prefers to divide and conquer, insisting that guests have separate rooms, even proposing a special group rate, al-





though he will not do so forcefully enough to cause suspicion. The rooms themselves are sumptuous, as if every one were prepared for royalty. The teardrop windows are hung with sheer red linen, the window seat is upholstered in deep green brocade, turquoise silk drapes the canopy of the bed and vibrant purple pillows are piled on the plump featherbed. A low mahogany table holds all manner of exotic food and drink, and beautiful young men and maidens await the request of the guest. The food and drink all contain a *potion of modify memory* that, with each bite of food or mouthful of drink, causes the imbiber to forget one important piece of memory (such as the name of someone who accompanied her to the inn but is staying in another room, the reason for being at the inn, or an important fact about her mission). By the end of such a meal, she may have completely forgotten who she is or why she is there.

THE MARKET

The market in Lankhala is smaller than that of many cities, but its merchants pride themselves in the unusual nature of their goods. The buyer is certainly advised to beware—more so in this city than in others, as the crafty and wicked purveyors of these items would never warn their customers!

Roll on Table 6:2 to determine what is available in any given stall.

THE FORTRESS AZMAVAR

The broad boulevard leads to a square, tiled with highly polished golden-veined black marble, surmounted by a wide and intricately carved dais from which Revala addresses the people on the first night of the new moon. The great hill on which Azmavar towers rises behind it.

Beside the dais, a stone stairway climbs the hill, wide enough for two men to walk abreast. It twists and turns, carved into the rock of the hill, flecks of gold and silver glittering in the sunlight.

The last fifty feet of the stairs are guarded by two canopied stone platforms, manned by particularly fierce rakshasa warriors in distinctive metallic red breastplates and helmets and armed with massive composite longbows. The stairs open out onto a vast plaza. A twelve-sided pool reflects the glory of the fortress. Formed though it is of granite, it is craved with a fantastic array of delicate figures and beasts and intricately branched trees and plants and flowers, all set with precious gems.

The door of the fortress is twelve feet wide, its twelve panels depicting scenes from the life of Revala, all overlaid with beaten gold. An immense golden ring swings the door open at the slightest touch.

Inside, dim hallways stretch right and left. Ahead is a courtyard shaded with more trees covered with jatajvas. Within the courtyard is an amazing treasure—

one of the Eight Siddhis, the Vessel of the Clouds, a famed flying chariot stolen from the gods by Revala. The Vessel is tethered with a silken rope and hovers a few feet off the ground. The fortress wraps around the courtyard. On one side, nearest the tethered vehicle, is a long verandah, shaded from the sun's glare by delicate sheer curtains. Much of the time this is the haunt of Revala's captive adviser, the beautiful vidyadhari Esanika. She sits and peers out at the Vessel, dreaming of escaping in it.

Puspaka, the Vessel of the Clouds, is one of the Eight Siddhis that allows the possessor to be "light as air," a flying chariot (vimana) for traveling through the clouds over short distances. It is about five feet wide by ten feet long and shaped rather like a golden slipper, with a pointed prow and a curved cowl section like the upper part of a shoe. There are no visible means of guiding the vessel. This vessel is able to fly through the air as if affected by an overland flight spell of unlimited duration. Puspaka is activated by speaking the command word *di* (soar, fly away). If it is within voice range, the command word acti-

TABLE 6:2 - MARKET STALLS

01-10	Material and ritual components (especially humanoid and monstrous organs in fresh, dried or powdered form)
11-20	Poisons and potions (20% chance the bottle is mislabeled)
21-30	Masterwork armor and weapons, including exotic (3% chance cursed or intelligent)
31-40	Animals (exotic)
41-50	Slaves (mostly human, goblin, elven and halfling)
51-60	Tomes and scrolls (40% chance of evil spells)
61-70	Jewelry of all kinds (5% magic)
71-80	Rare and exotic foodstuffs and expensive wines
81-90	Rare and expensive clothing and leather goods
91-00	Weaponry and household items (10% chance cursed)

vates it, whether the speaker is within the vehicle or not. The vimana is then controlled by spoken directions. The carrying capacity is 400 pounds, and the speed is 40 feet. Puspaka can carry up to double its capacity, but doing so reduces its speed to 30 feet. It has average maneuverability, but can still hover.

Moderate transmutation; CL 10th; Craft Wondrous Item, overland flight, permanency.

Revala's rooms are at the opposite end of the hall from Esanika's, but he is rarely in them, despite their lavish appointments. He spends most of his time in the part of the fortress on the opposite side of the courtyard, where his soldiers' barracks are located.

the monkey city of kishkindha

You pause in your descent, sweaty 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, a serene and beautiful body of water with lotus flowers floating on its glassy

surface. It is the home of the monkey people, or the Kananaukas, as they call themselves. Co-ruled by Vali (CG male kananauka aristocrat 10) and his queen Tana (CG female kananauka aristocrat 9), the city of about two hundred inhabitants is generally peaceful, but they have renewed their guard as Revala's greedy threats to surrounding kingdoms 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 girls' name among the people.





Trees grow thickly around Pampa Lake, entwined with creeping vines, but in contrast to the Vindhya Forest, this one is pleasant and light-filled. The grass grows thick beneath the trees, studded with blue and yellow flowers. Beside the lake are grass-covered hills, one of which contains the hidden entrance to the grotto that forms the city of Kish-kindha (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 spears prevent anyone from sneaking down the vine and catching the inhabitants unawares.

CENTRAL COMMONS

The end of the vine is buried in the ground below. The climber steps off onto a large island of cool green grass, 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. Kananaukas 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.

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.

SAMPLE DWELLING

A group of unmarried young kananaukas men, many of whom serve as guards, teachers or artisans' apprentices, live in a niche high up in the grotto. The entrance is wide, with a lip that forms a porch covered with cushions. Two of the young men lounge here, playing a card game. Their muscle tone and ever-aware glances reveal them as guards enjoying time off from their duty. Further back in the cave is a rough wooden dining table, low to the ground and surrounded by cushions, at which a man sits, slicing mangos into a large bowl of greens. Across from him is another man poring over a book and making notes with a quill on a scrap of parchment by the light of a candle inside a glass lantern. Pipes diverting the waterfall beside their niche serve a variety of purposes, such as keeping food cold, washing clothing, and bathing and other sanitary uses, storing the water in various basins and troughs. Further niches, stacked like bunk beds, provide sleeping chambers or storage for trunks containing tools, books, weaponry and other possessions.

In one niche, a man snores loudly, the woven blanket thrown off him, the mattress stuffed with leaves disarranged beneath him. At the foot of his bed, a small wooden trunk painted with intricate abstract designs is thrown open, a robe carelessly draped over the side of it, partially covering a steel breastplate and sheathed sword.

THE HERON AND LOTUS

Although on the whole kananaukas tend to enjoy their seclusion, they love visitors and provide lavishly for their comfort. 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, the legs of which are intricately carved with stylized monkeys climbing vines, and four chairs at each table, similarly decorated. The innkeeper, Mathur, stands behind the teak bar, selling delicious food prepared by his oldest son Yadawa and fresh, invigorating beverages mixed up by his third son Suresh. 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.

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 wash basin and embroidery-



trimmed towel. In a smaller niche is a water closet, served by pipes that take water from the many falls in the city.

ARTISAN'S STALL: CANDLEMAKER

Yadawa's wife Reena makes the translucent white, almond scented beeswax candles used throughout the city as a source of illumination. She is assisted in her endeavors by her two older daughters, who tend the beehives, harvest combs, melt them into wax and prepare the molds. Her stall is more like a living area, with soft cushions and low tables, and the scent of beeswax and almond heavy in the air. Reena's youngest daughter carefully wraps the finished candles, which are short squat pillars about four inches across and five inches high, in leaves before tucking five of them into bark boxes. One box of five candles is sold for one silver piece.

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. King Vali and Queen Tana spend much of their time here, overseeing the various businesses that keep Kishkindha profitable. A few of the industries in the upper city include:

The brewery: This hub of activity is the province of Mathur's sons, the maze of

tubes and pipes behind bark walls and carved white stone pillars where Lotus Heron is brewed.

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, as many of the dyes used here are unpleasant.

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

MAGIC ITEMS

The patience tree: In the center of Kishkindha grows a small, delicate tree with silvery bark and heart-shaped leaves. When the smooth-skinned bright yellow fruit, similar to a mango, ripens, the entire tree droops under the weight of it. When the fruit falls, the tree springs back as if never laden down, so the kanaanaukas call it the patience tree. The reason the fruit is so heavy is that instead of a pit, each piece contains a precious gem. No one is certain how the tree reproduces or is pollinated, nor if there are others of its kind anywhere in the world. Kapasila discovered the tree's location and harvested one fruit per year, which he presented to the unaware King Vikrama. It was fitting that a pet monkey discovered the true nature of the fruit that is the pride of the kanaanaukas of Kishkindha.

the underground city of *veerindhala*

The corridor twists and turns, opening into a large room, carved from the rock surrounding it and hewn smooth, hung with bright tapestries and lined with pottery in various stages of completion. A woman glances up at you as you pass, then returns her gaze to the clay she is shaping into an elegant vase. At her side is another woman kneading a ball of clay and slapping it against the table before her. Something about the way her shawl flows over her head, how the long robe drapes her lower body catches your attention, but she notices your gaze and meets it fiercely. You pass through an archway into another stone room where three women sit at looms that nearly fill the space, speaking to one another in a sibilant language unintelligible to you. As you pause to admire their weaving, one of them looks at you and you realize what is strange about them. At least two of the natives of this strange underground city bear ophidian features, and as a tall man glides into the room, his torso and lower body that of a serpent, you remember the stories you've heard of nagas and half-blood nagas—and realize they are completely true.

In the foothills of the Vindhya Mountains, on the opposite side from the city of Ujjayini, is a cave, the arched rock entrance of which is wreathed in elaborate ribbon carvings, intricately intertwined. Closer examination shows these are representations of snakes, but carved so long ago that their features have worn smooth with exposure to wind and rain. The entrance is wide enough for two abreast, opening into a larger cavern with four hallways branching off of it. All of the rooms and corridors have



smooth rock walls and are well lit by lanterns set in stone niches. Air shafts from somewhere above admit cool air. Corridors are about thirty feet long, five feet wide and six feet high before opening into spacious chambers with twelve foot ceilings. The entire city of several thousand inhabitants spirals down by means of narrow stairways to a depth of about three hundred feet—some eighteen levels. Some chambers have wheel-like boulders that can be rolled to block the door from invaders if necessary; a hole through the center allows a spear to be thrust at the attacker. Scholars have often speculated about whether or not the builders of Kishkindha were inspired by Dirindhala.

As if the city were not unusual enough, its citizens are even stranger. They are descendants of three clans of nagas who built Dirindhala as a refuge from their enemies and as a peaceful retreat for meditation. Known as rock nagas, the city's inhabitants remain clannish and secretive, the result of long years of persecution by their neighbors.

The city of the rock nagas is well-known for its crafts, particularly its sinuously elegant pottery and finely woven cloth. The market of Dirindhala is one of the primary reasons visitors seek out this hidden place—that and the legendary beauty of the women of the city. One of the most beautiful women is the queen of Dirindhala, Sureshta. She rules alone since the death of her husband three years ago. Since that time many humans and nagas alike have vied for her hand, without success.

Attitudes toward law are fairly lax in Dirindhala compared with Ujjayini, for example, except in the area of respect for women. Anyone, male or female,

seen speaking in public with an unaccompanied female rock naga is subject to arrest, as they are assumed to be taking sexual advantage. The proper procedure is to speak to any nearby male, preferably one related to the female, and ask permission to address her. This restriction does not apply in private residences.

THE MARKET

This immense barrel-vaulted chamber is on the second level below ground level. It is reached by any of five different flights of stairs from the level above, each leading to a different section. Stalls line the cavern and, were it not for the rocky ceiling twelve feet above, it would seem like a marketplace anywhere else in the land.

While women are the crafters of the majority of the goods offered for sale in the market, the men are the sellers. Selling and trading is looked upon as beneath the dignity of women, who are regarded in rock naga society as the creative spirits. The men of the family tend the stalls, making shrewd deals for the goods on display. Often a stall is staffed by a man and his youngest son. Older sons have their own stalls.

Goods available include grayware pottery (a subtle grayish-greenish color with a silvery sheen); garnetware pottery (semi-translucent dark red glaze); stone figure carvings; bolts of fine cloth in similar shades as the pottery; various items of clothing made of the cloth; weaponry of all kinds, including a large selection of enchanted kukri knives; jewelry; leather goods; wines, ales and liqueurs, including the famous Lotus Heron brewed in Kishkindha; and an array of mundane and fabulous things.

THE MUSEUM

The rock nagas of Dirindhala are obsessed with their past and their ancestors, so it is not surprising that Queen Sureshta maintains a museum and library adjacent to her quarters on the lowest level of the city. Each item in the museum is displayed on pillars or on the walls and are guarded at all times. One of these items is the Bracer of the Mountains. Other items rich in rock naga cultural significance include the Lute of Luminance, the Falchion of the Defeat of Anhali, the Ring of Brilliant Memory, the Shawl of Intrigue and Vimla's Ewer. Attached to the museum is the library where the queen spends many hours in research. It is filled with tomes and scrolls in over two hundred languages, although the majority are in an older dialect of Common. A small section of the texts, about fifty tomes, are magic. Visitors are allowed in only by petitioning the queen's chief Brahmin.

THE INN OF DEEP CONTENTMENT

Travelers are directed to this inn owned by a rock naga couple. The husband, Nayan (CN male rock naga commoner 8), tends the desk and the upkeep of the inn while his wife Nimi (CG female rock naga expert 10) cooks. Their four children, aged thirteen, fifteen, sixteen and eighteen, carry baggage, run errands as requested, clean rooms and wait tables. The husband and wife both have humanoid torsos, the only indication of their rock naga heritage being their faces and the scaly skin instead of hair. The children seem completely humanoid.

Eight single occupancy rooms are available in the inn, as well as ten double



rooms, five barracks rooms (with space for up to fifteen in each room in bunks) and five suites. The suites are the most expensive accommodations, consisting of two adjoining rooms with beds for two in each, plus a shared sitting room.

Meals are available in the common dining hall at any time of day. The inn also has available two private dining rooms with seating for eight in each. Meals in the private dining rooms cost double those in the common hall.

MAGIC ITEMS

The Bracer of the Mountains is one of the Eight Siddhis that allows the possessor to become “heavy as rock.” It is made of adamantine, etched with ancient symbols whose meaning was forgotten in ancient times. Thought to be the oldest of the Siddhis, it was recovered by Queen Sureshta’s ancestor Upavi from the body of the dark naga who led the forces that besieged Dirindhala in its early years. When worn, the bracer is activated by the magic word *alaghupala* (heavy stone), and gives a +4 Strength enhancement as the spell *bull’s strength*, adding the usual benefits to melee attack rolls, melee damage rolls, and other uses of the Strength modifier. This effect lasts until the command word is repeated or until twenty-four hours pass.

Faint transmutation; CL 5th; Craft Magic Arms and Armor, *bull’s strength*.

the underwater city of ambhondhi

You look, astonished, as the ocean waves surge above you - and your breathe flows as naturally as the schools of brightly colored fish swimming past. The shock subsides, and other ocean denizens swim past as if you had always been there. You marvel at their diversity and strangeness.

And then you look below you.

Far below is a city made of gold—or at least it seems that way from up here. The spire of a golden temple glitters in the sunlight—although those rays should not be able to penetrate this far below the surface. Jeweled pillars wink at you, reflected in an immense and sparkling pool. Beside the pool, a tree with silvery bark and emerald leaves sways slightly in a breeze that should not be there. But the most amazing thing of all is the woman sitting in the boughs of the tree, playing a lute with delicate fingers and smiling up at you. The sound reaches your ears, and you feel as if you’ve come home at last.

Visiting the underwater city of Ambhondhi is not as simple as deciding to go there. One must sail the waters off the coast of Sahasra and search for the secret “door.” It may be found by a sorcerer or wizard using *detect secret doors* or by an elf or half-elf’s successful Search check at DC 30. A simple Search check will not suffice. After three rounds, either the spellcaster or the elven-blooded sees

a golden flagpole sticking up out of the waters, bedecked with brightly colored banners that flap in the breeze. Once the marvel is pointed out, everyone looking at that instant will see it too. Any attempts to tie a rope to the pole will fail. The pole must be grasped by someone in the water. Attempting to hold onto the banners is like snatching at air; the hand passes through it.

When the swimmer grasps the pole, he finds himself within a shaft of breathable air extending below the surface of the waves. He can see through the water around him as if he were in a glass tube. If he releases the pole, he is immediately either in or under the water, depending on his position. He must not lose contact with the pole while in the water for more than thirty seconds or the pole will disappear from his sight and someone else must show it to him, or he must detect it again.

The golden flagpole stretches downward for a depth of a hundred feet. At its base, the visitor finds a city of impossible wonders. A city cannot exist at the foot of a flagpole in the ocean, and yet it does. A city cannot be built of gold and jewels, and yet it is. Soft music that inspires and uplifts the spirit floats on the breeze. During the time spent in the city, a PC receives a +2 on every skill check, as with a third level bard’s inspire competence, from the moment he releases the golden flagpole on arrival until he leaves the city through the pool (see below).

THE SHRINE

The most prominent building in the city is the golden shrine to the Pure Goddess. Its conical tower stretches up so high that it is almost lost from view.



Intricate incised designs cover the entire surface of the shrine. Entrance into the shrine immediately heals 1d8 hit points to anyone who is injured and fills everyone with a feeling of peace. A simple and charming but monotonous melody echoes through the interior of the shrine, which is spacious but empty except for a golden altar in the center. The melody seems to emanate from the altar, a box five feet wide and three feet deep, standing four feet tall. Its surface is embossed with a design of swirls and set with gems. A Search check reveals no method of opening any space in the altar. If a PC clad in armor or with any sort of metallic object hanging from a belt walks about the room, someone making a successful Listen check at DC 20 notices that a moment later a click is heard from the altar. The trick is that any musical sound that negates the melody coming from the altar unlocks one of the sonically-triggered locks, of which there are five. Ideally a bard singing or playing can open them within a few moments. When all five are opened, a compartment in the top of the altar opens with a loud chiming sound to reveal the Neckchain of Mastery.

THE POOL

The pool is a round body of sparkling clear water covering roughly a hundred square yards. The paving stones around the edge of the pool are huge slabs of a variety of semiprecious stones. Golden pillars set with gems ring the pool. Broad shallow steps at intervals lead down into the water, which is five feet deep. In the center of the pool, carved into the green marble bottom, is an intricate knot similar to the designs on the golden shrine. Anyone entering the water finds himself immediately transported to the pool of water nearest the last place he stood on

land before leaving for the sea, usually a tank or river in his home city. This is the only means of exit from the city, as the magic flagpole is not visible once the streets of the city have been reached.

The only vegetation anywhere visible is a tree at the pool's edge. Its bark is silvery and its leaves seem carved from emeralds, but it is indeed a living tree. In the tree, sits a beautiful woman playing a lute, clad in a diaphanous gown that flutters in a non-existent wind. She is singing a sad and haunting melody. All who hear the song must make a Will save (DC 16) or become *enthralled*. Any attempt to climb the tree or move closer to the woman than ten feet away causes the appearance of an ogre that attacks the party.

If the ogre is killed, the singing ceases and the woman playing the lute vanishes. From within the skin of the dead ogre, the same young woman appears (CG female human bard 4). She tells them her name is Ibha and explains that she was under a curse from which the PCs have freed her. She points them to the shrine, offering them the greatest treasure within it, the Neckchain of Mastery, and says, "Remember the power of song." Ibha then vanishes.

MAGIC ITEMS

Neckchain of Mastery: "To subject others to one's will" is the power this Siddhi bestows on the wearer. It is a fine silver chain which, if closely examined, is seen to be formed of delicately braided and linked hairs from the head of either the young woman with the lute or someone very much like her. When worn, the neckchain nestles about the wearer's throat like a collar, warm and invigorating to the touch. Its full power does not manifest unless it is in close proximity to the other seven Siddhis; nevertheless

it is powerful in its own right. It allows the wearer to command the obedience and fealty of creatures within 120 feet, as the spell *mass charm monster*, when she activates the neckchain (a standard action) with the word *zrusti* (obedience). Creatures totaling 300 Hit Dice can be ruled, but creatures with Intelligence scores of 12 or higher are entitled to a DC 16 Will save to negate the effect. Ruled creatures obey the wearer as if she were their absolute sovereign. Still, if the wielder gives a command that is contrary to the nature of the creatures commanded, the magic is broken. The neckchain can be used for 500 total minutes before becoming merely an attractive item of jewelry. This duration need not be continuous.

Strong enchantment; CL 20th; Craft Wondrous Item, *mass charm monster*.

the ruined city of इंडुपाल

Vines shroud the buildings of the ruined city, wrapping them so tightly that their outlines have blurred into verdant green heaps. The angle of the rays of the setting sun further enhances the impression that these are merely hills, that the tumbled stone walls are natural boulders, and that the thick emerald algae of the bathing pool conceals a pond shaped by the elements rather than the hand of man.

Suddenly, out of the corner of your eye, you detect movement. A shadow seems to detach itself from the side of the ruined temple and flit across the alleyway, but as you turn to look directly at it, all is still, motionless. Perhaps it was only an ani-



mal. Unless those travelers' tales about the yakshini are true. A chuckle rising in your throat is smothered into a gasp. Your hand flies to the hilt of your sword as you whirl, ready for battle.

Before you stands a wizened little man dressed in the simple attire of an ascetic. His wild hair and unkempt beard give him away as a hermit. He nods in the direction you saw the shadow move.

"Beware of them," he says with a mysterious smile. "They'll give you your heart's desire."

Legend has it that Sisupal was a mighty kingdom that fell because of a man's love for a woman. Four centuries ago, the king of Sisupal, whose name has been lost from history, fell in love with a vidyadhari whose wisdom and beauty surpassed any woman in the kingdom. The woman, however, was deeply engrossed in her scientific pursuits and paid the king little heed. When she perfected her flying chariot and journeyed away into the sky, never to return, the king was heartbroken. He pined away, refusing to attend to his duties as king, even when a marauding band of ogres attacked and overran Sisupal, killing or enslaving nearly all its inhabitants.

The city fell into ruin when the survivors left, becoming the haunt of wild bhuta and all manner of wicked spirits. As the shrubs and grasses grew unchecked and vines engulfed the buildings, a new creature, the yakshini, moved in and

claimed Sisupal as its own. The yakshini are nature spirits, guardians of growing things. They resented the bhuta, who tore up green vegetation and laid areas of the city to waste, and are determined to drive them out.

Long the battle between the spirits raged until the bhuta grew weary and bored and suddenly vanished from the streets and dwellings of Sisupal. The yakshini tended the plants and nurtured the vines until the city became the verdant paradise for which they had longed. Travelers seldom visit Sisupal intentionally. The ancient trade routes that funneled commerce through the city are gone, rerouted to more fruitful venues.

From the mountains the area appears as a series of low hills. A shrewd ranger or the eyes of an elf might discern, with a DC 30 Search check, that paths separate the hills and that the hills themselves are too regular to be natural formations.

Closer inspection reveals that the entire area is enclosed in walls nearly completely covered in vines. A river meanders along the eastern margins, the stone stubs of a bridge barely discernable, the wooden slats long since fallen into the water. What at first appear as natural slate outcroppings between the walls and the river are seen at close range as ghats, or bathing steps.

TABLE 6:3 - ENTRANCE

Roll	Description
01-20	No door. Vines are draped at the opening but do not impede entrance.
21-60	Decayed door. The door splinters when an attempt is made to open it.
61-80	Warped door. The wood is swollen and warped, and must be hacked through or otherwise smashed to gain entrance. Door hardness: 5. Door hit points (d6): 1-3, 10 hp; 4-5, 15 hp; 6, 20 hp
81-90	Locked door. Door hardness: 5. Door hit points and lock break DC (d6): 1-3, 10 hp, break DC 15; 4-5, 15 hp, break DC 18; 6, 20 hp, break DC 25
91-00	Locked and trapped door. Door hardness: 5. Door hit points and lock break DC (d6): 1-3, 10 hp, break DC 15; 4-5, 15 hp, break DC 18; 6, 20 hp, break DC 25
Trap (d6):	
1-3, Spear Trap: CR 1; mechanical; location trigger; manual reset; Atk +12 ranged (1d8/x3, spear); Search DC 20; Disable Device DC 20. Note: 200-ft. max range, target determined randomly from those in its path.	
4-5, Pit Trap: CR 3; mechanical, location trigger; manual reset; DC 20 Reflex save avoids; 60 ft. deep (6d6, fall); Search DC 20; Disable Device DC 20.	
6, Glyph of Warding (Blast): CR 6; spell; spell trigger; no reset; spell effect (glyph of warding [blast], 16th-level cleric, 8d8 sonic, DC 14 Reflex save half damage); multiple targets (all targets within 5 ft.); Search DC 28; Disable Device DC 28.	

TABLE 6:4 - ENCOUNTERS

Roll	Monster	No.	Size	CR	Align.
01-10	Large monstrous spider (vermin)	1	L	2	-
11-20	Assassin vine	1	L	3	N
21-30	Ghast (ghoul)	1	M	3	CE
31-40	Vampire spawn	1	M	4	E
41-50	Huge monstrous spider (vermin)	1	H	5	-
51-60	Wraith	1	M	5	LE
61-70	Spectre	1	M	7	LE
71-80	Treant	1	H	8	NG
81-90	Spirit naga	1	L	10	CE
91-00	Yakshini				



TABLE 6:5 - TREASURE.

Note: The treasure is in addition to whatever the monster possessed.

Roll	Treasure
01-10	600 pp, 5 gems (10, 11, 50, 80, 400 gp)
11-20	400 gp
21-30	100 gp
31-40	100 gp, <i>hat of disguise</i> , scroll (divine, 2nd level <i>enthrall</i>), <i>potion of eagle's splendor</i>
41-50	1400 gp, 5 gems (10, 12, 13, 20, 110), +1 heavy wooden shield, scroll (arcane, 1st level <i>true strike</i>), <i>wand of fox's cunning</i> , +1 <i>ghost touch</i> short sword
51-60	1600 gp, <i>potion of cure moderate wounds</i> , <i>potion of shield of faith</i> +2, scroll (arcane, 2nd level <i>darkvision</i>), scroll (divine, 3rd level <i>meld into stone</i>)
61-70	8000 sp, 4 gems (8, 8, 9, 10 gp)
71-80	2000 gp, 3 gems (7, 11, 13 gp)
81-90	1200 pp, 7 gems (9, 40, 70, 100, 110, 600, 700 gp)
91-00	8000 gp, <i>mask of the skull</i> , +2 full plate armor, scroll (arcane, 3rd level <i>secret page</i> , <i>wind wall</i> , 4th level <i>remove curse</i>)

TABLE 6:6 - MISCELLANEOUS EVENTS.

Roll	Event
01-50	No event.
51-60	Floorboard breaks through under random PC, inflicting 1d6 damage unless a successful Reflex save of DC 20 is made. Beneath the floorboard is a stone crawlway stretching off into the darkness.
61-70	Secret door found to treasure vault. Roll 3 times on Table 3. Treasure.
71-80	Hidden ladder found leading to a room above the main room. Roll on Table 2. Encounters.
81-90	Random PC has a vision of being in the middle of a battle between ogres and yakshinis. The affected PC must make a Will save at DC 25 or believe he or she is fighting an ogre. The effect lasts 5 rounds. All damage inflicted on the PC by the ogre is real, but fades when the effect ends.
91-00	The PCs find themselves randomly transported to another building. Start over at Table 6:3. Entrance.

Once the PCs have explored Sisupal for a sufficient amount of time, a large building at the opposite end of the city comes into view that none of them noticed before.

THE PALACE

At the far end of the city, opposite the entrance the PCs use, two towers arise from the vine-choked building below. Unearthly music wafts from one of the towers. The entrance is surrounded by flowering vines. The ornately carved double doors, now warped and cracked, hang precariously on their hinges.

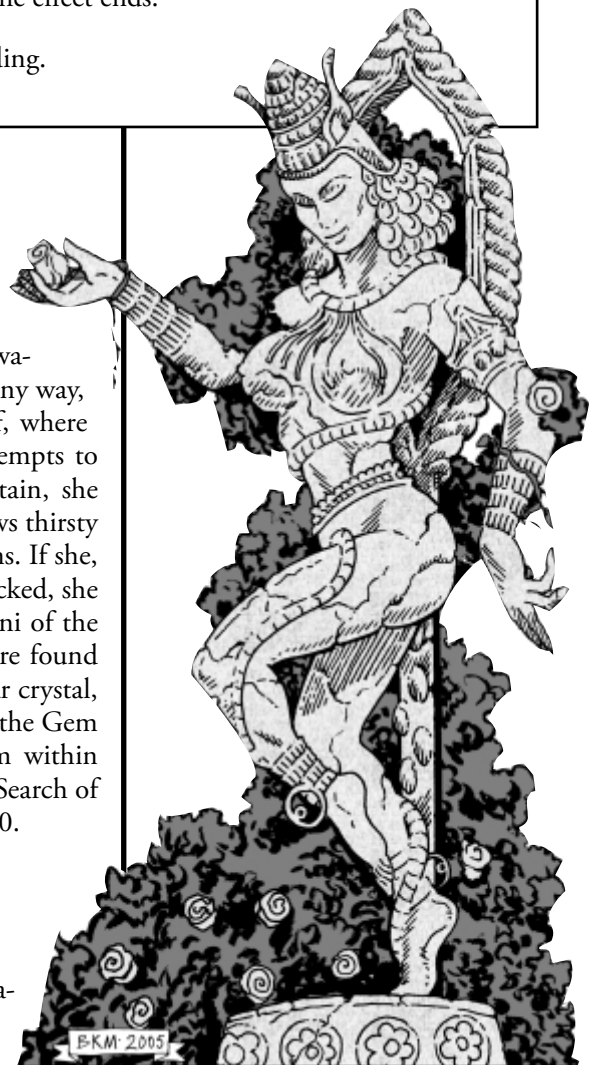
Inside, the floor is paved with cracked or chipped lapis lazuli or emerald glazed tiles. A large shallow pool thirty feet square takes up most of the entrance hall, a tiered fountain in its center. Strangely, the water springs up in the middle of the fountain and trickles down, cool, clean and sparkling. White lotus blossoms float in the pool.

THE YAKSHINI OF THE LOTUS POOL

The pool and entrance hall are the province of a yakshini. She will appear if the water is touched or disturbed in any way, materializing in the pool itself, where she will remain. If anyone attempts to compel her to leave the fountain, she will simply disappear. She allows thirsty travelers to drink or fill canteens. If she, the pool or the fountain is attacked, she will defend herself. The yakshini of the lotus pool is guarding a treasure found within the fountain. It is a clear crystal, about four inches in diameter, the Gem of Revealing. Finding the gem within the water requires a successful Search of the pool and fountain at DC 30.

THE YAKSHINI OF THE ROSE GARDEN

Down a short corridor is a spacious room open to the sky. The covered second story bal-





cony surrounds it on all sides with an ornate railing. This room contains another, smaller pool of water, twenty feet square, but the most prominent feature are the masses of rose bushes growing from large ceramic pots. All the roses are blooming profusely in a variety of colors. In fact, each bush has several colors of flowers on it.

At the end of the rose garden is a larger than life-sized stone statue of a voluptuous woman clothed only in the climbing roses that have twined themselves around it. The roses on the statue are golden yellow. Behind the statue is another yakshini who will appear if the statue is approached. She guards another treasure—a six inch long golden key, the head of which is fashioned in the semblance of a very lifelike rose. It is thrust into a cavity within the statue's clenched hand, requiring a successful Search check at DC 30 of the statue to find it.

THE YAKSHINI OF THE THRONE ROOM

Up a crumbling marble staircase and down a wide corridor hung with the tattered remains of ancient tapestries are the immense double doors of the throne room. The room is empty except for the large chair fashioned of fine-grained dark red wood flecked with gold and carved in gently curving lines. Another yakshini guards the Breastplate of Fulfillment, concealed in an invisible chest placed on the throne. The chest is visible only with the Gem of Revealing and unlocked only with the rose key.

MAGIC ITEMS

Breastplate of Fulfillment: The breastplate is one of the Eight Siddhis, giving

the owner the ability “to have all one's desires fulfilled.” It is a mesh rectangle woven of fine strands of gold and silver, with silken ribbons that tie at the back of the neck and waist. In the center of the chest is a small gold medallion engraved with a mystic symbol. The breastplate weighs a mere pound. It provides +2 enhancement bonus to armor class, but its primary ability is to enable greater scrying once per day for five hours, divided or taken together. The vision is projected from the medallion on the breastplate to either the air in front of the wearer or against the nearest flat surface, such as a wall.

Strong divination; CL 13th; Craft Magic Arms and Armor, greater scrying

The Gem of Revealing, when held up to either eye, reveals all invisible creatures and objects within twenty-five feet of it, as the spell invisibility purge.

Faint evocation; CL 5th; Craft Wondrous Item, invisibility purge.

The Invisible Chest is a chest four feet wide, three feet tall and three feet deep. It can only be seen using the *Gem of Revealing* and can only be unlocked with the rose key. Inside is the *Breastplate of Fulfillment*.

Moderate illusion; CL 10th; Craft Wondrous Item, invisibility, permanency.

the city of viyadisa

The summit of the mountain is wreathed in cloud, apparently reaching into the heavens. The slopes are thickly forested, cleared only in one section, from which the spire of a shrine rises. The mists part as you travel onward, revealing the city that is your destination. Its buildings are arrayed on terraces carved out of the sides of the might mountain, almost as if they were toys arranged on shelves. You call a greeting as you pass one of the dark gray stone watchtowers that line the pathway. “How fare you?” “No ogres today,” the call comes back. “Fare you well.”

Viyadisa is a small city known as the Terraced City, ruled with an iron fist by Jayasima. Although the largest settlement in the region, Viyadisa is still only a village when compared with Ujjayini. The city, long known for its iron ore mines, is nestled in a hollow on the slopes of the immense Mount Dardha, and is reached by a narrow, ancient paved road that winds upward. Guard towers of rough hewn stone rise above the tree line at regular intervals, the soldiers inside ever vigilant for an attack by the city's traditional enemies, the ogres.

Trouble with the ogre clans of the forests of Dasarna began centuries ago when the founders of Viyadisa settled on the slopes of a mountain where fruit trees grew abundantly and a spring of breathtakingly cold water flowed. They did not know that the Red Fang clan claimed the mountain as a sacred site. Instead of warning the settlers and giving them an opportunity to depart peacefully, the Red Fang clan slew all one hundred fifty of them while they slept.



The next group of settlers was better prepared, and soon the mines opened. Skirmishes with ogres continued, but never managed to curtail the export of the greatly sought-after iron ore. Viyadisa grew, spreading across the mountainside by means of terraces and stairs that give the city its exotic appearance.

What ogres could not destroy, Jayasima is severely restricting—the iron ore trade. He has repeatedly raised prices and restrictions on its export to the point where merchants from other regions are seeking elsewhere for suppliers. Delegations from the mines to beseech Jayasima to lower prices are met with threats of retribution. Some progress on this front had been made while Esanika mediated, but since her disappearance the talks have stalled.

THE SHRINE

The city of Viyadisa is built around the Shrine of the Goddess of Light, the multifaceted conical spire of which soars majestically into the air, visible for miles. Jayasima is not a worshipper of the goddess, and has diverted funds that should go to its repair and upkeep to the enlargement of his palace. As a result of neglect, the shrine is crumbling. The past winter's storms have threatened to tumble the spire itself.

The priest of the goddess, a cleric named Shaaban (CG male human cleric 5), is furious with Jayasima for allowing the desecration of the shrine from neglect. He and a small, devoted group of the faithful meet regularly to plot the king's overthrow. Shaaban preaches frequently about the dangers of Jayasima's rumored alliance with the ogres. Several inexplicable "accidents" in which the cleric escaped unharmed have put Shaaban on his guard. He is convinced that Jayasima is trying to have him killed.

MAGIC ITEMS

The Ring of Dragon Size is one of the Eight Siddhis, given to Jayasima by the ogre chieftain as a gift to seal the alliance they have made. It is carved of red cinnabar with a motif of dragon scales. When the ring is worn and the command word *sumahat* (huge) is spoken, the humanoid creature wearing it becomes "enormous as a mountain," similar to the *enlarge person* spell, instantly increasing its height to Huge and multiplying its weight by an equivalent amount. The target gains a +4 size bonus to Strength, a -4 size penalty to Dexterity (to a minimum of 1), and a -2 penalty on attack rolls and AC due to its increased size. It has a space of 15 feet and a natural reach of 15 feet, but its speed remains unaffected.

If insufficient room is available for growth, the creature attains the maximum possible size and may make a Strength check (using its increased Strength) to burst any enclosures in the process. If it fails, it is constrained without harm by the materials enclosing it. All equipment worn or carried by a creature is similarly enlarged by the ring. Melee and projectile weapons affected deal more damage. Other magical properties are not affected. Any enlarged item that leaves an enlarged creature's possession (including a projectile or thrown weapon) instantly returns to its normal size. This means that thrown weapons deal their normal damage, and projectiles deal damage based on the size of the weapon that fired them. Magical properties of enlarged items are not increased. Multiple magical effects that increase size do not stack. The effect of the ring is countered and dispelled by *reduce person*. The effect lasts until the command word is repeated, or until twenty-four hours pass.

Faint transmutation; CL 5th; Forge Ring, *enlarge person*.

Jayasima is delighted with the gift and wears it at all times. He has tried it out once, an experience that terrified him, but he is summoning his courage to try it again.

the settlement of the red fang clan

You smell the settlement before you see it—that acrid stench that lingers in your nostrils long after the source is gone, a potent mixture of sweat and urine and something animal. Peering between the trees, you glimpse one of the crude huts in which an ogre lives when he's not feasting on innocent humanoid flesh. Strings of dyed red teeth hang from trees in the perimeter. No mistaking that sign. This is the home of Gopaa, the legendary ogre mage that has turned a motley band of beasts into a clan—a clan with a strategy, a direction, and a purpose.

On the opposite side of the immense mountain Dardha in the forests of Dasarna lives a clan of some of the fiercest ogres in Sahasra, ruled by their chieftain, an ogre mage named Gopaa. The Red Fang clan, as they are known, have opposed the presence of non-ogres on Dardha as long as they can remember. As they revere the concept of might, so also they worship Dardha as the earthly embodiment of their god of strength. A series of setbacks in their quest to remove the trespassers from the mountain discouraged them, and they turned

their attention elsewhere until the rise of Gopaa to power. Gopaa began discussions with Jayasima, the ruler of the city known to the Red Fang clan as the “pustulous boil on the face of the god,” and managed to convince the ogres that it would be in their best interest to plan—a term completely foreign to most ogres.

Gopaa lives in a shallow cave that he hollowed out of the mountain. It contains only a nest of straw and leaves where he sleeps with his mate. Outside of the cave is a large iron kettle where he occasionally stews his meat instead of eating it raw. He spends most of his time outside in conference with his lieutenants.

The other members of the clan live in dome-shaped huts fashioned from branches woven together with vines to resemble caves. The general sentiment of the clan is that they are unworthy to live in caves until they defeat the humans and feast on their bones in the shadow of Mount Dardha.

The settlement is guarded day and night by two sentries armed with greatclubs. Their main purpose is to alert Gopaa to anyone attempting to kill him, with a secondary purpose to prevent the prisoners from escaping before they are eaten. The concept of prisoners is new to the Red Fang clan, another innovation brought to them by Gopaa. In a small hut in the center of the settlement, two men and a woman (NG male human commoner 5, CG male human commoner 8, CG female human aristocrat 3) are bound hand and foot. They are terrified, having been taken from a merchant caravan passing through the area a few days before on the way to Ujjayini. Gopaa plans to ransom them, but he has been distracted by discussions with King Jayasima.

the जौवेरनेइइ

Outside of urban areas, Sahasra is a wilderness, ruled by robbers, ogres and other creatures intent on stealing the lives and possessions of those who tra-

verse between cities. Virtually no one travels alone, and adventurers in need of money have only to apply at the city gates to find employment as bodyguards for those wishing to venture abroad. The tables below indicate the types of creatures encountered in cemeteries (just outside the city limits), forests/hills/mountains, marshes/rivers and plains.

TABLE 6:7 - CEMETERIES

Roll	Monster	No.	Size	CR	Align.
1-10	Bhuta	1	M	5	CE
11-20	Ghast (MM)	1	M	3	CE
21-40	Ghoul (MM)	1d4	M	1	CE
41-45	Kapasila	1	M	16	LE
46-55	Mohrg (MM)	1	M	8	CE
56-65	Shadow (MM)	1	M	3	CE
66-75	Spectre (MM)	1	M	7	LE
76-85	Vetala	1	M	13	LN
86-95	Wight (MM)	1	M	3	LE
96-00	Wraith (MM)	1	M	5	LE

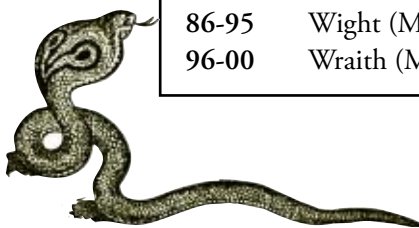


TABLE 6:8 - FORESTS/HILLS/MOUNTAINS

Roll	Monster	No.	Size	CR	Align.
1-10	Boar (MM)	1	M	2	N
11-20	Dire ape (MM)	1	L	3	N
21-25	Griffon (MM)	1	L	4	N
26-35	Monstrous spider, Large (MM)	1	L	2	N
36-40	Naga, Dark (MM)	1d4	L	8	LE
41-55	Ogre (Ogre barbarian)	1d8	L	3	CE
56-60	Smoketail	1	L	9	CE
61-80	Robber (Bandit)	2d6	M	2	CN
81-90	Snake, Giant constrictor (MM)	1	H	5	N
91-00	Tiger (MM)	1	L	4	N

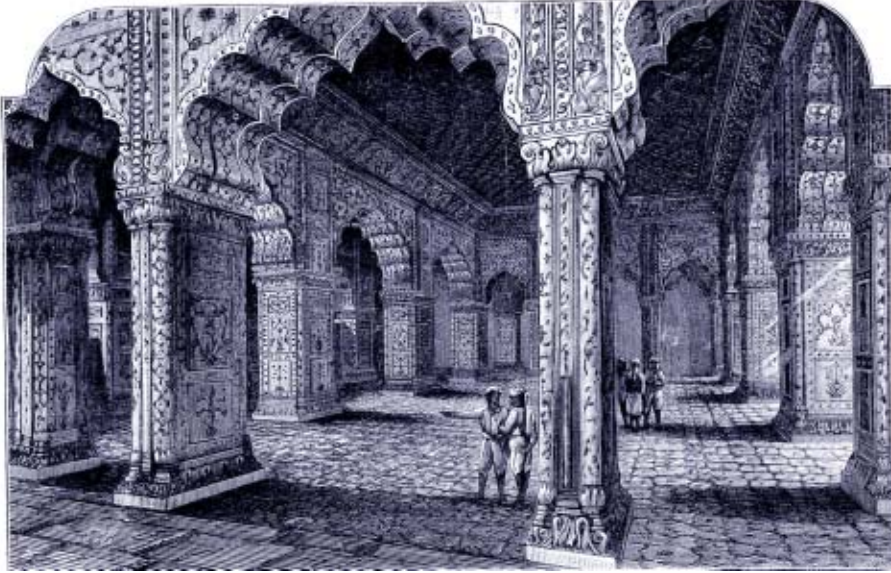
TABLE 6:9 - MARSHES/RIVERS

Roll	Monster	No.	Size	CR	Align.
1-5	Chuul (MM)	1	L	7	CE
6-20	Crocodile (MM)	1	M	2	N
21-30	Gray ooze (MM)	1	M	4	N
31-35	Hydra, 5-headed (MM)	1	H	4	N
36-40	Naga, Spirit (MM)	1	L	9	CE
41-60	Robber (Bandit)	2d4	M	2	CN
61-70	Shambling mound (MM)	1	L	6	N
71-80	Snake, Huge viper (MM)	1	H	3	N
81-90	Snake, Large viper (MM)	1	L	2	N
91-00	Snake, Medium viper (MM)	1	M	1	N

TABLE 6:10 - PLAINS

Roll	Monster	No.	Size	CR	Align.
1-10	Bison (MM)	1d20	L	2	N
11-15	Cockatrice (MM)	1	S	3	N
16-20	Dire lion (MM)	1	L	5	N
21-40	Dog, Wild (MM)	1d12	S	1/3	N
41-50	Elephant (MM)	1d20	H	7	N
51-60	Giant ant, Worker (MM)	1d6	M	1	N
61-70	Horse, Wild (MM, light)	1d20	L	1	N
71-85	Lion	1d10	L	3	N
86-95	Locust swarm	1	D	3	N
96-00	Naga, Guardian	1	L	10	LG

npc इतलइ



KING VIKRAMA: male human Aristo5/Ftr10; CR 14; medium humanoid; HD 5d8+15 plus 10d10+30; hp 123; Init +6 (+2 Dex, +4 Improved Initiative); Spd 20 ft. (armor), base 30 ft.; AC 22, touch 12, flat-footed 20; BAB +13/+8/+3; Grp +17; Atk +21/13 melee (2d6+8, +2 holy greatsword/17-20); Full Atk: +21/+16/+11 melee (2d6+8, +2 holy greatsword/17-20); Space/Reach 5 ft./5 ft.; SA none; SQ none; AL LG; SV Fort +11, Ref +6, Will +12; Str 18, Dex 14, Con 17, Int 12, Wis 17, Cha 15.

Skills and Feats: Climb +10, Diplomacy +12, Gather Information +4, Handle Animal +8, Intimidate +20, Jump +10, Knowledge (nobility and royalty) +4, Listen +11, Ride +16, Sense Motive +8, Spot +11, Survival +9; Cleave, Great Cleave, Dodge, Greater Weapon Focus,

Improved Critical, Improved Initiative, Improved Sunder, Iron Will, Mobility, Negotiator, Power Attack, Weapon Focus (greatsword), Weapon Specialization (greatsword).

Invincible: This is a +2 holy greatsword given to Vikrama by the vetala. Imbued with holy power, the weapon is good-aligned and thus bypasses the corresponding damage reduction. It deals an extra 2d6 points of damage against all of evil alignment. It bestows one negative level on any evil creature attempting to wield it. The negative level remains as long as the weapon is in hand and disappears when the weapon is no longer wielded. This neg-

ative level never results in actual level loss, but it cannot be overcome in any way (including restoration spells) while the weapon is wielded. Moderate evocation [good]; CL 7th; Craft Magic Arms and Armor, *holy smite*.

Possessions: +2 *holy greatsword*, +5 *chainmail armor of light fortification*, *potion of cure serious wounds*, *potion of neutralize poison*, 20,850 gp.



KAPASILA: male human Div10/Lore6; CR 16; medium humanoid; HD 16d4+35; hp 76; Init +3 (+3 Dex); Spd 30 ft.; AC 17, touch 17, flat-footed 14; BAB +8/+3; Grp +8; Atk +9 melee (1d4+1, +1 dagger); Full Atk: +9 melee (1d4+1, +1 dagger) or +12 ranged (1d8, masterwork light crossbow); Space/Reach 5 ft./5 ft.; SA Lore, Greater Lore; SQ Specialization: Divination; Prohibited: Enchantment; AL LE; SV Fort +7, Ref +10, Will +12; Str 10, Dex 16, Con 15, Int 18, Wis 11, Cha 14.

Skills and Feats: Appraise +7, Concentration +21, Craft (alchemy) +12, Decipher Script +17, Gather Information +18, Knowledge (arcana) +20, Knowledge (history) +12, Knowledge (local) +17, Knowledge (nature) +8, Knowledge (nobility and royalty) +12, Knowledge (religion) +26, Profession +2, Spellcraft +23 (+2 on Divination); Craft Wondrous Item, Empower Spell, Quicken Spell, Scribe Scroll, Silent Spell, Skill Focus (Knowledge (arcana)), Skill Focus (Knowledge (religion)), Spell Mastery, Still Spell, Toughness.

Special Abilities: Lore: level + intelligence modifier to know legends or information regarding various topics; Greater Lore (Ex): understand magic items, as with the identify spell.

Spells Prepared (5/5/5/5/5/5/4/4/3; save DC 14+spell level):

0 - *detect magic, light, mage hand, ray of frost, read magic*

1st - *comprehend languages, detect undead, identify, magic missile, obscuring mist*

2nd - *detect thoughts, locate object, see invisibility, summon monster II* (2)

3rd - *arcane sight, clairaudience/clairvoyance, summon monster III* (2), *tongues*

4th - *arcane eye, detect scrying, locate*

creature, scrying, summon monster IV
5th - *contact other plane* (2), *false vision, summon monster V* (2)

6th - *analyze dweomer, legend lore, summon monster VI, true seeing*

7th - *greater arcane sight, greater scrying, summon monster VII, vision*

8th - *discern location, moment of prescience, summon monster VIII.*

Spellbook: 0 - *acid splash, arcane mark, dancing lights, detect magic, detect poison, disrupt undead, flare, ghost sound, light, mage hand, mending, message, open/close, prestidigitation, ray of frost, read magic, resistance, touch of fatigue*

1st - *comprehend languages, detect secret door, detect undead, disguise self, identify, magic missile, obscuring mist, ray of enfeeblement, summon monster I, true strike*

2nd - *detect thoughts, locate object, see invisibility, summon monster II*

3rd - *arcane sight, clairaudience/clairvoyance, summon monster III, tongues*

4th - *arcane eye, detect scrying, locate creature, scrying, summon monster IV*

5th - *contact other plane, false vision, summon monster V*

6th - *analyze dweomer, legend lore, summon monster VI, true seeing*

7th - *greater arcane sight, greater scrying, summon monster VII, vision*

8th - *discern location, greater prying eyes, moment of prescience, summon monster VIII.*

Possessions: +4 *ring of protection*, +1 dagger, spellbook, masterwork light crossbow, 20 bolts, 42,661 gp.

THE VETALA IN THE CORPSE: male vetala; CR 13; medium outsider (lawful, incorporeal); HD 9d8+9; hp 53; Init +4; Spd 30 ft. (0 ft. when in corpse); AC 10, touch 10, flat-footed 10; BAB +9/+4; Grp +10; Atk +10 melee (1d6+1, bite); Full Atk: +10/+5 me-

lee (1d6+1, bite); Space/Reach 5 ft./5 ft.; SA --; SQ outsider traits, incorporeal traits, darkvision to 60 ft., inhabit corpse (ex), frightful presence (ex), limited wish (sp), dimension door (sp); AL LN; SV Fort +7, Ref +6, Will +11; Str 12, Dex 10, Con 12, Int 21, Wis 21, Cha 15.

Skills and Feats: Bluff +16, Decipher Script +17, Gather Information +14, Intimidate +16, Knowledge (arcana) +20, Knowledge (geography) +17, Knowledge (history) +17, Knowledge (local) +20, Knowledge (nature) +17, Knowledge (nobility and royalty) +17, Knowledge (religion) +17, Perform (oratory) +14, Sense Motive +17; Improved Initiative, Persuasive, Skill Focus (Knowledge (arcana)), Skill Focus (Knowledge (local)).

Inhabit Corpse (Ex): A vetala can only interact with the Material Plane by inhabiting inanimate tissue, usually that of a humanoid corpse. Inhabiting the corpse allows the vetala to speak, bite or move its limbs, but it cannot make the corpse walk or crawl. It may use dimension door to transport itself from place to place while within the corpse. The vetala inhabits corpses at will. Should the corpse be resurrected, the vetala is evicted, but suffers no damage.

Frightful Presence (Ex): A vetala can unsettle foes with its mere presence. The ability takes effect automatically whenever the vetala attacks, or can be used as a separate attack action. Creatures within a radius of 30 feet x the vetala's HD are subject to the effect if they have fewer HD than the vetala. A potentially affected creature that succeeds on a Will save (DC 10 + 1/2 vetala's HD + vetala's Cha modifier) remains immune to that vetala's frightful presence for 24 hours.



On a failure, creatures with 4 or less HD become panicked for 4d6 rounds and those with 5 or more HD become shaken for 4d6 rounds. Vetalas ignore the frightful presence of other vetalas.

Limited Wish (Sp): Once per month a vetala can grant a boon as if casting the spell *limited wish*. It cannot use this ability to aid itself in any way, but is totally subject to the wishes of its summoner.

Dimension Door (Sp): A vetala can cast *dimension door* as a spell-like ability, transporting only itself and the corpse it inhabits.

Bite (Ex): When inhabiting a corpse, the vetala alters the mouth, giving it a bite attack.

Possessions: none.

मिन्दर नपट'इ

CHANDRAGAR: male human Rog1/War9; CR 9; medium humanoid; HD 1d6 plus 9d8+3; hp 49; Init +5 (+1 Dex, +4 Improved Initiative); Spd 30 ft.; AC 13, touch 11, flat-footed 12; BAB +9/+4; Grp +9; Atk +11 melee (1d4+1, dagger of venom); Full Atk: +11/+6 melee (1d4+1, dagger of venom) or +11/+6 ranged (1d6+1, masterwork shortbow); Space/Reach 5 ft./5 ft.; SA sneak attack +1d6; SQ leadership, trapfinding; AL CN; SV Fort +6, Ref +6, Will +5; Str 10, Dex 12, Con 10, Int 14, Wis 14, Cha 16.

Skills and Feats: Appraise +6, Balance +5, Bluff +7, Climb +13, Decipher Script +6, Diplomacy +7, Disable Device +6, Gather Information +10, Intimidate +16, Jump +9, Knowledge (local) +6, Listen +6, Ride +6, Sense

Motive +6, Swim +5; Improved Initiative, Leadership, Skill Focus (Gather Information), Toughness, Weapon Focus (dagger).

Dagger of venom: poison effect (as spell, save DC 14) once per day

Leadership:15. Followers: 8th level cohort, 20 1st-level, 2 2nd-level, 1 3rd level.

Sneak Attack: If Chandragar can catch an opponent when he is unable to defend himself effectively from his attack, he can strike a vital spot for extra damage.

Chandragar's attack deals extra damage any time his target would be denied a Dexterity bonus to AC (whether the target actually has a Dexterity bonus or not), or when he flanks his target. This extra damage is 1d6 at 1st level. Should Chandragar score a critical hit with a sneak attack, this extra damage is not multiplied.

Ranged attacks can count as sneak attacks only if the target is within 30 feet.

With a sap (blackjack) or an unarmed strike, Chandragar can make a sneak attack that deals nonlethal damage instead of lethal damage. He cannot use a weapon that deals lethal damage to deal nonlethal damage in a sneak attack, not even with the usual -4 penalty.

Chandragar can sneak attack only living creatures with discernible anatomies—undead, constructs, oozes, plants, and incorporeal creatures lack vital areas to attack. Any creature that is immune to critical hits is not vulnerable to sneak attacks. Chandragar must be able to see

the target well enough to pick out a vital spot and must be able to reach such a spot. He cannot sneak attack while striking a creature with concealment or striking the limbs of a creature whose vitals are beyond reach.

Trapfinding: Chandragar can use the Search skill to locate traps when the task has a Difficulty Class higher than 20.

Finding a nonmagical trap has a DC of at least 20, or higher if it is well hidden. Finding a magic trap has a DC of 25 + the level of the spell used to create it.

Chandragar can use the Disable Device skill to disarm magic traps. A magic trap generally has a DC of 25 + the level of the spell used to create it.

If he beats a trap's DC by 10 or more with a Disable Device check, he can study a trap, figure out how it works, and bypass it (with his party) without disarming it.

Possessions: *dagger of venom*, masterwork shortbow, 40 arrows, *potion of invisibility*, *potion of nondetection*, *potion of spider climb*, leather armor, 6016 gp.

ESANIKA: female vidyadhari; CR 5; medium outsider (native); HD 7d8+7; hp 42; Init +4; Spd 30 ft., fly 20 ft. (perfect); AC 18, touch 15, flat-footed 14; BAB +7; Grp +8; Atk +8 melee (1d8+1, unarmed strike); Full Atk: +8 melee (1d8+1, unarmed strike) or +11 ranged (1d8, light crossbow); Space/Reach 5 ft./5 ft.; SA --; SQ damage reduction 10/magic, evasion, 3/day—invisibility (self only); AL LG; SV Fort +6, Ref +9, Will +7; Str 12, Dex 18, Con 12, Int 22, Wis 14, Cha 18.

Skills and Feats: Appraise +18, Con-

centration +13, Craft (mechanical) +20, Decipher Script +18, Disable Device +20, Gather Information +16, Knowledge (arcana) +18, Knowledge (architecture and engineering) +18, Knowledge (geography) +18, Knowledge (history) +18, Knowledge (religion) +18, Open Lock +18, Spellcraft +18, Use Magic Device +16; Craft Wondrous Item, Improved Unarmed Strike, Dodge.

Evasion (Ex): A vidyadhari can avoid even magical and unusual attacks with great agility. If she makes a successful Reflex saving throw against an attack that normally deals half damage on a successful save, she instead takes no damage. Evasion can be used only if the vidyadhari is wearing light armor or no armor. A helpless vidyadhari does not gain the benefit of evasion.

Robe of Gossamer: This pale blue robe appears to be woven of spider silk, so lightweight and delicate it appears. Despite this apparent delicacy, the robe actually adds +3 to AC. Speed while wearing this robe is 30 feet for Medium creatures, or 20 feet for Small. The robe has an arcane spell failure chance of 10%, a maximum Dexterity bonus of +6, and no armor check penalty. It is considered light armor and weighs 4 pounds.

No aura (nonmagical).

Possessions: +3 robe of gossamer.

GOPAA: male ogre mage; CR 8; large giant; HD 5d8+15; hp 41; Init +4; Spd 40 ft., fly 40 ft. (good); AC 18, touch 9, flat-footed 18; BAB +3; Grp +12; Atk +7 melee (3d6+7, greatsword); Full Atk: +7 melee (3d6+7, greatsword) or +2 ranged (2d6, longbow); Space/Reach 10 ft./10 ft.; SA Spell-like abilities; SQ

Darkvision 90 ft., low-light vision, regeneration 5, spell resistance 19; AL LE; SV Fort +7, Ref +1, Will +3; Str 21, Dex 10, Con 17, Int 14, Wis 14, Cha 17.

Skills and Feats: Concentration +11, Listen +10, Spellcraft +10, Spot +10; Combat Expertise, Improved Initiative.

Spell-like abilities: At will—darkness, invisibility; 1/day—charm person (DC 14), cone of cold (DC 18), gaseous form, polymorph, sleep (DC 14), Caster level 9th. The save DCs are Charisma-based.

Flight (Su): An ogre mage can cease or

resume flight as a free action. While using gaseous form it can fly at its normal speed and has perfect maneuverability.

Regeneration (Ex): Fire and acid deal normal damage to an ogre mage.

An ogre mage that loses a limb or body part can reattach it by holding the severed member to the stump. Reattachment takes 1 minute. If the head or some other vital organ is severed, it must be reattached within 10 minutes or the creature dies. An ogre mage cannot regrow lost body parts.



Possessions: chain shirt, greatsword, longbow, 3850 gp.

HARIDASA: male human Aristo15; CR 14; medium humanoid; HD 15d8+15; hp 86; Init +7 (+3 Dex, +4 Improved Initiative); Spd 30 ft.; AC 18, touch 13, flat-footed 15; BAB +11/+6/+1; Grp +11; Atk +12 melee (1d8+1, +1 longsword); Full Atk: +12/+7/+2 melee (1d8+1, +1 longsword) or +17/+12/+7 ranged (1d8+2, +2 light crossbow); Space/Reach 5 ft./5 ft.; SA --; SQ --; AL LN; SV Fort +6, Ref +8, Will +13; Str 10, Dex 16, Con 12, Int 16, Wis 18, Cha 16.

Skills and Feats: Bluff +23, Diplomacy +23, Disguise +13, Gather Information +21, Intimidate +21, Knowledge (architecture and engineering) +5, Knowledge (history) +5, Knowledge (local) +13, Knowledge (nobility and royalty) +5, Listen +24, Sense Motive +24, Spot +14, Survival +8; Alertness, Improved Initiative, Negotiator, Persuasive, Point Blank Shot, Rapid Reload, Weapon Focus(light crossbow).

Possessions: +2 light crossbow, +1 longsword, chain shirt, light steel shield, 48,241 gp.

JAYASIMA: male human Aristo10; CR 9; medium humanoid; HD 10d8+10; hp 58; Init +5 (+1 Dex, +4 Improved Initiative); Spd 20 ft. (armor), 30 ft.; AC 18, touch 11, flat-footed 17; BAB +7/+2; Grp +8; Atk +9 melee (1d6+2, +1 scimitar); Full Atk: +9/+4 melee (1d6+2, +1 scimitar) or +10/+5 ranged (1d8+3, +2 composite longbow); Space/Reach 5 ft./5 ft.; SA ring of dragon size; SQ --; AL LE; SV Fort +6, Ref +6, Will +9; Str 12, Dex 12, Con 12, Int 14, Wis 10, Cha 18.

Skills and Feats: Bluff +19, Diplomacy

+19, Gather Information +17, Intimidate +19, Knowledge (local) +14, Ride +10, Sense Motive +14; Improved Initiative, Negotiator, Persuasive, Point Blank Shot, Precise Shot.

Possessions: *ring of dragon size*, +2 composite longbow, +1 scimitar, +2 chainmail, 985 gp.

MATHUR: male kananauka Exp10; CR 9; medium monstrous humanoid; HD 10d6+10; hp 47; Init +3; Spd 30 ft.; AC 13, touch 13, flat-footed 10; BAB +7/+2; Grp +8; Atk +10 melee (1d6+1, rapier); Full Atk: +10/+5 melee (1d6+1, rapier) or +10/+5 ranged (1d8, longbow); Space/Reach 5 ft./5 ft.; SA --; SQ speak with monkeys or apes; AL CG; SV Fort +6, Ref +10, Will +9; Str 12, Dex 16, Con 12, Int 16, Wis 14, Cha 11.

Skills and Feats: Appraise +7, Balance +12, Bluff +13, Climb +18, Craft (brewery) +19, Diplomacy +13, Gather Information +13, Heal +9, Knowledge (local) +16, Listen +15, Profession +8, Sense Motive +6; Lightning Reflexes, Martial Weapon Proficiency, Skill Focus (craft), Weapon Finesse.

Skill bonuses: Kananaukas have a +4 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.

Speak with Monkeys or Apes (Sp): as *speak with animals*, 3/day, duration 5 minutes).

Possessions: rapier, longbow, 20 arrows, 15,904 gp.

REVALA: male rakshasa Sor7; CR 17; medium outsider (native); HD 7d8+21 plus 7d4+21; hp 94; Init +6 (+2 Dex, +4 feat); Spd 40 ft.; AC 23, touch 12, flat-footed 21; BAB +10/+5; Grp +11; Atk +11 melee (1d6+1, bite); Full Atk: +11/+6 melee (1d6+1, bite) and +11 melee (1d4+1, 2 claws) or +13/+8 ranged (1d8, +1 human bane light crossbow, +3 vs. humans); Space/Reach 5 ft./5 ft.; SA Detect thoughts, spells; SQ Change shape, damage reduction 15/good and piercing, Darkvision 60 ft., spell resistance 34; AL LE; SV Fort +10, Ref +9, Will +11; Str 12, Dex 14, Con 16, Int 13, Wis 13, Cha 18.

Skills and Feats: Bluff +18, Concentration +15, Craft (alchemy) +9, Disguise +18, Knowledge (arcana) +10, Listen +13, Move Silently +12, Perform (oratory) +14, Sense Motive +11, Spellcraft +13, Spot +13; Alertness, Combat Casting, Dodge, Improved Familiar, Improved Initiative.

Detect Thoughts (Su): Revala can continuously use *detect thoughts* as the spell (caster level 18th; Will DC 15 negates). He can suppress or resume this ability as a free action. The save DC is Charisma-based.

Spells: Revala casts spells as a 7th-level sorcerer.

Change Shape (Su): Revala can assume any humanoid form, or revert to his own form, as a standard action. In humanoid form, he loses his claw and bite attacks. Revala remains in one form until he chooses to assume a new one. A change in form cannot be dispelled, but he reverts to his natural form if killed. A *true seeing* spell reveals his natural form. When using change shape, Revala receives an additional +10 circumstance bonus on Disguise checks. If reading

an opponent's mind, his circumstance bonus on Bluff and Disguise checks increases by a further +4.

Spells Known: (6/6/6/6/6/5/3; save DC 14 + spell level):

0 - *acid splash, daze, detect magic, light, mage hand, message, read magic, resistance, touch of fatigue*

1st - *charm person, mage armor, magic missile, shield, silent image*

2nd - *acid arrow, bear's endurance, darkness, invisibility, spectral hand*

3rd - *dispel magic, hold person, ray of exhaustion, suggestion*

4th - *crushing despair, detect scrying, lesser geas, scrying*

5th - *cloudkill, false vision, mind fog*

6th - *chain lightning, guards and wards*

7th - *greater teleport.*

Familiar: Imp Familiar: CR --; tiny outsider (evil, extraplanar, lawful); HD 14; hp 47; Init +3; Spd 20 ft., fly 50 ft.; AC 27 (+2 size, +3 Dex, +12 natural), touch 15, flat-footed 17; Base Atk +10/+5; Grp +2; Atk +15 melee (1d4 plus poison, sting); Full Atk: +15/+10 melee (1d4 plus poison, sting); Space/Reach 2 ½ ft./0 ft.; SA Poison, spell-like abilities; SQ Alternate form, damage reduction 5/good or silver, darkvision 60 ft., fast healing 2, immunity to poison, resistance to fire 5, alertness, improved evasion, share spells, empathic link, deliver touch spells, speak with master, spell resistance 19, scry on familiar; AL LE; SV Fort +2, Ref +5, Will +6; Str 10, Dex 17, Con 10, Int 12, Wis 12, Cha 14.

Skills and Feats: Bluff +16, Diplomacy +8, Disguise +16, Hide +17, Knowledge (arcana) +6, Listen +15, Move Silently +17, Search +6, Sense Motive +15, Spellcraft +8, Spot +15, Survival +1 (+3 following tracks); Dodge, Weapon Finesse.

Poison (Ex): Injury, Fortitude DC 13, initial damage 1d4 Dex, secondary damage 2d4 Dex. The save DC is Constitution-based and includes a +2 racial bonus.

Spell-Like Abilities:

At will - *detect good, detect magic, invisibility* (self only)

1/day - *suggestion* (DC 15). Caster level 6th. The save DC is Charisma-based.

Once per week an imp can use *commune* to ask six questions. The ability otherwise works as the spell (caster level 12th).

Alternate Form (Su): An imp can assume other forms at will as a standard action. This ability functions as a polymorph spell cast on itself (caster level 12th), except that an imp does not regain hit points for changing form, and an individual imp can assume only one or two forms no larger than Medium. Common forms include monstrous spider, raven, rat, and boar.

Improved Evasion (Ex): When subjected to an attack that normally allows a Reflex saving throw for half damage, a familiar takes no damage if it makes a successful saving throw and half damage even if the saving throw fails.

Share Spells: At the master's option, he may have any spell (but not any spell-like ability) he casts on himself also affect his familiar. The familiar must be within 5 feet at the time of casting to receive the benefit.

If the spell or effect has a duration other than instantaneous, it stops affecting the familiar if it moves farther than 5 feet away and will not affect the familiar again even if it returns to the master before the duration expires. Additionally,

the master may cast a spell with a target of "You" on his familiar (as a touch range spell) instead of on himself.

A master and his familiar can share spells even if the spells normally do not affect creatures of the familiar's type (magical beast).

Empathic Link (Su): The master has an empathic link with his familiar out to a distance of up to 1 mile. The master cannot see through the familiar's eyes, but they can communicate empathically. Because of the limited nature of the link, only general emotional content can be communicated.

Because of this empathic link, the master has the same connection to an item or place that his familiar does.

Deliver Touch Spells (Su): If the master is 3rd level or higher, a familiar can deliver touch spells for him. If the master and the familiar are in contact at the time the master casts a touch spell, he can designate his familiar as the "toucher." The familiar can then deliver the touch spell just as the master could. As usual, if the master casts another spell before the touch is delivered, the touch spell dissipates.

Speak with Master (Ex): If the master is 5th level or higher, a familiar and the master can communicate verbally as if they were using a common language. Other creatures do not understand the communication without magical help.

Spell Resistance (Ex): If the master is 11th level or higher, a familiar gains spell resistance equal to the master's level + 5. To affect the familiar with a spell, another spellcaster must get a result on a caster level check (1d20 + caster level) that equals or exceeds the familiar's spell resistance.

Scry on Familiar (Sp): If the master is 13th level or higher, he may scry on his familiar (as if casting the scrying spell) once per day.

Possessions: +1 human bane light crossbow, 50 bolts, *wand of fireball* (10th), +2 *amulet of natural armor*, 4 *potions of cure serious wounds*, 29,840 gp.

SAMPLE ROBBER, BANDIT: male human War2; CR 1; medium humanoid; HD 2d8+2; hp 11; Init +4; Spd 30 ft.; AC 14, touch 10, flat-footed 14; BAB +2; Grp +3; Atk +5 melee (1d8+1, masterwork longsword); Full Atk: +5 melee (1d8+1, masterwork longsword) or +2 ranged (1d8, light crossbow); Space/Reach 5 ft./5 ft.; SA none; SQ none; AL CN; SV Fort +4, Ref +0, Will -1; Str 13, Dex 11, Con 12, Int 10, Wis 9, Cha 8.

Skills and Feats: Climb +6, Intimidate +4, Jump +6; Improved Initiative, Weapon Focus (longsword).

Possessions: chain shirt, masterwork longsword, light crossbow, 20 bolts, *potion of pass without trace*, *potion of cure light wounds*, 1448gp.

**SAMPLE ROBBER,
INFORMATION GATHERING
SPECIALIST:**

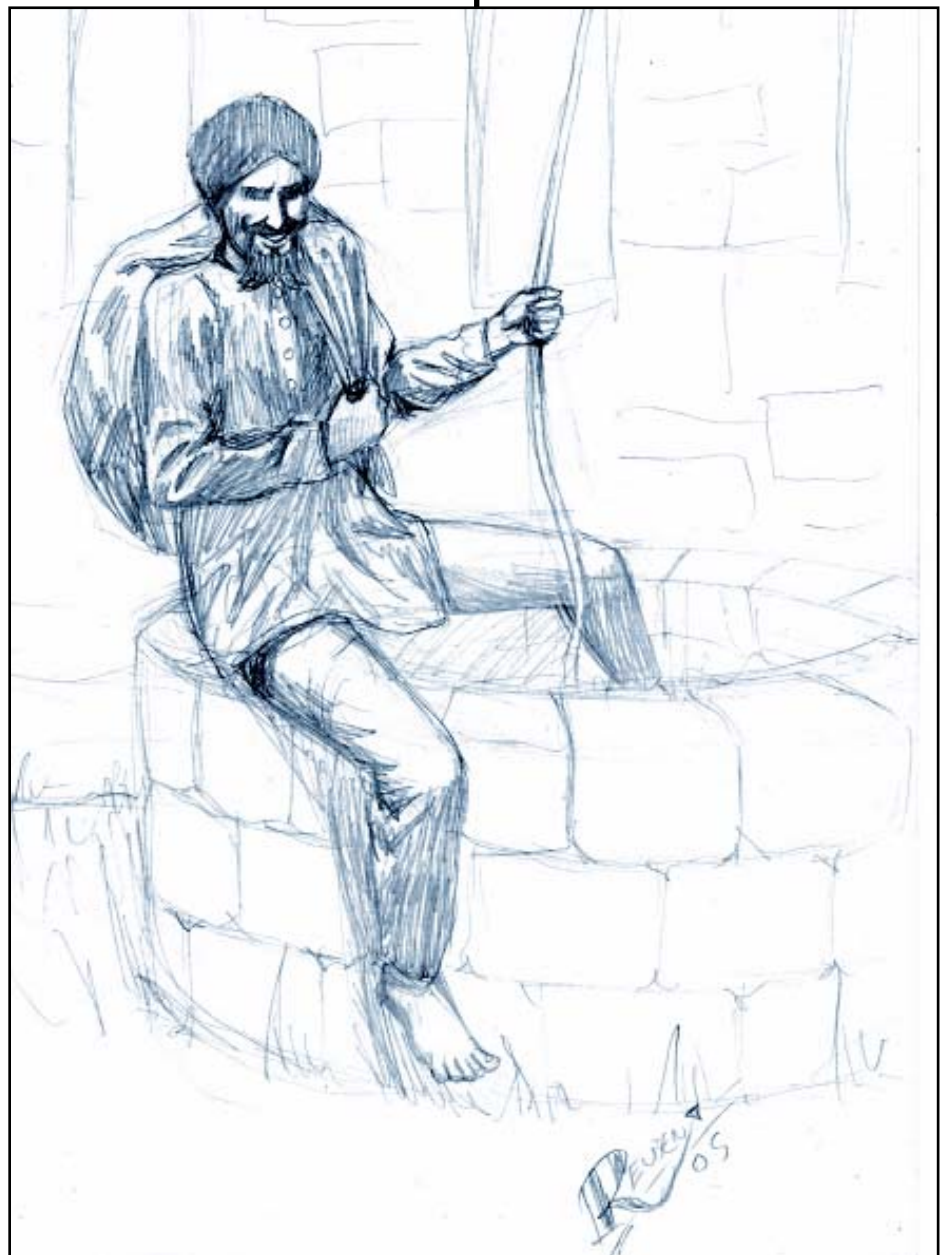
male human Rog3; CR 3; medium humanoid; HD 3d6+3; hp 16; Init +1 (+1 Dex); Spd 30 ft.; AC 12, touch 12, flat-footed 11; BAB +2; Grp +1; Atk +1 melee (1d4-1, punching dagger); Full Atk: +1 melee (1d4-1, punching dagger) or +3 ranged (1d8, light crossbow); Space/Reach 5 ft./5 ft.; SA sneak attack +2d6; SQ trapfinding, evasion, trap sense; AL CN; SV Fort +2, Ref +4, Will +1; Str 8, Dex 13, Con 12, Int 14, Wis 10, Cha 15.

Skills and Feats: Appraise +8, Bluff +10, Decipher Script +8, Disguise +8, Gather Information +13, Hide +7, Intimidate +10, Knowledge (local) +8, Listen +6, Search +10; Investigator, Persuasive, Skill Focus(Gather Information).

Possessions: punching dagger, light crossbow, +1 *ring of protection*, 463gp.

**SAMPLE ROBBER, SECOND
STORY SPECIALIST:**

female human Rog4; CR 4; medium humanoid; HD 4d6+4; hp 20; Init +7 (+3 Dex, +4 Improved Initiative); Spd 30 ft.; AC 16, touch 14, flat-footed 13; BAB +3; Grp +5; Atk +6 melee (1d4+2, punching dagger); Full Atk: +6 melee (1d4+2, punching dagger) or +6 ranged





(1d4, hand crossbow); Space/Reach 5 ft./5 ft.; SA sneak attack +2d6; SQ trapfinding, evasion, trap sense, uncanny dodge; AL CN; SV Fort +2, Ref +9, Will +2; Str 14, Dex 16, Con 13, Int 10, Wis 12, Cha 8.

Skills and Feats: Balance +8, Climb +7, Disable Device +5, Hide +8, Jump +7, Listen +6, Move Silently +8, Open Lock +9, Search +5, Tumble +8, Use Rope +8; Improved Initiative, Lightning Reflexes, Weapon Focus (punching dagger).

Possessions: punching dagger, hand crossbow, 50' silk rope, thieves tools, +1 *ring of protection*, leather armor, 1148gp.

SIRDAKA, THE ROBBER KING: male human Rog10; CR 10; medium humanoid; HD 10d6+10; hp 47; Init +8 (+4 Dex, +4 Improved Initiative); Spd 30 ft.; AC 16, touch 14, flat-footed 12; BAB +7/+2; Grp +9; Atk +9 melee (1d4+2, punching dagger); Full Atk: +9/+4 melee (1d4+2, punching dagger) or +11/+6 ranged (1d4, hand crossbow); Space/Reach 5 ft./5 ft.; SA sneak attack +5d6; SQ trapfinding, evasion, trap sense, improved uncanny dodge, slippery mind; AL CN; SV Fort +4, Ref +11, Will +6; Str 14, Dex 18, Con 12, Int 15, Wis 16, Cha 12.

Skills and Feats: Appraise +6, Balance +19, Climb +17, Decipher Script +6, Disable Device +16, Escape Artist +13, Gather Information +9, Hide +10, Jump +11, Listen +12, Move Silently +22, Open Lock +19, Search +6, Spot +7, Tumble +17, Use Rope +17; Agile, Improved Initiative, Nimble Fingers, Skill Focus (Move Silently), Stealthy.

Slippery Mind (Ex): This ability represents Sirdaka's ability to wriggle free

from magical effects that would otherwise control or compel him. If Sirdaka is affected by an enchantment spell or effect and fails his saving throw, he can attempt it again 1 round later at the same DC. He gets only this one extra chance to succeed on his saving throw.

Possessions: punching dagger, hand crossbow, 10 bolts, masterwork thieves tools, +2 *ring of protection*, 7,797gp.

SMOKETAIL: male ogre Bar6; CR 9; large giant; HD 4d8+19 plus 6d12+24; hp 106; Init +0 (+0 Dex); Spd 50 ft.; AC 21, touch 11, flat-footed 21 (+5 armor, +0 Dex, -1 size, +5 natural, +2 ring of protection); BAB +9/+4; Grp +21; Atk +18 melee (2d8+13, +1 greatclub); Full Atk: +18/+10 melee (2d8+13, +1 greatclub) or +9/+4 ranged (1d6+1, javelin of returning); Space/Reach 10 ft./10 ft.; SA rage 2/day; SQ Darkvision 60 ft., low-light vision, trap sense +2, improved uncanny dodge; AL CE; SV Fort +13, Ref +3, Will +3; Str 26, Dex 11, Con 18, Int 8, Wis 10, Cha 4.

Skills and Feats: Climb +11, Listen +7, Spot +6, Hide -4; Cleave, Power Attack, Toughness, Weapon Focus (greatclub).

Weapon and Armor Proficiency: Smoketail is proficient with simple weapons, martial weapons, light and medium armor, and shields.

Fast Movement (Ex): Smoketail's land speed is faster than the norm for his race by +10 feet. This benefit applies only when he is wearing no armor, light armor, or medium armor and not carrying a heavy load. Apply this bonus before modifying his speed because of any load carried or armor worn.

Rage (Ex): Smoketail can fly into a rage

twice per day. In a rage, he temporarily gains a +4 bonus to Strength, a +4 bonus to Constitution, and a +2 morale bonus on Will saves, but he takes a -2 penalty to Armor Class. The increase in Constitution increases Smoketail's hit points by 2 points per level, but these hit points go away at the end of the rage when his Constitution score drops back to normal. (These extra hit points are not lost first the way temporary hit points are.) While raging, he cannot use any Charisma-, Dexterity-, or Intelligence-based skills (except for Balance, Escape Artist, Intimidate, and Ride), the Concentration skill, or any abilities that require patience or concentration, nor can he cast spells or activate magic items that require a command word, a spell trigger (such as a wand), or spell completion (such as a scroll) to function. He can use any feat he has except Combat Expertise, item creation feats, and metamagic feats. A fit of rage lasts for a number of rounds equal to 3 + Smoketail's (newly improved) Constitution modifier. He may prematurely end his rage. At the end of the rage, Smoketail loses the rage modifiers and restrictions and becomes fatigued (-2 penalty to Strength, -2 penalty to Dexterity, can't charge or run) for the duration of the current encounter. Smoketail can fly into a rage only once per encounter. At 4th level and every four levels thereafter, he can use it one additional time per day (to a maximum of six times per day at 20th level). Entering a rage takes no time itself, but a barbarian can do it only during his action, not in response to someone else's action.

Trap Sense (Ex): Starting at 3rd level, Smoketail gains a +1 bonus on Reflex saves made to avoid traps and a +1 dodge bonus to AC against attacks made by traps. These bonuses rise by +1

every three barbarian levels thereafter (6th, 9th, 12th, 15th, and 18th level). Trap sense bonuses gained from multiple classes stack.

Improved Uncanny Dodge (Ex): Smoketail cannot be flanked. This defense denies a rogue the ability to sneak attack him by flanking him, unless the attacker has at least four more rogue levels than Smoketail has barbarian levels.

Possessions: +1 greatclub, +1 chain shirt, **javelin of returning**, +2 ring of protection, *ring of flea size*, 7944 gp.

QUEEN SURESHTA: female rock naga Aristo15; CR 14; medium monstrous humanoid; HD 15d8+15; hp 86; Init +6; Spd 15 ft. (armor); 20 ft.; AC 23, touch 12, flat-footed 21; BAB +11/+6/+1; Grp +15; Atk +19 melee (2d6+7, +3 greatsword); Full Atk: +19/+14/+9 melee (2d6+7, +3 greatsword) or +16/+11/+6 ranged (1d8+7, +3 composite longbow (+4 Str bonus)); Space/Reach 5 ft./5 ft.; SA --; SQ Darkvision 60 ft.; AL CG; SV Fort +8, Ref +12, Will +14; Str 18, Dex 15, Con 13, Int 17, Wis 11, Cha 17.

Skills and Feats: Appraise +21, Diplomacy +23, Gather Information +21, Intimidate +21, Knowledge (dungeoneering) +21, Perform (oratory) +21, Sense Motive +20; Improved Initiative, Negotiator, Point Blank Shot, Power Attack, Precise Shot, Weapon Focus (greatsword).

Racial Traits: Darkvision out to 60 ft.

Possessions: +3 breastplate, +3 greatsword, +3 composite longbow (+4 Str bonus), 12,500 gp.



monsters

BHUTA (WILD VETALA): CR 5; medium outsider (evil, chaotic, incorporeal, native); HD 2d8+2; hp 11; Init +4; Spd 30 ft.; AC 14, touch 14, flat-footed 10; BAB +2; Grp --; Atk +2 melee (1d6, bite); Full Atk: +2 melee (1d6, bite); Space/Reach 5 ft./5 ft.; SA manifestation; SQ Darkvision 60 ft., mindless, see in darkness, incorporeal traits, bhuta fever; AL CE; SV Fort +4, Ref +7, Will +3; Str --, Dex 18, Con 13, Int --, Wis 11, Cha 16.

Skills and Feats: none.

Bhuta Fever (Ex): bite, Fortitude DC 11, incubation period 1d3 days, damage 1d3 Dex and 1d3 Con. The save DC is Constitution-based.

Manifestation (Su): When a bhuta manifests, it partly enters the Material Plane and becomes visible but incorporeal on the Material Plane. A manifested bhuta can be harmed only by other incorporeal creatures, magic weapons, or spells, with a 50% chance to ignore any damage from a corporeal source. A manifested bhuta can pass through solid objects at will, and its own attacks pass through armor. A manifested bhuta always move silently. A manifested bhuta can bite.

Mindless (Ex): A bhuta is immune to mind-affecting effects (charms, compulsions, phantasms, patterns, and morale effects).

See in Darkness (Su): A bhuta can see perfectly in darkness of any kind, even that created by a deeper darkness spell.

Possessions: none.

GHAUST: CR 3; Medium undead (ghoul); HD 4d12+3; hp 34; Init +3; Spd. 30ft.; AC 17 (+3 Dex, +4 natural), touch 12, flat-footed 14; BAB +2; Grp +5; Atk +5 melee (1d8+3 plus paralysis, bite); Full atk +5 melee (1d8+3 plus paralysis, bite) and +3 melee (1d4+1 plus paralysis, 2 claws); Space/Reach 5 ft./5 ft.; SA Ghoul fever, paralysis, stench; SQ Darkvision 60 ft., undead traits, +2 turn resistance; AL CE; SV Fort +1, Ref +4, Will +6; Str 17, Dex 17, Con --, Int 13, Wis 14, Cha 16.

Skills and Feats: Balance +7, Climb +9, Hide +8, Jump +9, Move Silently +8, Spot +8; Multiattack, Toughness.

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.

OGRE: CR 3; large giant; HD 4d8+11; hp 29; Init -1; Spd 30 ft. (hide armor), base speed 40 ft.; AC 16, touch 8, flat-footed 16; BAB +3; Grp +12; Atk +8 melee (2d8+7, greatclub); Full Atk +8 melee (2d8+7, greatclub) or +1 ranged (1d8+5, javelin); Space/Reach 10 ft./10 ft.; SA --; SQ Darkvision 60 ft., low-light vision; AL CE; SV Fort +6, Ref +0, Will +1; Str 21, Dex 8, Con 15, Int 6, Wis 10, Cha 7.

Skills and Feats: Climb +5, Listen +2, Spot +2; Toughness, Weapon Focus (greatclub).

RAKSHASA: CR 10; medium outsider (native); HD 7d8+21; hp 52; Init +2; Spd 40 ft.; AC 21, touch 12, flat-footed 19; BAB +7; Grp +8; Atk +8 melee (1d4+1, claw); Full Atk +8 melee (1d4+1, 2 claws) and +3 melee (1d6, bite); Space/Reach 5 ft./5 ft.; SA Detect thoughts, spells; SQ Change shape, damage reduction 15/good and piercing, darkvision 60 ft., spell resistance 27; AL LE; SV Fort +8, Ref +7, Will +6; Str 12, Dex 14, Con 16, Int 13, Wis 13, Cha 17.

Skills and Feats: Bluff +17*, Concentration +13, Diplomacy +7, Disguise +17 (+19 acting*), Intimidate +5, Listen +13, Move Silently +13, Perform (oratory) +13, Sense Motive +11, Spellcraft +11, Spot +11; Alertness, Combat Casting, Dodge.

*When using change shape, a rakshasa gains an additional +10 circumstance bonus on Disguise checks. If reading an opponent's mind, its circumstance bonus on Bluff and Disguise checks increases by a further +4.

ROCK NAGA: CR 6; medium monstrous humanoid; HD 7d8+7; hp 39; Init +6; Spd 20 ft.; AC 19, touch 12, flat-footed 17; BAB +7; Grp +11; Atk +12 melee (2d4+4, masterwork falchion); Full Atk: +12/+7 melee (2d4+4, masterwork falchion); Space/Reach 5 ft./5 ft.; SA --; SQ Darkvision 60 ft.; AL CG; SV Fort +3, Ref +9, Will +5; Str 18, Dex 15, Con 13, Int 15, Wis 11, Cha 16.

Skills and Feats: Appraise +9, Craft (any) +12, Diplomacy +10, Gather

Information +10, Knowledge (dungeoneering) +8, Perform (oratory) +9; Improved Initiative, Lightning Reflexes, Skill Focus (craft (any)).

ROCK NAGA, STONESHAPER: CR 8; medium monstrous humanoid (earth); HD 10d8+10; hp 54; Init +6; Spd 20 ft., burrow 20 ft.; AC 19, touch 12, flat-footed 17; BAB +10; Grp +10; Atk +12 melee (2d4, masterwork falchion); Full Atk: +12/+7 melee (2d4, masterwork falchion); Space/Reach 5 ft./5 ft.; SA produce flame; SQ cure light wounds, meld into stone, repel stone, soften earth and stone, stone shape, stone tell, transmute mud to rock, transmute rock to mud, wall of stone; AL CG; SV Fort +4, Ref +9, Will +13; Str 11, Dex 15, Con 13, Int 15, Wis 22, Cha 16.

Skills and Feats: Craft (stonemasonry) +18, Knowledge (architecture and engineering) +15, Listen +21, Spot +21; Alertness, Improved Initiative, Skill Focus (Craft (stonemasonry)), Weapon Focus (falchion).

Spell-like abilities: 3/day - *cure light wounds, meld into stone, produce flame* (damage: 1d6+5, melee or ranged touch attack; Save DC 18), *soften earth and stone, stone shape*; 1/day - *repel stone, stone tell, transmute mud to rock, transmute rock to mud, wall of stone*. These are cast as if by an 10th level druid.

VIDYADHARI: CR 5; medium outsider (native); HD 7d8+7; hp 39; Init +4; Spd 30 ft., fly 20 ft. (perfect); AC 17, touch 15, flat-footed 14; BAB +7; Grp +8; Atk +8 melee (1d8+1, unarmed strike); Full Atk: +8/+3 melee (1d8+1, unarmed strike) or +11 ranged (1d8, light crossbow); Space/Reach 5 ft./5 ft.; SA -; SQ damage reduction 10/magic,

evasion, 3/day—invisibility (self only); AL LG; SV Fort +6, Ref +9, Will +7; Str 12, Dex 18, Con 12, Int 22, Wis 14, Cha 18.

Skills and Feats: Appraise +18, Concentration +13, Craft (mechanical) +20, Decipher Script +18, Disable Device +20, Gather Information +16, Knowledge (arcana) +18, Knowledge (architecture and engineering) +18, Knowledge (geography) +18, Knowledge (history) +18, Knowledge (religion) +18, Open Lock +18, Spellcraft +18, Use Magic Device +16; Craft Wondrous Item, Improved Unarmed Strike, Dodge.

Evasion (Ex): A vidyadhari can avoid even magical and unusual attacks with great agility. If she makes a successful Reflex saving throw against an attack that normally deals half damage on a successful save, she instead takes no damage. Evasion can be used only if the vidyadhari is wearing light armor or no armor. A helpless vidyadhari does not gain the benefit of evasion.

Possessions: robe of gossamer.

YAKSHINI: CR 7; medium fey; HD 6d6+6; hp 27; Init +7; Spd 30 ft.; AC 17, touch 17, flat-footed 14; BAB +3; Grp +3; Atk +6 melee (1d4, dagger); Full Atk: +6 melee (1d4, dagger); Space/Reach 5 ft./5 ft.; SA Stunning glance, blinding beauty, spell-like abilities; SQ Low-light vision, damage reduction 10/cold iron, site dependent, unearthly grace; AL CG; SV Fort +7, Ref +12, Will +12; Str 10, Dex 17, Con 12, Int 16, Wis 17, Cha 19.

Skills and Feats: Bluff +13, Diplomacy +13, Escape Artist +12, Heal +12, Hide +12, Listen +12, Move Silently +12, Sense Motive +12, Spot +12; Dodge,

Improved Initiative, Weapon Finesse.

Spell-Like Abilities: At Will—invisibility (self); 3/day—charm person (DC 13), deep slumber (DC 15); 1/day—suggestion (DC 15). Caster level 6th. The save DCs are Wisdom-based.

Site Dependent (Su): Each yakshini is mystically bound to a single site feature, such as a fountain or garden where treasure is concealed, and must never stray more than 300 yards from it. Any who do become ill and die within 4d6 hours. A yakshini's site does not radiate magic.

Blinding Beauty (Su): This ability affects all humanoids within 30 feet of a yakshini. Those who look directly at a yakshini must succeed on a DC 17 Fortitude save or be blinded permanently as though by the *blindness* spell. A yakshini can suppress or resume this ability as a free action. The save DC is Charisma-based.

Stunning Glance (Su): As a standard action, a wrathful yakshini can stun a creature within 30 feet with a look. The target creature must succeed on a DC 17 Fortitude save or be stunned for 2d4 rounds. The save DC is Charisma-based.

Unearthly Grace (Su): A yakshini adds her Charisma modifier as a bonus on all her saving throws, and as a deflection bonus to her Armor Class. (The statistics block already reflects these bonuses).

Possessions: none.

proverbs, and conversations with the king

THE LAND OF 1000 CITIES IS KNOWN FOR ITS PROVERBS EXPRESSING DESIRED CULTURAL BEHAVIOR, CHIEFLY THE IMPORTANCE OF BRAVERY. HERE ARE SOME EXAMPLES:

- A brave man's heart is harder than a diamond, and nothing makes it tremble.
- Great-minded people do not waver until they have kept their promises, even at the cost of life.
- Association with scoundrels is the root from which springs the tree of calamity.
- Brave men do not waver until they have finished what they have begun.
- Discouragement never enters the brave heart of a resolute man.
- No great man stops in the middle of the hardest undertaking.
- The heart of a good man is like the heart of the ocean. It cannot be shaken.

King Vikrama's experience has been different from almost every other person in the land, except perhaps for other kings. He was raised with the idea that he would be king someday, and during a martial time. Many of his pronouncements seem arrogant, but they stem from a supreme confidence in his abilities and a lack of knowledge that others were not raised in the surroundings he was. The conversations between he and the vetala reveal a great deal about his thinking processes, as well as the cultural expectations of the time. While these

examples are from his point of view, they express views common in Sahasran society as a whole.

The vetala told him a story of a prince who fell desperately in love with a woman named Lily. Lily would only communicate with him through a series of signs, confidently interpreted by the prince's best friend. After a strange sequence of events, during which Lily tried to poison the friend, the friend made it appear that Lily was a witch, and the king had Lily banished from the kingdom. The prince was able to find her and the two of them rode off to live happily ever after. The young woman's parents were so distraught over the loss of their daughter—they were led to believe she had been devoured by wild animals—that they died of grief. The vetala asked King Vikrama whose fault was the deaths of the parents. The king replied that it was entirely the fault of the king. The vetala wondered how it could be the king's fault, when the prince, the best friend and the woman were responsible.

Vikrama reasoned thusly: "It was right for the counselor's son to do his master's

business. So he is not to blame. And Lily and the prince were madly in love and could not stop to think. They only looked after their own affairs. They are not to blame. But the king knew the law-books very well, and he had spies to find out the facts among the people. And he knew about the doings of rascals. So he acted without thinking. He is to blame."

Another story the vetala told to the king concerned a beautiful young woman who was loved by three Brahmin suitors. She could not decide which of the three should be her lover. When she died suddenly of a fever, the suitors tried different ways to bring her back to life. The vetala's question was which man deserved to have the love of the woman.

Vikrama answered him, saying, "The man who painfully found the magic spell and brought her back to life, he did only what a father ought to do. He is not her husband. And the man who went to dip her bones in the sacred river, he did only what a son ought to do. He is not her husband. But the man who slept with her ashes and lived a hard life in the cemetery, he did what a lover ought to do. He deserves to be her husband."

In the third example, the vetala related the story of King Shudraka. A man called Hero presented himself to the king along with his wife, son and daughter, wishing to pay homage to the king and work for him at five hundred gold pieces a day. The king liked brave men and perceived Hero as such, and so hired him, despite the exorbitant amount he asked. Being a crafty man, he sent a spy to find what Hero did with the wages. He learned that Hero, after giving one hundred gold pieces to his

wife and keeping another hundred for himself, devoted a hundred to the gods and spent the rest in feeding the poor. This he did every day.

One night while guarding the wall of the city, Hero heard the wails of a goddess, who said that she lamented that the king would shortly be dead. When Hero found out that the only way to save the king was to sacrifice his only son to her, he went immediately and told his son. The little boy bravely said that he would happily sacrifice his life. When the deed was done, Hero's daughter cried so that her heart broke and she died as well. Hero's wife, sick with grief at the loss of their children but willing that the king should be spared through their actions, burned herself on a funeral pyre. Hero himself, deeply moved by the sacrifices of his family, could do no less and cut off his own head.

When King Shudraka saw what had happened, he determined to cut off his head as well, but was stopped by the goddess, who was amazed at the devotion of these people. She restored Hero and his family to life, and the overjoyed king shared his power with Hero. As happened at the end of every story, the vetala asked the king a question, "O King, which of all these was the most worthy?"

King Vikrama replied, "O magic creature, King Shudraka was the most noble of them all."

The vetala argued with him: "Why not Hero, the like of whom as a servant is not to be found in the whole world? Or why should not his wife receive the most praise, who did not waver when she saw her son killed like a beast before her eyes? Or why is not the boy Trusty

the most worthy, who showed such wonderful manhood when only a little boy? Why do you say that King Shudraka was the best among them?"

Vikrama's answer was forthright: "Not Hero. He was a gentleman born, so it was his duty to save his king at the cost of life, wife and children. And his wife was a lady, a faithful wife who only did what was right in following her husband. And Trusty was their son, and like them. For the cloth is always like the threads. But the king has a right to use his subjects' lives to save his own. So when Shudraka gave his life for them, he proved himself the best of all."

** Twenty-Two Goblins, translated from the Sanskrit by Arthur W. Ryder. Project Gutenberg Etext #2290, August, 2000.*

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plot hooks

THE LAND IS FULL OF POTENTIAL ADVENTURES FOR THOSE WILLING TO RISK LIFE AND LIMB. HERE ARE A FEW OF THEM:

1. A VERY ANCIENT MAN TRIES TO SELL THE PC'S A PIECE OF FRUIT WITH A GEM INSIDE INSTEAD OF A PIT. HE HINTS THAT HE KNOWS THE LOCATION OF THE TREE THAT BEARS SUCH FRUIT, SOMEWHERE IN THE VINDHYA FOREST.

2. KAPASILA ASKS THE PC'S TO RETRIEVE THE SKULL OF A PARTICULAR CRIMINAL FROM THE CEMETERY.

3. THE DAUGHTER OF THE MINISTER OF PEACE AND WAR HAS BEEN KIDNAPPED BY AN OGRE WHILE TRAVELING THROUGH THE FOREST WITH HER MAIDENS ON THE WAY TO MEET THE MAN WHOM SHE IS TO WED.

4. A merchant whose son has lost great sums of money in the gambling-hall hires the PCs to protect his son from the gambling-master's thugs and determine if the gambling-master has rigged the games.

5. King Vikrama asks the PCs to retrieve one of the Eight Siddhis for him, as he is busy with other matters.

6. While traveling to Ujjayini through a desolate area on the outskirts of the Vindhya Forest, the PCs hear anguished cries for help. When they investigate, they find a dry well overgrown with weeds. Deep inside the well is a woman of aristocratic bearing, wailing and sobbing. She says that she and her husband were traveling when suddenly they must have been set upon by robbers, for before she knew what was happening her

veil was wrapped around her head so that she could not see, her jewels were stripped from her and she was pushed into the well. She does not know what happened to her husband, as she heard no sounds of struggle—but she was much too distraught while she was in the well to be certain.

7. For several nights in a row, a merchant whose home is near the cemetery hears the piteous sounds of a woman weeping. While he is too frightened to go himself, the woman's suffering disturbs him, and he asks the PCs to find out the cause.

8. King Vikrama has found a wife! Duties of state do not permit him to fetch her himself from her father's house on the other side of the Vindhya Forest and he asks the PCs to escort her safely to the palace.

9. Word comes to Haridasa that an army of ogres is massing to the northeast in Dasarna. He links these with rumors that the king's brother Jayasima is conspiring against him, but Vikrama will hear nothing against his brother. The PCs are hired to find out what is happening in Dasarna—if there is an organized army of ogres massing and if Jayasima has anything to do with it.

10. Esanika's mother Chitra, an adviser to a king in a region close to Dasarna, has begun to wonder why she has not heard anything from her daughter in several months. She sent a messenger to inquire about Esanika, but another month has passed and the messenger has not returned. She is becoming worried, especially since rumors are rampant about an army of ogres massing in Dasarna. Chitra is a rich woman and willing to reward anyone returning with news of her daughter. If something has happened to Esanika, Chitra will pay any price to retrieve her daughter safely.

11. Someone is manufacturing counterfeit Lotus Heron, the famed beverage of Kishkindha, and several people have become seriously ill after drinking it. Mathur, manufacturer of Lotus Heron and owner of the Heron and Lotus in the city of Kishkindha, is desperate to find out who is trying to ruin him.

kananauka racial description

PERSONALITY

THE KANANAUKAS, OR MONKEY PEOPLE, ARE AN EASYGOING RACE, EMBRACING LIFE'S PLEASURES AND DEALING WITH LIFE'S DISTRESSES WITH OPTIMISM AND A SENSE OF HUMOR. THEY TAKE FAMILY LIFE QUITE SERIOUSLY, HOWEVER, AND ARE FIERCELY PROTECTIVE OF EVEN REMOTE RELATIVES. THESE INTENSE AND ELABORATE FAMILIAL BONDS OFTEN LEAD TO TROUBLE WHEN A DISTANT RELATION MAKES AN ENEMY—WHO THEN BECOMES THE ENEMY OF THE ENTIRE CLAN. THEY VALUE LEARNING, BOTH EXPERIENTIAL AND ACADEMIC, AND MOST POSSESS A BURNING CURIOSITY ABOUT THE WORLD, LEADING TRAVELING KANANAUKAS TO STRIKE UP CONVERSATIONS WITH COMPLETE STRANGERS, THE STRANGER THE BETTER.

PHYSICAL DESCRIPTION

Both male and female kananaukas tend toward slender, wiry builds, usually no taller than 5'8". The kananauka head tends to be slightly more elongated than a monkey's, with large expressive eyes, a blunt nose and a wide mobile mouth. Their ears are larger than human ears and lie flat against the head. The skin in the mask area of the face may be black, white, auburn, tan, brown or blonde, nearly smooth or covered with downy hair in both male and female. The hair on rest of the head is thick, styled in the fashion of the human inhabitants of Sahasra, the female more elaborately coiffed than the male. The body is covered with fine short hair the same color as that on the head, either the same color as the face or a contrasting color.

Frequently observed face/body color combinations are black/white, auburn/brown, black/black and auburn/auburn, although other combinations are possible. One of the most striking features of kananaukas are their hands and feet, which are virtually identical and consist of four fingers and an opposable thumb, allowing them great dexterity in climbing. They use their two-foot-long tails as an assistance in balance. Most kananaukas adopt the clothing styles of the lands around them.

RELATIONS

Kananaukas mix well with other races. Their insatiable curiosity leads them to seek out those whose ways are different and cultivate them. Over the years they have run afoul of ogres and rakshasas,

who decimated many kananaukas villages, so they are most wary of giant and demon-kind.

ALIGNMENT

The monkey people are a mixture of alignments, but as a whole they tend toward chaos and good. Lawful evil kananaukas are almost unknown. After the depredations of Revala's kind as well as the demon rakshasas, young people are more often becoming neutral, a trend that worries many kananauka elders.

LANDS

Two hundred years ago, most kananaukas lived in tree cities, many of which were destroyed by ogre wars. The trend in recent times has been toward cave villages, although none is so grand as Kish-kindha. Some kananaukas live together in segregated areas of cities throughout Sahasra; seldom do they live in an area away from others of their kind. Those kananaukas who do are generally in self-imposed exile; the concept of a solitary kananauka is not understood by the majority of the race.

RELIGION

Kananaukas are spiritual people who worship a variety of gods and nature spirits. Every household has a small shrine to their family deity, and at least one member of an extended family takes great pains to trace the clan's ancestry back to some congress with a particular god, goddess or spirit. Congregations of worshippers tend to be extended family units that develop their own liturgy. Family groups that worship the same deity come together for mutual holidays, usually causing a festive uproar that non-family members are welcomed to join.

LANGUAGE

The monkey people speak the common language of Sahasra. Their traditional language, Kana, was dying out, only spoken by family elders and scholars, until the recent discovery of an ancient epic poem written in Kana. The story of an exciting battle of the kananaukas against the ogres sparked renewed interest in the language among the young.

NAMES

Names are of particular interest among the kananauka people as relates to ancestry, but generally follow Sahasra naming conventions. Ancient Kana names are newly popular among young kananauka couples having children.

ADVENTURERS

Kananaukas love their homes and families, but they love experiencing other cultures even more. Nearly every kananauka, male and female, goes off on an adventure at some point. And nearly all of them return to their family village or city.

RACIAL QUALITIES

Ability score adjustments: -2 Str, +2 Dex

Speed: 30 ft., climb 30 ft.

Low-light vision

Automatic languages: Common, Kana. In addition, a kananaukas can speak with a monkey or ape. This ability is innate to kananaukas. See the speak with animals spell description.

Favored class: Rogue. A multiclass kananauka's rogue class does not count when determining whether he takes an experience point penalty for multiclassing.

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 Ability: 1/day - speak with animals (monkey or ape only, duration 1 minute).

Level adjustment: +1



vidyadhari racial description

PERSONALITY

THE *VIDYADHARA* AND *VIDYADHARI* ARE A PRIVATE AND RECLUSIVE RACE. MOST OF THEM ARE SOLITARY, AS THEY ARE SO INVOLVED IN INTELLECTUAL PURSUITS THAT THEY DO NOT HAVE TIME FOR THE PLEASURES OF LIFE. THEY TEND TO BE COLD AND ALOOF, ALTHOUGH SOME VIDYADHARI HAVE A WICKEDLY DRY SENSE OF HUMOR. THEY DO POSSESS COMPASSION, HOWEVER, AND IF THIS COMPASSION IS ENGAGED, USUALLY THROUGH WORKING ON A PROJECT, THEY WILL WORK TIRELESSLY TO HELP.

PHYSICAL DESCRIPTION

The vidyadhara, the male, tends to a thick, substantial, powerful body, although never taller than 5'10". He has human features, dark golden eyes and intensely black hair, worn in a long braid down the back, generally reaching his knees. Nearly all vidyadhara grow a mustache and many a beard as well. Their clothing is usually ragged, torn and dirty, with tools and pieces of metal sticking out of various pockets and belts, as they are generally too focused on their work to tend to mundane matters such as cleanliness and appearance.

By contrast, the vidyadhari, the female, is tall, slender and willowy, usually at least 5'8" and more often over six feet tall. They have light golden eyes with flecks of red or orange and hair as intensely black as the male. Often their

long locks are fashioned into elaborate ropes, more with an eye to getting out of their way than beauty, although the effect is breathtaking. They wear simple, elegant clothing, usually trousers with ample pockets and a draped tunic over that. The vidyadhari always wear a tiny gem stud in the right side of the nose.

RELATIONS

Any interest they show in others, particularly other humanoids, is primarily for the research

aspects. They are curious about the ways of the rakshasas and the ogres, little realizing the danger this poses for most of them.

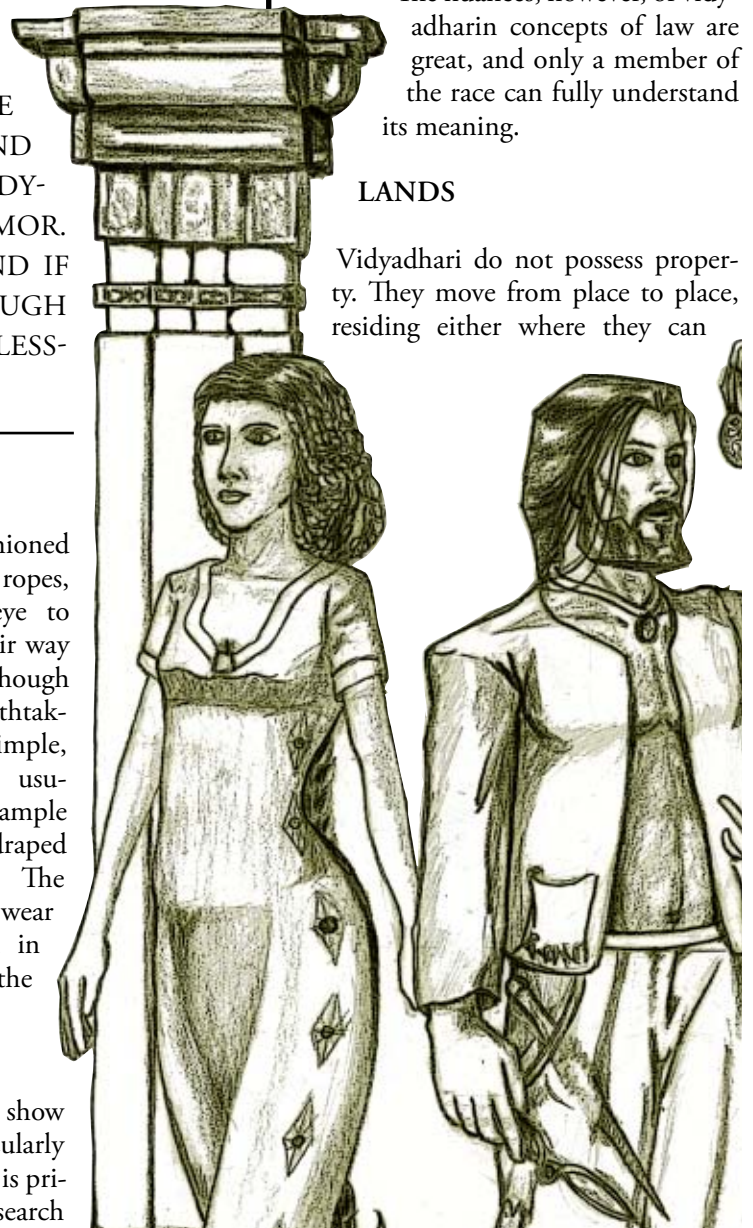
ALIGNMENT

All vidyadhari are lawful good. They believe that only through observance of law can a civilization improve itself.

The nuances, however, of vidyadhari concepts of law are great, and only a member of the race can fully understand its meaning.

LANDS

Vidyadhari do not possess property. They move from place to place, residing either where they can



do the most good, where they find the greatest challenge to their intellect or where they find sufficient raw materials for their current projects. Nowhere in Sahasra does a group of more than three vidyadhari live together in the same place.

RELIGION

If the vidyadhari worship anyone, it would be the Pure Goddess, but they revere all gods, goddesses and spirits that espouse the virtues of intelligent good. Spirituality is intensely personal to each vidyadhari, and discussions of their personal religious beliefs is quite distasteful to them. They are, however, quite happy to discuss abstract religious and philosophical concepts at length, but seldom express personal opinions.

LANGUAGE

The vidyadhari speak the common language of Sahasra as well as an arcana language called Viyaran, perfectly tailored for the expression of abstract thought. Viyaran is almost entirely unknown by non-vidyadhari.

NAMES

The vidyadhari are quite thoughtful about the choosing of appropriate names, as they are about everything else they do. A child born to them is usually several years old before being given a name, as the parents wish to ascertain the child's personality before influencing it by naming it.

ADVENTURERS

Adventuring gives vidyadhari more opportunity for learning. Most vidyadhari, however, are too caught up in their re-

search to take time out to adventure.

RACIAL QUALITIES

Ability score adjustments: -2 Str, -2 Con, +4 Int, +2 Cha

Speed: 30 ft., fly 20 ft. (perfect)

Automatic languages: Common, Viyaran

Favored class: Monk. A multiclass vidyadhari's monk class does not count when determining whether she takes an experience point penalty for multiclassing.

Skill bonuses: Appraise +2, Concentration +2, Craft (mechanical) +4, Decipher Script +2, Disable Device +4, Gather Information +2, Knowledge (arcana)

+2, Knowledge (architecture and engineering) +2, Knowledge (geography) +2, Knowledge (history) +2, Knowledge (religion) +2, Open Lock +4, Spellcraft +2, Use Magic Device +2.

Damage reduction: 10/magic

Special qualities: Evasion (Ex): A vidyadhari can avoid even magical and unusual attacks with great agility. If she makes a successful Reflex saving throw against an attack that normally deals half damage on a successful save, she instead takes no damage. Evasion can be used only if the vidyadhari is wearing light armor or no armor. A helpless vidyadhari does not gain the benefit of evasion.

Spell-like qualities: 3/day—invisibility (self only)

VIDYA: THE SCIENCE OF MAGIC AND THE MAGIC OF SCIENCE

An intriguing concept appearing throughout Hindu fiction is that of vidya. Vidya interweaves the idea of esoteric knowledge, such as the knowledge of magic, with the scientific knowledge of ancient India, such as smelting and refining of ores, the construction of machines, or distillation. The construction of a flying machine, which a Brahmin does to gain the favor of a lady in one of the vetala tales, is also considered vidya. Many tales speak of a class of celestial, semi-divine beings called vidyadhara (male) and vidyadhari (female) who possessed vidya, which included the ability to fly, become invisible, bewitch lonely travelers, and change shapes. In Sahasra, the vidyadhari are humanoid creatures who act as advisers to kings, much as the Brahmin class do, but who also experiment at the boundaries of science and magic. "Vidhyadhari" is used as the name for both male and female; if a PC or NPC is generated that is male, the "-a" ending may be substituted as desired.

श्लोकशाय and pronunciation guide

THE NAMES AND MAGIC WORDS ARE BASED ON SANSKRIT. THE PRONUNCIATION FOLLOWS THESE GUIDELINES, BUT HAS BEEN SIMPLIFIED, USING A MINIMUM OF DIACRITICAL MARKS.

Vowels	English equivalent
a	u in but
i	i in sit
u	u in put
e	a in mate
ai	i in pile
o	ow in owl
Consonants	
k, b, p	same as in English
consonant	aspirated
followed by an <i>h</i>	
g	goat
c	church or cello
j	jewel
s	song
s	palatal s between s and sh

Brahmin (BRUH-mihn) – Priestly class in Sahasra society.

Chandragar (CHUN-druh-guhr) – Gambling master of Ujjayini.

Dirindhala (dihr-ihn-DHU-luh) – Rock naga underground city.

Esanika (aye-SUH-nih-kuh) – Vidyadhari, former adviser to Jayasima.

Gopaa (GOW-puh) – Chieftain of the ogres in Dasarna.

Haridasa (huh-rih-DUH-suh) – Vikrama's chief adviser.

Jayasima (juh-yuh-SIH-muh) – Vikrama's younger brother.

Kananaukas (kah-nah-NOW-kus) – Monkey people of Kishkindha.

Kapasila (kuh-puh-SIH-luh) – Necromancer.

Kishkindha (kihsh-KIHN-dhuh) – City of the monkey people.

Lankhala (luhn-KHUH-luh) – Revala's fortress city.

Mathur (muh-THUR) – Kananauka innkeeper in Kishkindha.

Revala (ray-VUH-luh) – King of the rakshasas.

Siddhi (SIHD-dhih) – Supernatural power, literally "perfection."

Sirdaka (sihr-DUH-kuh) – Robber king.

Sureshta (suh-RAYSH-tuh) – Queen of the rock naga city of Dirinidhala.

Ujjayini (uh-juh-YIH-nih) – King Vikrama's capital city.

Vetala (vay-TUH-luh) – Mystical being that inhabits corpses and converses with humanoids.

Vidya (VIHD-yuh) – Esoteric knowledge.

Vidyadhari (VIHD-yuh-DHUH-rih) – Semi-divine being possessed of great scientific knowledge.

Vikrama (vih-KRUH-muh) – Great legendary king of Ujjayini.

Vindhya (VIHN-dhyuh) – Forest outside Ujjayini.

Yakshini (yuhk-SHIH-nih) – Nature spirit, often bound to a treasure site.

Yogi (YOW-gih) – An ascetic or monk.



appendix I: the Eight Śiddhīs

“TO BE MINUTE AS AN ATOM,
OR ENORMOUS AS A MOUNTAIN,
LIGHT AS AIR OR HEAVY AS ROCK,
TO BE INVISIBLE AT WILL,
TO HAVE ALL ONE’S DESIRES FULFILLED,
TO SUBJECT OTHERS TO ONE’S WILL
AND TO HAVE LORDSHIP OF THE WORLD.”

BRACER OF THE MOUNTAINS: “heavy as rock.” It is made of adamantine, etched with ancient symbols whose meaning was forgotten in ancient times. Thought to be the oldest of the Siddhis, it was recovered by Queen Sureshta’s ancestor Upavi from the body of the dark naga who led the forces that besieged Dirindhala in its early years. When worn, the bracer is activated by the magic word *alaghupala* (heavy stone), and gives a +4 Strength enhancement as the spell *bull’s strength*, adding the usual benefits to melee attack rolls, melee damage rolls, and other uses of the Strength modifier. This effect lasts until the command word is repeated or until twenty-four hours pass.

Location: Dirindhala
Faint transmutation; CL 5th; Craft Magic Arms and Armor, *bull’s strength*.

BREASTPLATE OF FULFILLMENT: “to have all one’s desires fulfilled.” It is a mesh rectangle woven of fine strands of gold and silver, with silken ribbons that

tie at the back of the neck and waist. In the center of the chest is a small gold medallion engraved with a mystic symbol. The breastplate weighs a mere pound. It provides +2 enhancement bonus to armor class, but its primary ability is to enable *greater scrying* once per day for five hours, divided or taken together. The vision is projected from the medallion on the breastplate to either the air in front of the wearer or against the nearest flat surface, such as a wall.

Location: Sisupal
Strong divination; CL 13th; Craft Magic Arms and Armor, *greater scrying*

THE CROWN OF LORDSHIP: “to have lordship of the world.” It is a tiara stolen from the harem of King Vikrama’s father by the clever thief Lakshmi, who was completely unaware that it is one of the fabled Eight Siddhis. It was flattened after being stolen and is currently pressed into the plaster over the front door of Lakshmi’s house in the robber village of Adhyaka. The crown is a semi-

circular band of dull gold, about two inches wide, adorned with two small garnets equidistant from the center, between which hangs a strand of tiny pearls. Alone it has no power. When in conjunction with the other Siddhis, it acts as a trigger, linking all the powers of the artifacts together. Rumors among those versed in arcana are rampant about what happens when the Siddhis are brought together, and those rumors generally fall along alignments. Evil and good sorcerers and wizards alike, however, are convinced that they will allow the destruction of one’s enemies and the absolute rulership of the world.

The truth is that when the Crown of Lordship is in close proximity to the other Siddhis, the intelligence that has lain dormant for centuries within the crown awakens. Its name is Advaitavadini.

ADVAITAVADINI, CROWN OF THE RIGHTEOUS: Crown of the Righteous; AL NG; Int 17, Wis 17, Cha 10; Speech, telepathy, 120 ft. darkvision and hearing; Ego score 13.

Lesser Powers: *Bless* 3/day, *zone of truth* 3/day, *cure moderate wounds* (2d8+3) 3/day.

Greater Power: Detect opposing alignment at will.

Personality: Advaitavadini is the spirit of a powerful vidyadhari who despaired when she saw the hold of evil on the land. She wanted a way to serve kings who fought for right and justice. Working tirelessly over many decades, Advaitavadini at last merged her essence with the crown. When activated, she will encourage the wearer to right wrongs and bring justice to the downtrodden, especially by defeating the forces of evil. She has high standards, and if the owner of



the item spends too much time in other pursuits, she will strenuously object.
Location: Adhyaka
Strong evocation (if *miracle* is used) [good]; CL 17th; Craft Wondrous Item, *wish* or *miracle*.

NECKCHAIN OF MASTERY: “To subject others to one’s will” is the power this Siddhi bestows on the wearer. It is a fine silver chain which, if closely examined, is seen to be formed of delicately braided and linked hairs from the head of either the young woman with the lute or someone very much like her. When worn, the neckchain nestles about the wearer’s throat like a collar, warm and invigorating to the touch. Its full power does not manifest unless it is in close proximity to the other seven Siddhis; nevertheless it is powerful in its own right. It allows the wearer to command the obedience and fealty of creatures within 120 feet, as the spell *mass charm monster*, when she activates the neckchain (a standard action) with the word *zrusti* (obedience). Creatures totaling 300 Hit Dice can be ruled, but creatures with Intelligence scores of 12 or higher are entitled to a DC 16 Will save to negate the effect. Ruled creatures obey the wearer as if she were their absolute sovereign. Still, if the wielder gives a command that is contrary to the nature of the creatures commanded, the magic is broken. The neckchain can be used for 500 total minutes before becoming merely an attractive item of jewelry. This duration need not be continuous.
Location: Ambhondhi
Strong enchantment; CL 20th; Craft Wondrous Item, *mass charm monster*.

THE RING OF DRAGON SIZE: “enormous as a mountain,” is one of the Eight Siddhis, given to Jayasima by the ogre chieftain as a gift to seal the al-

liance they have made. It is carved of red cinnabar with a motif of dragon scales. When the ring is worn and the command word *sumahat* (huge) is spoken, the humanoid creature wearing it becomes “enormous as a mountain,” similar to the *enlarge person* spell, instantly increasing its height to Huge and multiplying its weight by an equivalent amount. The target gains a +4 size bonus to Strength, a –4 size penalty to Dexterity (to a minimum of 1), and a –2 penalty on attack rolls and AC due to its increased size. It has a space of 15 feet and a natural reach of 15 feet, but its speed remains unaffected.

If insufficient room is available for growth, the creature attains the maximum possible size and may make a Strength check (using its increased Strength) to burst any enclosures in the process. If it fails, it is constrained without harm by the materials enclosing it. All equipment worn or carried by a creature is similarly enlarged by the ring. Melee and projectile weapons affected deal more damage. Other magical properties are not affected. Any enlarged item that leaves an enlarged creature’s possession (including a projectile or thrown weapon) instantly returns to its normal size. This means that thrown weapons deal their normal damage, and projectiles deal damage based on the size of the weapon that fired them. Magical properties of enlarged items are not increased. Multiple magical effects that increase size do not stack. The effect of the ring is countered and dispelled by *reduce person*. The effect lasts until the command word is repeated, or until twenty-four hours pass.
Location: Viyadisa
Faint transmutation; CL 5th; Forge Ring, *enlarge person*.

THE RING OF FLEA SIZE: “To be minute as an atom.” This ring is activated with the command word *animan* (small or minute) which causes the wearer to be reduced to size Tiny. The word is etched in tiny letters on the inside of the ring. It behaves as the spell *reduce person*, but instead of changing any humanoid creature’s size category to the next smaller one, it reduces it directly to Tiny. Creatures that are already Tiny are unaffected by the ring. The effect lasts until the command word is repeated, or until twenty-four hours pass. All equipment worn or carried is similarly reduced by the ring. Melee and projectile weapons deal less damage. Any reduced item that leaves the reduced creature’s possession (including a projectile or thrown weapon) instantly returns to its normal size. This means that thrown weapons deal their normal damage (projectiles deal damage based on the size of the weapon that fired them). An *enlarge person* spell counters and dispels the ring’s effect, but the effect can be reactivated at any time after the spell wears off. The wearer of the ring who has been reduced has a space of 2 ½ feet and a natural reach of 0 feet (meaning that it must enter an opponent’s square to attack). Her speed does not change. She gains a +2 size bonus to Dexterity, a –2 size penalty to Strength (to a minimum of 1), and a +1 bonus on attack rolls and AC due to her reduced size.

Location: Vindhya Forest
Faint transmutation; CL 3rd; Forge Ring, *reduce person*.

THE SASH OF INVISIBILITY: “to be invisible at will.” The sash is made of a light and airy woven fabric, red flowers and green leaves on a golden yellow background, shot through with threads of gold, long enough to wrap around



a man's waist twice. When in contact with the body, the sash is activated by the command word *adrezya* (invisible), and the wearer becomes invisible, as the spell invisibility, vanishing from sight, even from darkvision. Any gear or clothing vanishes, too.

Items dropped or put down become visible; items picked up disappear if tucked into the clothing or pouches worn by the creature. Light, however, never becomes invisible, although a source of light can become so (thus, the effect is that of a light with no visible source). Any part of an item that the wearer of the sash carries but that extends more than 10 feet from it becomes visible.

Of course, the wearer is not magically silenced, and certain other conditions can render the wearer detectable (such as stepping in a puddle). The invisibility ends if the wearer attacks any creature. For purposes of this spell, an attack includes any spell targeting a foe or whose area or effect includes a foe. (Exactly who is a foe depends on the invisible character's perceptions.) Actions directed at unattended objects do not break the spell. Causing harm indirectly is not an attack. Thus, an invisible being can open doors, talk, eat, climb stairs, summon monsters and have them attack, cut the ropes holding a rope bridge while enemies are on the bridge, remotely trigger traps, open a portcullis to release attack dogs, and so forth. If the wearer attacks directly, however, it immediately becomes visible along with all its gear. Spells such as *bless* that specifically affect allies but not foes are not attacks for this purpose, even when they include foes in their area.

The effect lasts until the command word is spoken again, or after 24 hours, whichever comes first.

Location: Ujjayini

Faint illusion; CL 3rd; Craft Wondrous Item, invisibility.

PUSPAKA, THE VESSEL OF THE CLOUDS: "light as air." This Siddhi is a flying chariot (vimana) for traveling through the clouds over short distances. It is about five feet wide by ten feet long and shaped rather like a golden slipper, with a pointed prow and a curved cowl section like the upper part of a shoe. There are no visible means of guiding the vessel. This vessel is able to fly through the air as if affected by an *overland flight* spell of unlimited duration. Puspaka is activated by speaking the command word *di* (soar, fly away). If it is within voice range, the command word activates it, whether the speaker is within the vehicle or not. The vimana is then controlled by spoken directions. The carrying capacity is 400 pounds, and the speed is 40 feet. Puspaka can carry up to double its capacity, but doing so reduces its speed to 30 feet. It has average maneuverability, but can still hover.

Location: Lankhala

Moderate transmutation; CL 10th; Craft Wondrous Item, *overland flight*, *permanency*.

SKIN OF THE RIGHTEOUS LORD: When all the Siddhis are worn by one person, the intelligent power residing within the Crown of Lordship, Advaitavadini, is awakened. The cumulative effect of all these items necessitates a Will saving throw of DC 30, or the wearer is stunned for 1d20+10 minutes. At the end of this time, the wearer may attempt the Will save again. If he fails this time, he is dazed for 1d20 minutes, at the end of which he returns to normal.

Upon the successful saving throw, the items merge to create the Skin of the Righteous Lord, a shining aura that gives the entire body a golden sheen. The intelligence of Advaitavadini also merges into the skin. The skin may be worn up to twelve hours per day, removed as a robe would be. In fact, when removed, it appears as a golden robe.

In addition to providing all the abilities granted by the individual component magic items, the Skin of the Righteous Lord grants the following powers through the intelligence of the Crown:

+4 Int enhancement

+4 Wis enhancement

At will—detect opposing alignment

1/day—*greater scrying* (5 hours), *overland flight* (without the need for a vehicle).

3/day—*bless*, *cure moderate wounds* (2d8+3), *zone of truth*.

Upon the death of the wearer who originally activated the items, the skin reverts to its component items, which still retain their individual powers.

It is rumored to be possible that Advaitavadini may be subverted to a neutral evil alignment. The effects of this are unknown, but it would only be possible when the items had separate existence, not as part of the skin. Such a theoretically evil artifact is referred to as the Skin of the Lord of Deepest Darkness.

Strong divination, evocation [good], enchantment, illusion, transmutation; CL 20th; Craft Wondrous Item, *bless*, *bull's strength*, *cure moderate wounds*, *detect evil*, *enlarge person*, *greater scrying*, *invisibility*, *mass charm monster*, *overland flight*, *reduce person*, *wish* or *miracle*, *zone of truth*.

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