



Advanced
Dungeons & Dragons[®]
An RPGA[®] Adventure

the Star of Kollhapur



by Michael Selinker

Advanced Dungeons & Dragons®

RPGA Game Adventure

the Star of Kolhapur

An AD&D® Adventure for characters levels 5-8
exclusively for RPGA® Network Dragon-level Members (1997-1998)

by Michael Selinker

Table of Contents

Introduction	2	VI: Snakes in the Water	16
The Rajah and his Curse	3..	VII: The Forever Smoke	17
Kali, The Thugs, and Thugee	4	VIII: The Lair of the Thugs	18
Kolhapur	6	IX: Homecoming in Kolhapur	21
Personalities of Rajah Shivaji's Court	7	X: The Palace	21
Summary of Adventure	9	XI: An Audience with the Court	24
Player Introduction	11	XII: Sparring	25
I: The Snare in the Road	11	XIII: The Machinations of the Court	26
II: The Fury of the Rajah	13	XIV: Thieves in the Palace	26
III: The Trail of the Thugs	14	XV: The Sacrifice to Varuna	27
IV: The Maddening Season	14	Player Characters	29
V: The Bait and the Hook	15		

Credits

Editing and Development: Robert Wiese
Cover Illustration: Jeff Easley
Interior Illustrations: Scott James, Matthew Plog, & r.k. post
Cartography: Rob Lazaretti
Graphic Design: Dawn Murin
Typography: Julie Mazurek
Art Director: Dawn Murin

ADVANCED DUNGEONS & DRAGONS, AD&D, RPGA, the RPGA logo, FORGOTTEN REALMS, DRAGON, and the TSR logo are registered trademarks owned by TSR Inc. Copyright 1997 by TSR, Inc. All rights reserved. TSR, Inc. is a subsidiary of Wizards of the Coast, Inc. Made in the U.S.A.

This product is protected under the copyright laws of the United States of America. Any reproduction or other unlawful use of the material or artwork contained herein is prohibited without the express written permission of TSR, Inc.

U.S., CANADA
ASIA, PACIFIC, & LATIN AMERICA
Wizards of the Coast, Inc.
P.O. Box 707
Renton, WA 98057-0707
+1-206-624-0933



EUROPEAN HEADQUARTERS
Wizards of the Coast, Belgium
P.B. 34
2300 Turnhout
Belgium
+32-14-44-30-44

Visit our website at <http://www.tsrinc.com>



Introduction

The Star of Kolhapur was circulated in the RPGA® Network's tournament program during 1988-1991, and was very well received. The Network staff is proud to present it for your use at home, with our thanks to you for becoming a member (or staying with us). We hope this adventure brings you as much enjoyment at home as it did in tournament play.

The adventure is presented in a modified format so that you can introduce it into your home campaign. Hints for adapting the adventure and placing your player characters are provided where necessary. We have also included the original character set, so that you can use the adventure as a "one-shot" stand-alone adventure on a night when you need a filler game.

Without further ado, The Star of Kolhapur.

The English word "thug" comes from the Indian word "thag," meaning deceiver. It is also the name of a vicious and fervent cult of murderers that spread throughout India between the 13th and 19th centuries. The practices of the Thugs are called Thuggee (thagi), and it is upon these practices that this module is based. The chief source of information about the Thugs is a book called *Illustrations of the History and Practices of the Thugs*, published in 1837. This 475-page account was compiled from court depositions and confessions, and it paints a gruesome picture of the remorseless butchery committed in honor of the goddess Kali. The Thugs were brutally suppressed by the British in the 19th century, but only after centuries of clandestine slaughter. There is reason to believe that Thugs still sacrifice to Kali today.

This adventure's plot is loosely based on the true story of the rajah of the Indian state of Kolhapur in the early 19th century. The rajah was a foe of the British, but after constant battering from pirates, he signed a treaty with the British that traded some of his strategic territory for protection. The territory was soon entirely British. The rajah, who was the son of the great Rajah Shivaji, was also plagued by Thugs. According to author Paul Aurandt, he fought the Thugs wherever he could find them, but his men often had little success at this. One day, his treasury was attacked and his precious jewels stolen. The rajah vowed vengeance against the Thugs and their leader, but all of his men could not find the culprit. It was noted that the treasury guard was obviously killed by a sharp weapon, while the Thugs were known for strangling their victims. But this fact was lost in the war on the Thugs.

There were those in the rajah's court who knew the identity of the murderer, but while the rajah was alive they never told him. For they knew that India had its own Jekyll and Hyde, as by day the rajah hunted the Thugs, and by night he stole from himself!

Setting Notes

This adventure is set in fantasy India, with all the mythology intact. This is the world of such mythological creatures as the rakshasa, the deva, the dust devil, and the naga. Game details on the Indian religious pantheon can be found in the *Legends & Lore* sourcebook.

India during this time (circa 1700) was divided into many nation-states, each ruled by a rajah, pasha, or other figure. The nation-states were in conflict with each other often as the various rajahs tried to expand their territories. This adventure takes place in the city-state of Kolhapur, in the southwest part of India. Rajah Shivaji rules the region, and he has been trying to make peace with his neighbors so that all rajahs may turn their attentions to other problems within their lands.

Many social customs are different from what most players and DMs are used to, but the important differences are explained throughout the adventure. One of the most important differences, though, is that no armor harder than studded leather is worn in India, though shields are used. Leather armor is made from the hide of deer and other such animals, as cows are sacred in India.

Indian society is structured with rigid castes; if a boy is sired by a fisherman, he will be a fisherman. A pundit's (priest's) son becomes a pundit after him. Everyone knows their place.

The main currencies used are the silver rupee, the copper paisa and the gold lakh. Gems can be found in some abundance and are highly prized.

The Player Characters

The player characters provided with this adventure are the personal servants of rajah — are adventuring class humans, with only the names of the classes changed. The group is led by a Brahmin (fighter), and also contains a Singh (fighter), a Yogi (monk), a Pundit (cleric), a Fakir (magic-user) and a Shikari (ranger). The class names are important, because they signify the PCs' stations in life. They report directly to the rajah, and never question his authority.

However, this adventure can be placed in any exotic city in your campaign world, or in an exotic locale in a published TSR campaign world such as the FORGOTTEN REALMS® Campaign Setting. The name of the city may change to that of the city you choose.

Player characters from your campaign could be introduced to the adventure in one of several different ways:

- The characters could become the personal servants or advisors of the local ruler, and thus fulfill the roles of the characters provided with this tournament.
- The characters could be outsiders who are hired by the local ruler because he or she does not trust the advisors in the court. Given the situation with the Thugs and the theft of the jewels, this would be perfectly natural.
- The characters could be either independent adventurers traveling to this city-state on their own business, or envoys of a nearby ruler or powerful individual. They arrive at the court, hear of the problem, and volunteer or are induced to volunteer to solve it.

Some parts of the adventure may need modification depending on how you integrate it into your campaign, but try to keep the essential aspects of the Thugs intact. Their dependence on omens (as described later) is integral to their nature.



The Rajah and His Curse

Rajah Shivaji of Kolhapur is in the grip of a deadly disease. His lycanthropy came not from the fangs of a weretiger, but from a sword, the *Tulwar of Tvashtri*. He was given this sword by Tvashtri, the demigod of science, himself, who wished to measure its effects on humans. The experiment has worked all too well.

The rajah has changed form only three times. The first night, which was two weeks ago, the tiger roamed the city and killed a few beggars, which was barely noticed. The second night, eight days later, the weretiger left the city and met a band of Thugs. When they bowed down before it, the weretiger asked who they were. Believing the creature to be a sending from Kali, they told the truth.

After some conversation, the weretiger agreed to steal the rajah's jewels and give some to the Thugs if they would take the jewels to their lair. The weretiger said he would come to claim the richest jewels later. The Thugs agreed to wait for the weretiger's return. It went back to the city before morning came, and transformed back to the rajah. Five nights later (the night before the adventure begins), the rajah again changed to the tiger and completed its plan. It attacked the rajah's treasury, killing a guard and stealing the jewels. It then left the city and gave its booty to the Thugs. However, it kept the Star of Kolhapur and has hidden it very well. The rajah returned to human form and has not transformed since.

The *Tulwar of Tvashtri* was forged in an undersea volcano, then cooled in the blast of white dragon breath. It is a magical *scimitar of speed +3*, but has some additional powers. It also acts a *flame tongue sword* on command, doing +4 damage vs. regenerators, +5 vs. cold-users and avians, and +6 vs. undead. As an artifact, it also allows the wielder to use *ESP* at a range of 60' three times a day, gives a protection +2 when held, and causes the holder to regenerate 2 hp per round unless killed. It is Neutral in alignment, with an intelligence of 12 and ego of 10.

Most importantly, the *Tulwar* has two major negative effects: the possessor will never part from the weapon, and the possessor is afflicted with lycanthropy. The weretiger is governed not only by the moon, but also is 50% likely to change when attacked by an enemy. The weretiger has a different personality than the rajah's own, and does not know things the rajah should know. Conversely, the rajah in human form does not know that he has stolen his own jewels.

The rajah, who is named Shivaji after his father, has ruled the country with an eye toward keeping all foreigners out. He has had battles with pirates on the coast (although he has pirates of his own), the Thugs, and neighboring states. Recently, the rajah has seen a need to mend fences with his neighbors. He can be ruthless and ironfisted, but cares for Kolhapur above all else. He is a noble man, eloquent and proud. He normally wears robes, which now hide his scars, and a turban with a ruby worth 500 gp above the brow. In addition to the *Tulwar of Tvashtri*, he also owns a *tulwar +2*. He is an accomplished swordsman, and many men have fallen under his blade.

Use of Dragon® Magazine Material in this Adventure

Four articles have been published in *DRAGON Magazine* which contain material relevant to Indian adventures:

- Indian weapons were covered in issue 189;
- Kits for Indian characters were introduced in issue 225;
- Spells for Indian adventures were presented in issue 226;
- Indian magical items appeared in issue 229.

If you have access to these articles, you can adapt this adventure by introducing these elements.

Rajah Shivaji is a *Kshatriya*. He cannot lay on hands or cure disease, but he can detect karma to assess the PCs' levels.

Tanadar Mahal and Sleeman the guard are *Singhs*. Both can roar.

Instead of a spellbook, Swami Vitrahan Zahi has as a focus his turban ruby. He knows the spells *cloud messenger*, *waking the light of dawn*, *distract*, *skin of the fire tiger*, *serpent garlands*, and *mourning stone*.

Tvashtri can use any of the spells or items in the articles.

Of the priests, only Guru Parhoon and his acolytes are *Brahmins*. Parhoon can use the spells *om*, *sanctify ghi*, *karma sight*, *that art thou*, *see all faces*, and *pool of deeds*.

The Thugs have the full range of omens. The priests may use the spells *om*, *desecrate ghi*, *karma sight*, *that art thou*, *see all faces*, *conceal lifeforce*, *pool of deeds*, and *reincarnation sight*.

Praheshe should be a *Shikari*, but Chowhee should remain a *Legends & Lore* ascetic rather than a *Yogi*.

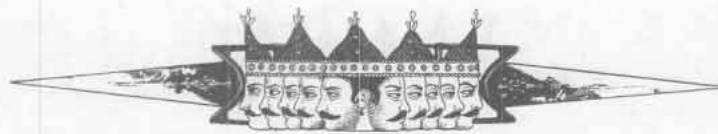
The magical items may be used in the adventure. A *bell of announcement* should be located in the palace's Chamber of Gods, and in the palace garden there is a *wool tree*. Guru Parhoon should have *wrist threads of spirit protection*. Raneer Narasihni should have a *tilaka of the mother goddess*. Thug Pundit Mistree should have an *animated roomal* in place of his staff. The ascetic Chowhee may have a *dhoti of nonviolence*.

Rajah Shivaji (human form), hm F7: AC 6 (3 in studded leather armor), MV 12 (9 in armor); hp 69; THAC0 14 (base); #AT 3/2; Dmg by weapon +3; SA lycanthropy; SD nil; MR nil; Str 18(05), Dex 16, Con 17, Int 15, Wis 12, Cha 17; SZ M (6' 2"); AL N.

Weretiger form: AC 3; MV 12; HD 6+2; hp 69; THAC0 15; #AT 3; Dmg 1-4/1-4/1-12 (claw, claw, bite); SA rake with rear claws for 2-5/2-5 if both front claws hit; SD +1 or silver weapons required to hit, speak with cats; SZ L (8' long); Int High; AL N.

The Star of Kolhapur Jewel

A star sapphire worth 10,000 gp, the Star also functions as a *jewel of flawlessness*. It does not lose facets so it will never stop functioning.



Kali, The Thugs, and Thuggee

Kali, the Black Earth Mother, is the most important aspect of a Thug's life. The goddess of destruction is described fully in *Legends & Lore*. She requires human sacrifice from her followers, whom she rewards with her protection. Thugs are very careful to heed complicated omens, as described below, or Kali may take away her protection in a real sense.

The Thugs are killers, pure and simple. Their subsistence comes from plunder in the service of Kali. They are also called "phansigars," or those who use nooses (not a literal truth, however). The Thugs bring up their children, and sometimes the captured children of their victims, to share their murderous lifestyle. They are self-sufficient, and often work with respected members of society. Having practiced assassination for centuries, they have refined murder to a high art.

Thugs go on expeditions for Kali, and on these expeditions they are compelled by the goddess to kill any travellers they meet, provided the omens are right. They consider a traveller to be a sending from Kali, who must be killed for the Thugs to stay in the goddess's favor. They employ deceit in most of their murders, befriending and even travelling with victims for days before killing them. They have various plots for tricking their victims, as most are perfect liars. They almost never attack groups larger than their own, but since they travel in bands of up to several hundred, this is not often a problem unless the group splits. They will not attack an entire army, of course, but they may ambush a scout party sent ahead of the group. They never feel remorse for their acts, for they do "divine" work. All plunder is divided among the

members of the expedition, with a portion reserved for religious ceremonies. Generally, the leader of the expedition gets two shares, those who actually participate in the murder get one and a half shares each, and the rest get one share each.

The Thugs' preferred method of killing is by strangling. This is because of an central story in the Thugs' history. The goddess was killing demons whose blood, when it fell to the earth, created more demons. To stop them, she gave two of her agents shreds of her garment to strangle the demons without spilling blood. This they did, and Kali had them retain the shreds to carry on their work. Their descendants, the story goes, are the Thugs. The Thugs thus want to kill their victims without spilling their blood, although except for the clerics there is no prohibition from them killing with sharp weapons if necessary.

The Thugs use a weapon called a roomal, which can be disguised as a turban or a sash, perhaps as part of a cummerbund. The roomal is a long cloth, at least 20', with the last five feet doubled over to form a loop, which is secured with two knots, one a slipknot, about 18 inches apart.

The Thugs like to attack by surprise, waiting for a prepared signal (the "I hirnee"), and then wrapping the circle around the victim's neck, preferably from behind. The "I hirnee" doubles surprise chances, and can give the Thugs automatic surprise in the right circumstances, at the DM's option. The knots are pulled together, allowing the Thug to pull the victim to the ground in an overbearing attack. The Thug can then loose the slipknot and wrap the roomal tighter around the neck, pulling it tight like one would wrap a bundle of straw. Only Thugs who have 17 or greater strength, or who are 5th level or above, can use a roomal alone. Otherwise, two Thugs must hit with the same roomal to begin strangling.

The two Thugs each make an attack roll, if one misses, the attack fails. If two Thugs use the roomal, one can cast it around the victim's neck while the other pulls the knots. While one or two Thugs work on the strangling, another Thug may help by kicking the victim in normal pummeling attacks.

The first round of attack with a roomal causes 1-3 points of damage plus strength bonuses if applicable, or 2-6 plus bonuses if two Thugs use the roomal. The victim may make a Dexterity check to interpose an arm or short instrument (if in hand) inside the roomal, reducing damage to 1 point the first round. Regardless, in the second round, the roomal attack must be broken or the victim must save vs. death magic at -1 or drop to 0 hit points and die at the end of the round. A successful melee attack by the victim (at -2 to hit) or another (normal chances), a successful wrestling or open hand attack by the victim (normal chances), or a successful bend bars/lift gates roll will break the hold. If the victim does not escape he continues to suffer strangling damage and saves vs. death at a cumulative -1 per round (but a roll of 20 always saves).





A roomal can be used from up to ten feet away as a lasso; if successful, it works normally. If surprise is not achieved, any attack is made at -4 to hit. Note that sleeping victims are hard to strangle, and the Thugs usually shock such victims awake before strangling them.

In addition to the stranglers' roomals, about 10% of any group of Thugs will have tulwars (scimitars). All carry daggers, as these are representations of Kali's ribs. About 20% also carry shields, adjusted for whatever disguise the Thugs are using. Most important are the Thugs' pickaxes, which are not used as weapons except in truly dire circumstances. The pickaxes are used to bury victims to avoid discovery of the bodies. They are specially blessed by Thug pundits. The blessing dedicates the victims to Kali whenever a body is buried using a blessed pickaxe. The pickaxes are representations of Kali's teeth, as the roomals are of her garment hem.

The Thugs generally stake out certain favorite places to commit murders, preferably those with the greatest security and convenience. Highly travelled roads in dense jungle with soft ground for graves are prized. Bodies are typically thrown in holes face down, sometimes several in one grave. Thugs often disfigure bodies of victims, to speed decomposition and obscure identity.

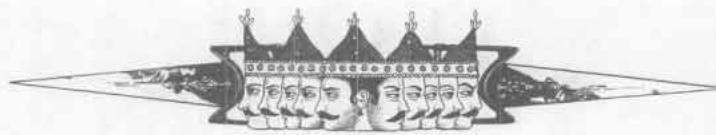
Thugs have a secret assassins' cant, consisting mostly of hand signals. For example, drawing back a hand along the chin from the throat outwards implies that caution is required or someone is approaching. Putting an open hand over the mouth and drawing it gently down indicates that danger has passed. Other signals can be developed by the DM, although Thugs try not to use them if there is any chance of them getting caught.

The Thugs' expeditions are called Thuggee, and each Thug usually goes on a Thuggee only once or twice a year. Some expeditions can last more than a year. Bands of a few dozen to several hundred will leave the lair at once, assuming the omens are right. At any time, if the omens are wrong, the entire band may turn back. See the next section for details.

The Omens of the Thugs

Kali's omens are very real to the Thugs, and can affect their performance in combat. Their attack numbers may go up or down according to the omens they receive. A mission can be aborted if the wrong animal is heard on the wrong side of the Thugs. Major losses of face, in addition to combat ability, can be incurred by ignoring omens and religious laws. Kali has decreed that some travellers are protected, unless she gives certain omens. The omens can often be mitigated by sacrifice, especially after an expedition has begun. Thugs follow these rules very carefully, but most do not know why certain signs and prohibitions are decreed by Kali. The rules of left and right are very important; generally, if something occurs on the left ("Pilhaoo"), it will be made better by an omen on the right ("Thibaoo," the happy auspice) soon after. The omens come into play in the encounters, and a full list of the omens and their effects, plus outlawed actions, can be found on page 10.





Kolhapur

The city of Kolhapur is home to some 250,000 people, some in desperate poverty and others in unparalleled opulence. The PCs provided with this adventure are closer to the opulent end of the spectrum. The city is walled, with guards stationed along all the walls and throughout the city. There are three gates: a main gate (where the PCs enter the city) and two side gates. In spite of the guards, it is very easy for anyone to enter or leave without being spotted.

Kolhapur stretches ten miles across, with the main gate less than a mile from the rajah's palace. The city is frighteningly overpopulated; it is impossible to move through the city at any hour without meeting people. The streets are much more sporadically populated at night, and it is possible to sneak through the shadows without being noticed. The city is very dusty and dirty, but not any more so than any other city of the age in India.

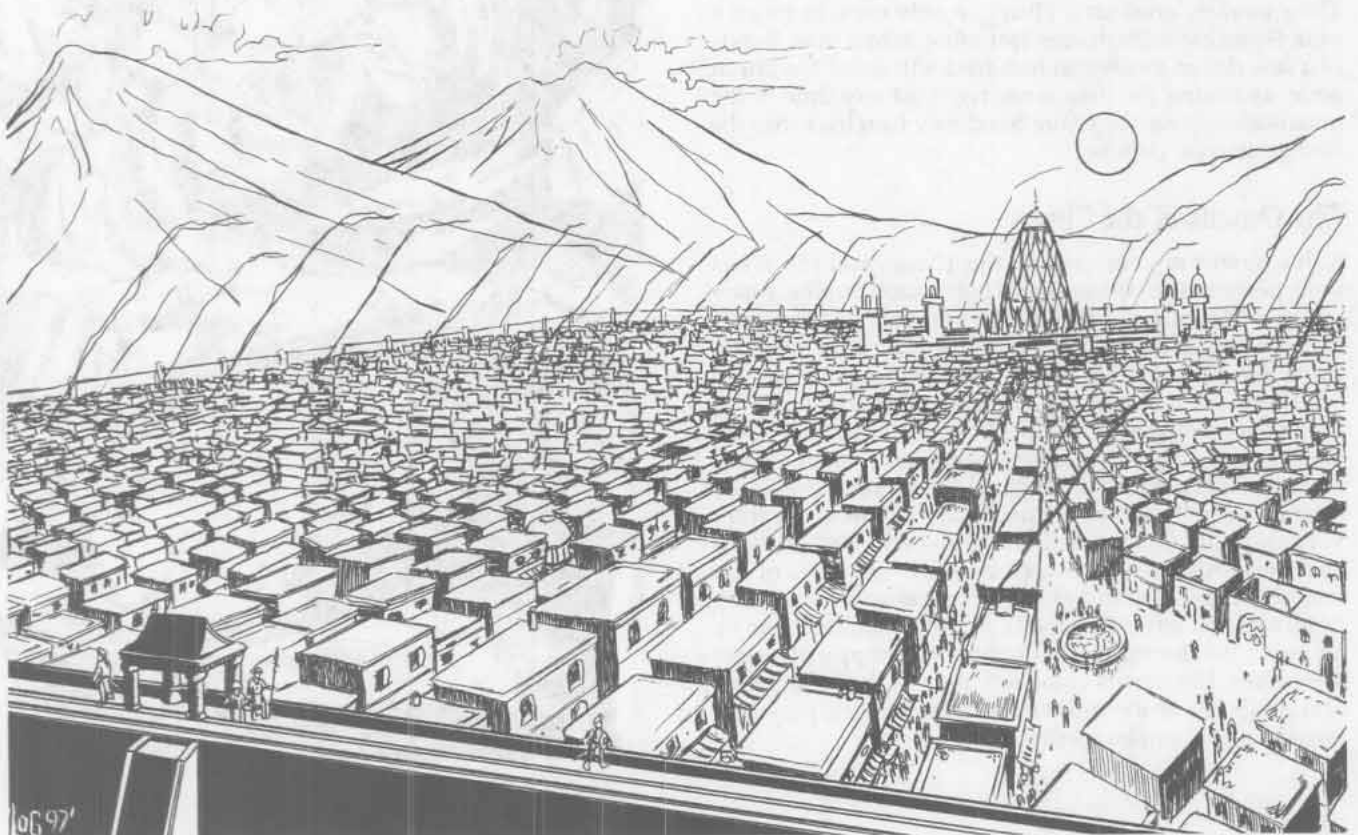
There are shops of all varieties in Kolhapur, and a massive farmers' market bustles throughout the day. In the market, one can buy almost any foodstuff, animal or article of clothing, plus a lot more.

At night, the shops are locked and the market is deserted except for guards and beggars. These last are everywhere in Kolhapur, and if one is placated, many will crowd the donors until all are appeased or scattered. Most people who are not beggars have little regard for their poorer neighbors, because Kolhapur, as all of India, is subject to the rigid caste system. Giving money to beggars is below the station of higher castes, though a little

charity may be occasionally applauded. To most in Kolhapur, however, those who have wealth are supposed to keep it. Among the begging classes are the low fakirs who can occasionally swallow fire or do a rope trick, but naught else.

Cows roam the streets freely in Kolhapur but, being sacred, they are never harmed by the inhabitants. The music of flutes and sitars is everywhere, as are devotees of the many gods in the Indian religious system. Natives of Kolhapur are often willing to hire themselves out for any office; if a purchaser can be found, a man will serve as a hailstorm warder or a tiger discourager, even if neither are within a hundred miles. Con games are everywhere, and the traveler must beware or he may return from Kolhapur with nothing.

India is very much feudal, and involuntary servitude is alive and well. With the caste system, those born into the caste of stable hands, for example, generally expect to tend stables all their lives, and make the best of it. The lowest caste of all is the sweeper caste, but a caste is a caste, and a sweeper is generally proud to be a sweeper. Most of the richer folk ride through the city on horses or palanquins (covered litters carried by two or four servants). Those who possess wealth generally have it well guarded, so a beggar trying to pick a merchant's pocket may have to work his way through four bodyguards first. City guards generally tend to the needs of nobles first, then freemen, and finally servants and beggars, if at all.





The closer one gets to the palace, the more opulent the city becomes. The merchants, lesser nobles, and soldiers live within a mile or so of the palace. The farmers' market is a good three miles from the palace, and the slums are

arrayed along the walls at least five miles from the palace. Among the slums are the lairs of the many thieves in the city.

Personalities of Rajah Shivaji's Court

The rajah has already been described. The members of his court are the highest nobles in the land. Each has his or her own interests and knowledge that the PCs may need to discover the truth during this adventure. The provided PCs know all of these people, but are not on an equal social level with any of them. Other NPCs of the palace are described where encountered.

Tvashtri, Master of Science

The rajah's affliction is the work of Tvashtri, the demigod of artifice and science. Tvashtri is disguised as Prundool, the weaponsmith, and is a newcomer to Shivaji's court (the provided PCs do not know him). As Prundool, Tvashtri sought an audience with the rajah a month ago, promising a great gift. When the audience was granted, Tvashtri gave the rajah a magical tulwar, the *Tulwar of Tvashtri*. The rajah replied that he already owned a magic tulwar, but Prundool demonstrated that it could cut through a stone idol in a single stroke. The gift the rajah gladly accepted, with the only price being that Prundool would be allowed to sit in the court. The rajah agreed, and in so doing sealed his fate.

Tvashtri now sits among the nobles, watching the effects of his gift. He appears as an elderly, unassuming man in brown robes. His intent gaze is his only remarkable feature. He appears to be carrying no weapons, but his *robe of useful items* contains many interesting ones. His voice is soft and scratchy, and he is intensely curious about new things. If anyone suggests or speculates about a new device or effect, he shows great interest. He is the only member of the rajah's court who does not feel constrained by his caste.

He will answer any questions directed at him, though he will not reveal his true identity unless he sees a pressing reason to do so. He cares little for the effects of his work upon short-lived humans, focusing only on his science.

Tvashtri, P15/F11/W20: AC 3; MV 15; hp 227; THAC0 10; #AT 1; Dmg by weapon; SA spells, see below; SD see below; MR 65%; Str 19, Dex 21, Con 23, Int 25, Wis 22, Cha 19; SZ M (5' 6"); AL N.

Tvashtri is immune to illusions, beguiling, *cause fear, charm person or monster, command, confusion, domination, emotion, fear, forget, friends, fumble, hold person, hypnotism, ray of enfeeblement, scare, suggestion* and *telepathic projection*. He can perform the following at will, at the appropriate spell caster level indicated above: *alter self, astral travel, command* (2 rounds, no save), *continual light, continual darkness, cure blindness/deafness/disease/feeblemind/insanity, detect balance/charm/good/evil/illusion/invisibility/lie/life/magic/poison/traps, enlarge* (300%), *ethereal*



travel, geas, invisibility, know/obscure alignment, levitate, phantasmal force, polymorph self, protection from cantrips, protection from evil/good, sending, teleport without error, vocalize. He can always comprehend, speak and read any language or magic. Three times a day he may do the following: *cure light wounds, dispel evil/good/illusion/magic*. Once a day, he can use these powers: *anti-magic shell, finger of death, gate, heal, raise dead, summon 1-3 neutral creatures of up to 20 total hit dice, any symbol spell, true seeing, limited wish, holy/unholy word*. Tvashtri can heal 20 hit points per round on himself or another by applying pieces of air to wounds, and cannot be hurt by any weapon he created.

He also is psionic, with 100 psionic strength points. He can use all attack and defense modes, plus the *clairvoyance, ESP, molecular agitation, object reading, sensitivity to psychic impressions, aura alteration, and telepathy* powers.



Wizard spells: *charm person, erase, firewater, identify, unseen servant; bind, deppockets, rope trick, shatter, web; explosive runes, fireball, item, material, melf's minute meteor; charm monster, dig, enchanted weapon, magic mirror, wall of ice; fabricate, stone shape, wall of force, wall of iron, wall of stone; chain lightning, disintegrate, enchant an item, move earth; charm plants, mordenkainen's sword, simulacrum; clone, glassteel, polymorph any object; crystalbrittle, prismatic sphere.*

Priest spells: *bless, ceremony, combine, create water, light, magic stone, precipitation, purify food & drink, putrefy food & drink, sanctuary; augury, dust devil, find traps, hold person, holy symbol, messenger, silence 15' radius, slow poison, snake charm, spiritual hammer; animate dead, cloudburst, flame walk, glyph of warding, locate object, meld into stone, negative plane protection, speak with dead, water walk; abjure, cloak of bravery, cloak of fear, giant insect, lower water, neutralize poison, speak with plants, spike stones, sticks to snakes; animate dead monsters, flame strike, golem, insect plague, rainbow, spike growth; animate object, blade barrier.*

Tvashtri keeps all of his items inside his robe of useful items, which has no limits on use. Among these items is Tvashtri's pinwheel fan, which, when activated, permanently nullifies all magical devices within 200 yards. It can also send forth a black beam once per round which does 4-40 points of damage to whatever it hits (no saving throw) within 30 feet. Among the other items are a *hammer of thunderbolts*, a *vorpal tulwar*, a *shield +5*, a *lens of detection*, some *ultimate solution*, three *beads of force*, a *gem of seeing*, a *crystal ball*, a *stone of weight*, a *wand of fire* (100 charges), a *rod of absorption*, and a *potion of treasure-finding*. Other non-magical items of interest may be placed in Tvashtri's robe at DM's discretion.

Ranee Narasihni

Narasihni is the rajah's beautiful Ranee, or queen. They have been married for twelve of her twenty-nine years. She is of noble stock, and her dowry was a huge fortune. She is a very proud woman, and does not commonly speak to those below her. She has noticed a change in the rajah's behavior, as he has become very fond of Prundool's gift. Only she knows that he has disappeared on several nights, only to be return before dawn. She would suspect that he was carrying on with one of his subjects, a rajah's right in Indian society, except that his sword always disappears with him.

She suspects that Prundool has something to the disappearances, as she does not trust the visitor. Prundool has nothing but kind words for her, but she nonetheless suspects the worst of him.

She found a bag of gems under the rajah's bed, but has told no one including her husband. She does not know the rajah is a weretiger. She will not talk to the PCs unless they seek a private audience with her, or unless she knows they suspect the rajah of something. In the latter case, she summons the PCs to her chamber.

The ranee wears gold and silver jewelry studded with gems, and usually has 5,000 gp worth of jewelry on her person. She wears an ornate dress made of fine blue silk.

Ranee Narasihni, **hf F0**: AC 10; MV 12; hp 3; THAC0 20; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; Str 8, Dex 13, Con 12, Int 13, Wis 10, Cha 15; SZ M (5' 2"); AL N. Weapons: None, but can use a dagger.

Guru Prandath Parhoon

The guru is the rajah's spiritual advisor, and his only confidante. The guru is a pundit of Varuna, the rajah's deity. He has sworn an oath of fealty to the rajah, and will not break it. This is why the rajah has told him of his sleep-walking and his fear that people are trying to steal his new sword. Guru Parhoon does not know what to make of these revelations, but will tell no one unless it is proven that the rajah is not himself. As long as he believes that his oath is still valid, he will not break confidence.

The guru is an old man, and has poor vision but otherwise good senses. He is wise, but is puzzled about the troubles in Kolhapur. He advises the rajah on all matters of importance. He plans a sacrifice of jewels to Varuna during this full moon, and will be happy to have any stolen jewels returned. He wears white robes, and uses a staff to walk.

Guru Prandath Parhoon, **hm P10 of Varuna**: AC 10; MV 9; hp 33; THAC0 16; #AT 0; Dmg nil; SA spells, SD nil; MR nil; Str 7, Dex 7, Con 6, Int 16, Wis 18, Cha 14; SZ M (5' 3"); AL LN.

Equipment/weapons: *phylactery of faithfulness.*

Spells: *bless (x2), cure light wounds, detect evil, remove fear, sanctuary; aid, augury, holy symbol, know alignment, messenger, withdraw; cure disease, magical vestment, prayer, remove curse; abjure, cure serious wounds, divination, exorcise; atonement, flame strike.*

Swami Vitrahan Zahi

The highest practitioner of magic in Kolhapur, Swami Zahi serves the rajah personally. He is a cunning man, whose primary goal is to make himself wealthy and more powerful. He thinks he probably could kill the rajah with his magic, but knows he would be killed in turn. Now, however, he believes he sees a chance to make himself more powerful.

He has been watching the weaponsmith Prundool very closely since he brought the tulwar to the rajah. The Swami is amazed by the tulwar's power, and wants such power for himself. He suspects Prundool to be nonhuman, and possibly divine, since none of his divination spells have worked upon the weaponsmith. He knows of Tvashtri, but does not suspect he is Prundool. He has talked with Prundool about many things magical, but has not been able to get any magic from him. Nonetheless, the Swami is not evil, and does not want the rajah dead. He does not like the Guru or the Tanadar; in the latter case, he knows the feeling is mutual.

He is well into middle age, but is still very healthy. He has several magic items, and will use his *wand of enemy detection* on anyone he feels might be one. He wears a gray robe, a turban with a ruby worth 500 gp in it, and jewelry worth 1,500 gp. He has a thick black beard.



Swami Vitrahan Zahi, hm W9: AC 4; MV 12; hp 28; THAC0 19; #AT 1; Dmg by weapon; SA spells; SD nil; MR nil; Str 12, Dex 15, Con 12, Int 18, Wis 13, Cha 13; SZ M (5' 8"); AL CN.

Equipment/Weapons: bracers of defense AC 5, wand of enemy detection (35 charges), potion of levitation, scroll of protection from non-magical edged weapons, dagger, staff.

Spells: alarm, detect magic, magic missile, sleep; knock, web, wizard lock; protection from normal missiles, slow, suggestion; dimension door, wall of fire; teleport.

Tanadar Murad Mahal

Mahal is the general (tanadar) of the army of Kolhapur. The tanadar wishes to go to war again; his men have been sitting idle for four months. He believes Kolhapur can conquer and unify the smaller states surrounding it. He has asked the rajah to consider dropping his new found pacificism, but has had no success until lately. Now, while the rajah is enthralled by his sword, he is beginning to undo the sovereign's work towards peace.

He will talk to the rajah again today, intending to persuade him to issue a proclamation of war. The tanadar has little interest in the PCs, except to stop them from interfering with his plans.

The tanadar wears studded leather armor at all times, and has his tulwar at his side. He is a strong man in his middle age, and has a thin black mustache with which he always plays. He wears no jewelry or finery except a silver peacock medallion worth 50 gp, as he is faithful to the deity Karttikeya. He does not trust magic or magic-users, including the swami and Prundool, but respects the guru. He knows the rajah is very proud of his new sword, and that his other magical sword is in his private chambers. Though he dislikes magic, he hopes the rajah will see fit to give him his spare magic sword.

Tanadar Murad Mahal, hm F10: AC 6; MV 9; hp 70; THAC0 11; #AT 3/2; Dmg by weapon; SA specialized in tulwar; SD nil; MR nil; Str 18(33), Int 13, Wis 13, Dex 15, Con 16, Cha 15; SZ M (6' 0"); AL N.

Weapons: tulwar, dagger, light crossbow.

Summary of Adventure

The adventure begins when the Thugs attack the PCs on the road to the city of Kolhapur. Once the PCs arrive, at the city they are called to the treasury, where the furious and jewelless rajah awaits. He commands them to follow the Thugs, assisted by a Thug captive that either the party or the rajah provides. The PCs go with the Thug along the road where they have several encounters before reaching the river, where they may be picked up by a river-faring band of Thugs.

Once they deal with the Thugs and a pair of nagas, they reach the ghat, or landing, where the Thugs they pursue left the river. There they may release a rakshasa from its prison.

Following a trail, they come to the Thug village and may engage the Thugs and recover most of the jewels. The rakshasa, if free, may assist them. If they are successful, they may return to Kolhapur with the stolen jewels (except the Star of Kolhapur). This should take at least six days, and possibly longer.

While the PCs are gone, the rajah changes form four times as the moon waxes. The first transformation comes two days after the PCs leave. Since he had already disposed of the rajah's jewels, the weretiger goes deep into the city to find the thieves guild. He plans to take control of them as he had the Thugs. He tears through the thieves he finds, demanding the location of their hideout. He discovers the lair, but as the sun was rising, so he runs back to the palace.

Three nights later (five days after the PCs leave), he changes again and goes to the thieves' lair. He terrorizes the thieves, killing many of them. He demands control from the master thief, Rugonath Sing, and gets it. That night, the thieves and weretiger attack a spice merchant's shop, killing the inhabitants and stealing their valuables. At the end of this caper, the weretiger takes the biggest share of the loot back to the palace.

The rajah does not change again for three nights, and Rugonath Sing organizes the thieves against the murderous tiger. When it comes back (this is eight days after the PCs leave), Rugonath Sing does not challenge it, but participates in an attack on the shop of another merchant, this a purveyor of weapons. The thieves keep





Table of Omens for Thugs

Occurrence	Effect	Relevant Omens
Set out on mission	-2 to hit if not received before starting	Good omen seen or heard on left then on right.
Abort mission, turn back	-3 to hit until heeded	Dropping a sacred pickaxe; meeting a potter, carpenter, oil-vendor, fakir with brown waistband, dancer, blind man, crippled man, or corpse immediately after leaving; Thug's turban set afire; donkey met coming toward Thugs; snake crosses in front or behind gang.
Do not kill group	-3 to hit if ignored until sacrifices made	Group contains women, cripples, washermen, poets, blacksmiths, carpenters, musicians, dancing teachers, oil-vendors, sweepers, or those who sneeze; jackal cry is heard during day; jackals seen or heard fighting; wolf cry heard during day; kite cries at night.
Abandon plans:	-2 to hit if ignored until sacrifices made	Dog shakes head.
Very good luck	+2 to hit until superseded	Pregnant woman bearing water on head; donkeys brays on left then on right; call of lizard.
Good luck	+1 to hit until superseded	Fair or festival; corpse on the road; marriage; woman bearing water met on road; donkey brays on right; single jackal passes from right to left; herd of small deer met (promises meeting other Thugs); hare calls on left at night; antelopes cross from left; cats fight in evening.
Fortunate circumstances:	+1 to hit once only	Single small deer passes from left; owl calls from right; kite cries from right during day; crow calls from left; bluejay flies on right; partridge calls on left while travelling or on right while halted.
Unfortunate circumstances	-1 to hit once only	Wolf crosses path from right; wolf cry heard during evening; cats fight at night; owl calls from left; kite cries from left during day; crow calls from right; partridge calls on right while travelling or on left while halted.
Bad luck	-1 to hit until superseded	Single jackal passes from left; wolf crosses path from left; wolf cry heard during night; hare crosses in front; hare calls on right at night; one or two antelopes cross from right; cats fight during day; two owls call to each other.
Very bad luck	-2 to hit until superseded	Leaving victims unburied; turban falls off; meet woman with empty pitcher; donkey brays on left; pair of jackals crosses path; jackal cry heard at night; cats fight during day and fall from height; snake seen; lizard falls on Thug; eating animals until week after leaving; drinking milk on expedition; killing as first victim of an expedition any of the following: a very poor man, man with gold, man with a four-legged animal, sweeper, bard, writer, oil-vendor, blind man, cripple, leper, dancing woman, or pilgrim.
Disastrous luck	-3 to hit forever	Killing women; sparing good victims with good omens; being captured.

most of the booty, with the tiger taking only a few gems and a magical dagger. When the tiger bolts back to the palace at dawn, Rugonath Sing has some of his thieves follow him.

The master thief has some difficulty believing their report, so he sends spies to confirm it. The next night (nine days after the PCs leave), the spies observe the weretiger coming out of the rajah's own window. That night, the tiger learns that some of the thieves are plotting against him, and kills several. He does not catch

Rugonath Sing. The tenth day after the PCs leave, the thieves intend to raid the palace and kill the rajah before they are slaughtered.

This night, the weretiger intends to leave with the Star and find the Thug lair, where he assumes the rest of the jewels are to be found. If he finds out they are back in the city, he will try to get at them, even if he has to cut through the PCs.



Players' Introduction

This introduction is written for the player characters provided with the adventure, and should be used if you are running the adventure with those characters. If you are adapting this for your campaign, present the information contained herein (or modified for your campaign) as appropriate.

As the sun god Surya pilots his flaming chariot across the Indian sky, you look ahead to the end of a long journey. Less than a day's travel away is your home, the capital city of Kolhapur. You have strayed from its palatial gates too long, though your mission was of great import. Four months ago, your great Rajah Shivaji charged you to go as emissaries to the neighboring states of Goa, Poona, Dharwar, and others. You were to attempt to persuade the rajahs there that your great rajah wanted a truce after many years of war. The states had grown too fractious and belligerent to deal with the threats that faced them all: pirates, foreign invaders, and ruthless criminals like the Thugs, worshippers of Kali who kill by strangling victims in their Black Earth Mother's name. With all of these threats, your rajah knew that the small states needed to put aside their differences or all would fall. This was a difficult mission, for none of the small states trusted a powerful neighbor like Kolhapur, but your peacemaking mission was eventually a success. You sent word back to the capital that the states had agreed to halt the bloodshed, at least temporarily, and enter peace negotiations. Your mission finished, you boarded a ship up the west coast of India back to the state of Kolhapur, and are now on the road to your home city.

As you ride inland to Kolhapur, you reflect on the gravity of your mission. You serve Rajah Shivaji unswervingly, of course, for that is your station in life. Of your party, only the leader, Brahmin Jumna Padras, is a hereditary noble. The rest of you are all from slightly lower castes, though all in the upper classes. Pundit Prabhut Bhabani is a cleric of your Hindu faith, but though clerics are of the highest caste, in matters of state the Brahmin knights speak with the most authority. The rest of you are of equal castes below these two. Shikari Lashkar Khan is a ranger guide and hunter, Yogi Salabat Jang is a religious monk, Fakir Hunath Rao is a wizard, and Singh Akbar Abdur is a fighter and soldier. Together you make up the rajah's most elite servants.

By Surya's position, you know it is nearly midday, and you can almost hear the sitars of Kolhapur playing your songs of return. This morning, a young messenger from the rajah came to you on the road and told you that you were not to delay your return to Kolhapur. The boy did not know why the rajah required your return so soon, but you sent the messenger back with word that you would proceed apace. Though the roads to Kolhapur are dangerous, with tigers, snakes, and bandits abounding, you have so far had no trouble. Now all you hear on the jungle road is the occasional cry of a partridge and the rustle of a warm breeze. You should reach the city to the east, and the end of your long journey, long before the night goddess Ratri awakens for her night's work.

The Snare in the Road

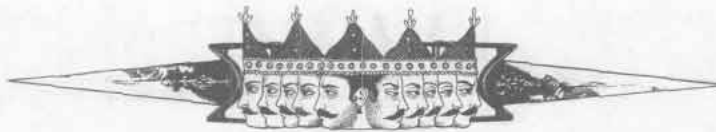
Along the road to Kolhapur, the player characters enter a devious Thug trap. Having spotted the PCs on the road, a group of Thugs sends a disheveled woman out to warn the PCs of robbers who attacked her caravan. There is no such caravan, but there are plenty of robbers. The woman tries to lead the PCs into the Thug trap, where her fellow murderers try to overpower and kill the PCs. During this encounter, however, the PCs may capture some prisoners, and get their first taste of the Thug's dependence on omens. At the beginning of the encounter, all fifteen NPCs have +1 to hit for their first attack because a partridge called on their right while they were halted.

You hear a rustle in the bushes. A minute after that, a young woman in white robes, her headdress ripped, stumbles out in front of you. She wears a golden necklace and bracelet, and is crying. When she sees you, she freezes for a few seconds, then turns to run away. She is gasping for breath, and isn't running very quickly.

She makes a half-hearted attempt to get away. She pleads with the PCs not to kill her, gasping the whole time.

If not threatened, she says her name is Razyia and that murderers attacked her father's caravan, killing or capturing all they could. She escaped, and the bandits could now be following her. She pleads for protection and the rescue of her old father from the brutes. She promises that all her jewels, and whatever the bandits have stolen, will be the PCs' if they help. If asked about her caravan, Razyia explains that it was coming from the north from Sutara. The road forks up ahead, Razyia says, and the caravan was driving south on that road when it was stopped. She promises to take the PCs to the caravan if they will make certain she is not harmed. If the PCs take her along, one of the PCs must ride with her on his or her own horse.

Razyia considers her mission a success if she gets the PCs to go north at the fork, which is two hundred yards ahead through the jungle. If the PCs, instead of falling for the bait, confront her, she tries to escape. In the bushes near where Razyia comes out, a young Thug named Bijan Nahil is waiting to tell the Thugs what happens in this initial encounter. If Razyia is captured or killed, Bijan quietly runs through the jungle to the Thugs on the northern road and tells them. They then set up their ambush on the road to Kolhapur, half a mile east of



the fork. Razyia may, of course, be forced to tell of her employers, but she does not know the Thugs will move if her fuse is penetrated.

Wherever the ambush takes place, twelve Thugs are involved in the attack. They hide in the jungle and wait for the PCs to pass all but the two farthest Thugs. After a regular surprise check, the six stranglers throw their roomals to hit the horsebound PCs. If Razyia is riding with one, she will attempt to strangle the PC from behind. All of the attackers have +1 to hit on their first attack because of the partridge cry. A thrown roomal acts like a lasso, in that if the roomal is not immediately broken by a bend bars-lift gates roll or cut with a sharp weapon, the rider has a 75% chance to be pulled off his horse and suffer 1-6 point of damage from the fall. Someone walking who is looped by a roomal has only a 25% chance to be pulled off his or her feet. Razyia cannot strangle a PC alone, but the PC will be too occupied by her attempt to do anything but try to deal with her in some way.

As soon as the first attacks happen, all twelve hiding Thugs come out and attack. Those who hit with roomals before will be joined by another Thug who attempts to pull the roomal tight. This takes a normal "to hit" roll, and, if successful, damage begins. Kickers, if they are free, kick the PCs, using normal pummeling attacks with +4 to hit if victims are prone or entangled in roomals. After her initial attack, Razyia stays out of the combat. The boy Bijan Nahil will never enter combat.

Six rounds after the combat begins, the cry of a lone wolf sounds nearby. All of the Thugs, including Razyia, immediately panic and suffer a -3 penalty to hit. All immediately disengage and try to run away. Most refuse to surrender unless there is absolutely no other option, as

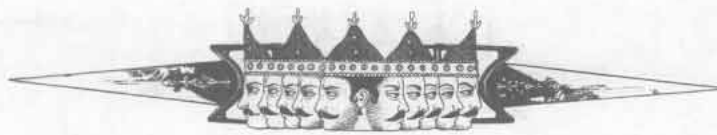
they know the disastrous luck that surrendering would bring. If Razyia or Bijan Nahil are around, they run as far as they can.

The only person who offers himself up for surrender is Feringeea, a Thug who did not get involved in the combat. He is already at -3 to hit permanently because he slew a woman on this trip. If his head is not immediately removed, he says that Kali has abandoned him and he will tell the rajah's men the location of the Thug lair, which is several days' travel away. He also agrees to tell the PCs anything else they want to know, including the name of the Thugs' leader, Guru Bhowanee Hamal. Any other Thugs captured alive are similarly resigned to their fate.

The PCs may do whatever they want with any Thugs they capture. They may interrogate the Thugs as they see fit. Other than Feringeea, the stranglers are named Chowwee Dewan, Shaib Khan, Dulele Khan, Lalla Bhujun, Chutter Bhoje, and Heera Sepahee. The kickers are named Dusrut Naig, Pall Tuppa, Ashraff Monga, Manoola Pawn, Chotee Daood, and Kehree Lodhee. Razyia and Bijan Nahil may also be captured.

Feringeea is coarse, devout, proud and very somber. He never attacks his captors. If asked, he can recite a litany of the hundreds of murders in which he has taken part. He fights to save his own life, but not that of anyone else. The Thugs know that they are a small group of a large Thuggee. The bulk of the Thugs have headed to the city to receive some of the rajah's jewels from an unknown party. None know about the weretiger.

The PCs, of course, should remember that they have received a message from the rajah demanding their swift return. If the PCs show signs of following Feringeea to the lair immediately, another messenger from the rajah should find them and remind them.



Feringeea, hm F4 (Thug): AC 8; F MV 12; hp 32; THAC0 17; #AT 1 at +1, Dmg by weapon +1; SA nil; SD nil; MR nil; Str 17, Dex 16, Con 15, Int 13, Wis 12, Cha 11; SZ M (5' 4"); AL CE.

Weapons/equipment: roomal, dagger, blessed pickaxe. Feringeea wears a turban and robes, a silver bracelet worth 50 gp, a gold ring worth 75 gp and carries a purse containing 10 sp.

Razyia, hf F0: AC 10; MV 12; hp 4; THAC0 20; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; Str 11, Dex 10, Con 10, Int 12, Wis 11, Cha 16; SZ M (5' 3"); AL N.

Weapons/equipment: roomal. Razyia wears a white robe and torn headdress, plus a gold necklace worth 100 gp and a gold bracelet worth 50 gp.

Bijan Nahil, hm F0 (Thug): AC 10; MV 12; hp 3; THAC0 20; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; Str 10, Dex 9, Con 11, Int 11, Wis 12, Cha 11; SZ M (5' 7"); AL N.
Weapons/equipment: none.

Stranglers (6), hm F2 (Thugs): AC 10; MV 12; hp 13; THAC0 19; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; SZ M (5-6"); AL CE.

Weapons/equipment: roomal, dagger, sacred pickaxe. Stranglers wear normal clothing, but each has a randomly determined gem or piece of jewelry worth 10-100 gp, plus a purse containing 2-20 sp.

Kickers (6), hm F1 (Thugs): AC 10; MV 12; hp 7; THAC0 20; #AT 1; Dmg by weapon; SA nil; SD nil; SZ M (5-6"); AL CE.

Weapons/equipment: dagger. Kickers do not have any gems or jewelry, but have 1-12 sp each.

The Fury of the Rajah

The PCs meet the rajah in this encounter. Make certain to give no hint of his affliction.

When the PCs go to the city, with or without prisoners, a mounted escort of ten of the rajah's soldiers led by their commander, Singh Parah Sleeman, meets them outside the gates. The Singh has the rajah's instructions to take the party to the treasury immediately. Any PC who does not go with them is risking execution, a fact which Sleeman will be quick to point out. If for some reason the PCs fight the soldiers, Sleeman will have his men fight back and the PCs probably will soon be executed. If the PCs decide to take the Thugs along, they may, although Sleeman will see to their disposition if the PCs desire.

See the Kolhapur and palace sections earlier in the text for relevant information. It is worth noting that two armed guards are stationed outside the treasury building, a very unusual situation. Any PCs familiar with the palace at all will know that this is unusual.

Sleeman or the guards tell the PCs that the rajah awaits them inside. The guards let the PCs pass, but Sleeman stays outside. If the PCs have brought prisoners, Sleeman guards them outside. Taking them inside would be a tremendous social gaffe; the provided PCs know this and any upper caste PC should know. Sleeman allows the prisoners inside only if a highcaste PC insists on taking them inside.

As the PCs enter the antechamber, they hear Rajah Shivaji shouting at a guard captain, who is clearly not able to provide the answers the rajah seeks. The rajah is demanding to know what happened to all of his jewels, as the treasury is barren of all gems and jewelry. The PCs also recognize a massive guard who lies dead on the floor. The guard, Chand Kishwar, has had his stomach ripped open, and his sword lies unbloodied on the floor next to him. The rajah is furious at the loss of his jewels and a trusted servant, in that order. When he sees the PCs, he demands that they track down his jewels, especially the massive star sapphire called the Star of Kolhapur. Considering the stealth and the dastardliness of the robbery, the rajah immediately blames the Thugs.

If a *Speak with Dead* spell is cast on the guard Chand Kishwar, little will be learned. The last thing Kishwar remembers is guarding the treasury, and then he was dead. The weretiger surprised and killed him. Chand has no idea how the attacker got inside.

If the rajah learns the PCs have Thug captives, he demands to have the miserable cur(s) brought before him. If the PCs do not have any Thug captives, the rajah orders a Thug prisoner captured earlier in the day brought to him. In this case, the prisoner is named Feringeea, the brother of the one met earlier.

In either case, the rajah confronts Feringeea (or another, if Feringeea is not present) with fire in his eyes. He begins a tirade against the Thug and his honorless kind. The Thug is noticeably offended but says nothing in his own defense. The rajah pulls his magic tulwar and has it glow with his righteous wrath as he threatens the Thug. The rajah demand a full report from the PCs, and then an explanation from the prisoner.

The prisoner confesses that his associates were waiting outside the city for a visit from a mysterious thief, the identity of whom the Thug knows not. As far as he knows, the Thugs went directly back to their lair, which the Thug agrees to show to the rajah's men. If asked why, he explains that his goddess has abandoned him, so he owes no fealty to his former partners. He expects to be executed or imprisoned for life, so he has no trouble helping the rightful authorities. He never shows any signs of remorse, although it is clear that he mourns for the loss of Kali's favor.

Once the rajah is given this information, he orders the PCs to saddle their horses and ride out with a Thug captive to discover the Thug lair and return his jewels. An army marching on the Thugs would allow them to scatter, so the PCs are his best bet. The rajah brooks no delay, and has Sleeman escort the PCs and the Thug to the gate. If the PCs desire, a horse can be brought for Feringeea. The PCs may then either have Feringeea take them by road or find the Thug trail from the ambush and follow that. The trail leads to the road eventually.



Singh Parah Sleeman, hm F5: AC 6 (studded & shield); MV 9; hp 40; THACO 16; #AT 1; Dmg by weapon +1; SA nil; SD nil; MR nil; Str 16, Dex 11, Con 15, Int 12, Wis 14, Cha 15; SZ M (5' 10"); AL LN.

Weapons: tulwar, dagger.

Soldiers and guards, hm F0: AC 6 (studded & shield); MV 9; hp 5; THACO 20; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; SZ M (5-6'); AL N

Weapons: spear, tulwar, dagger.

The Trail of the Thugs

As noted above, the PCs may follow the trail, Feringeea, or both to the southern road. Tracking checks receive the following modifiers: +4 terrain modifier, +4 for the eight men and their horses, and -2 for the 24 hours that have passed. Feringeea is morose and untalkative, but answers questions truthfully. The PCs will meet a water bearer and a band of traveling minstrels, but do not come upon any Thugs or murder sites until nightfall.

When darkness falls, the PCs should realize that they will lose the trail and be exhausted if they do not camp. If he is present, Feringeea makes a morbid suggestion—that the party camp in a clearing by the graves of some of the Thugs' victims. If asked, he will explain that this area is a frequent Thug murder site, and that ritual burials took place in the jungle a few minutes away. He can rattle off the descriptions of several murders he was party to here.

The clearing is a simple patch of cleared jungle, about 60' on a side, sitting to the side of the road. There is very little of interest there, and no one bothers them at the campsite all night. However, in the middle of the night, the howl of nearby wolves will be heard. The PCs' horses immediately become skittish, unless calmed by their masters. Feringeea

also becomes very scared, for, as seen earlier, the howl of wolves can mean bad fortune for the Thugs. Feringeea makes all sorts of motions and mutterings to Kali, but he suffers another -1 penalty to hit until the morning.

The pack of seven wolves are interested in the camp, but even more are they drawn to the graves in the jungle. The wolves try to dig up the bodies, but find it difficult because of the use of sacred pickaxes. They howl in anger, scaring horses and Feringeea as noted above. The wolves attack any group smaller than theirs, but not a larger or equal-sized group. A lone investigator is immediately attacked. The wolves can be frightened away by loud noise, explosions, or fire.

The two graves hold five fresh male bodies, clad only in undergarments. The legs of all five have been broken, and they all have burns from the roomals which strangled them. Feringeea does not know them. If desired, Feringeea can show the PCs other graves containing much older bodies.

Wolves (7): AC 7; MV 18; HD 2+2; hp 12; THACO 16; #AT 1; Dmg 2-5; SA howl has 50% chance to panic herbivores; SD nil; MR nil; SZ S (4' long); Int Semi-; AL N.

The Maddening Season

On the second day, the PCs meet an elephant driver. The party hears the elephant trumpeting, then sees the white elephant come up the road. The man on the elephant's back, who wears only a turban and a waistcloth, hails the PCs by calling hello and waving his elephant goad, a spearlike staff called an ancus. The mahout (driver) comments on what a lovely day it is to be riding in the jungle. The mahout, whose name is Prahesh, is very proud that he has captured an elephant "as white as the great Indra's mount himself." He makes small talk with the PCs from the elephant's head, although he becomes scared if told that Thugs roam this road. He is going to Kolhapur with his catch, in hopes His Eminence Rajah Shivaji may want to buy the beast from him. If told that the PCs work for the rajah, he falls all over himself to make certain the PCs like him.

Unfortunately for Prahesh, he has captured this prize white bull elephant in the middle of mating season. In the middle of Prahesh's interchange with the PCs, the elephant trumpets and goes berserk. It attacks anything it can, all the time trying to throw the little man off of its head. In addition to its normal five attacks for 2-12 points of damage each, it throws its head, forcing Prahesh to make a Dexterity check. If he fails his roll, he is flung into the jungle brush and his hit points are reduced to 0. The

PCs have one round to find and administer healing to him or he will die. The elephant keeps fighting until wounded to half its hit points, calmed in some way, or shown fire. Once one of these conditions is met, it charges through the jungle to find a mate.

If rescued or brought back from near death, Prahesh is grateful, although he weeps for the loss of such a noble and profitable beast. If he loses the elephant, he takes his goad and walks back to his village, which is several days' travel to the north. He certainly takes any food the PCs offer, but does not accept their protection. Prahesh may be young and inexperienced, but he is a very proud elephant hunter.

Prahesh, hm F0: AC 10; MV 12; hp 6; THACO 20; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; Str 12, Int 11, Wis 9, Dex 14, Con 15, Cha 9; SZ M (5' 5"); AL LG.

Weapons: ancus (treat as spear), dagger.

Albino Asiatic elephant: AC 6; MV 12; HD 10; hp 67; THACO 11; #AT 5; Dmg 2-12/2-12/2-12/2-12/2-12 (four feet attacks, tusks); SA can attack up to 5 opponents at once; SD nil; MR nil; SZ L; Int Semi-; AL N.

The elephant is worth 1,000 gp, and each tusk is worth 300 gp.



The Bait and the Hook

The trail (or Feringeea) leads the PCs to a ghat, a flight of steps leading down to a river landing. Like the hundreds of other ghats along this river, it is typically used for bathing and boarding riverboats. The trail ends here, as far as the PCs can tell. The Thugs boarded the barge that was waiting for them, and have gone to their lair. If Feringeea is with the PCs, he postulates this and says there is little chance of catching up with them. He suggests that the PCs wait for a boat to come along and that they pay for passage south, a common method of river travel.

The PCs may, of course, walk along the riverbank south, or devise any other means they want, but the 100-yard-wide river is very swift. They know the river flows north until it joins with the main river to Sutara and Poona. To the south, there are no major cities until the river connects with the major river to the coastal city of Gheria. Feringeea explains that the Thugs take the river south until they reach the "forever smoke," where a cloud of steam rises from a ghat. He does not know anything more about it, except that his old Guru demanded that the Thugs not touch the cloud or the basin from which it comes. The PCs have to wait only a few turns for a passing boat.

You have been waiting less than half an hour when you hear singing and tambourines clattering. It sounds like at least a dozen men in some kind of religious celebration. Four small barges come down the river from the north. Men dressed all in pink stand in the barges, shaking tambourines and singing praises to Vishnu, god of mercy. They look like pilgrims. They see you and move their barges toward your bank.

There are sixteen men on the barges, one barger and three pilgrims per barge. The pilgrims hail the PCs: "Glory to Vishnu and all travellers!" If the PCs return a greeting, the bargers bank the barges. One of the pilgrims, who identifies himself as Pundit Gungaram Mistree, asks the PCs if they are travelling downriver and if they would like to ride and celebrate Vishnu with them. They have cloth they can sell if the PCs show an interest, but they would certainly welcome company. The rivers are fraught with danger, Pundit Mistree says, and even worshippers of Vishnu need protection.

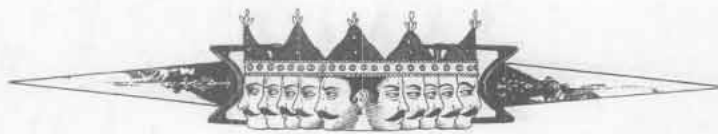
These men are in actuality Pungoos, or river Thugs. Pundit Mistree is indeed a cleric, but one of Kali. All of the pilgrims and bargers are also Thugs. The cloth was taken from some weavers whom the Pungoos escorted and killed. Pundit Mistree has already cast *undetectable lie* (which lasts for six rounds) and *obscure alignment* (which lasts for eight more rounds) on himself. The Pungoos want the PCs to board their barges, thus splitting them up. They plan to attack them during the celebration on the river. Though Feringeea does not know the Pungoos, the pundit knows Feringeea by reputation, and has sworn an oath to kill all murderers of women. He makes Feringeea his personal target if he is present. The Thugs have not received omens today.

If the PCs are reluctant to board the barges, the pundit appeals to them as good and holy men, but if this fails, he tells all of his fellow pilgrims to disembark for a break. He asks the PCs to join the pilgrims in a meal. Some of the pilgrims break out vegetables, bread, and fruit for a feast by the ghat. The pilgrims offer to sell cloth to the PCs for very reasonable prices, and seem very interested in the PCs' business. When the meal is prepared, the pundit invites the PCs to join in singing the praises of Vishnu. If they can, the Thugs arrange themselves in positions in front of and behind the PCs and Feringeea.

On the pundit's signal ("Let us now sing of Vishnu's light"), the Thugs attack, with two men trying to strangle each PC with roomals. Other Thugs, if they can, help by kicking PCs. If Feringeea is with the group, the pundit will use a *cause serious wounds* spell on him. A *cause light wounds* spell will follow if necessary. With Feringeea out of the way, the pundit uses his attack spells, such as *hold person* and *curse*, on the PCs. Only if the pundit is killed do the Thugs flee to abandon the barges.

If the PCs do take the bait and board the barges, they have to split up, especially if they want to bring their horses. The barges are sturdy enough to handle horses, but each barge can comfortably hold only nine people, with each horse counting as two people. The pilgrims





board the barges first if possible, distributing themselves as before. The pundit insists that each barge have a pilgrim and a barger. The pundit makes certain he is on Feringee's barge.

Any horseman knows that horses must be calmed if they are taken on boats, so the pundit recommends that each PC stay with his horse. The pilgrims are not trained in horsemanship, he says, so they cannot calm the horses if it becomes necessary; he adds that having a horse kick a barge to pieces in the middle of the river would be disastrous. The PCs' gear can be stored with the cloth in the back of each barge. The barges usually travel close together, the pundit says, so that all pilgrims can talk to each other. The small barges have hull values of 3 and can go 1 mile per hour. There is no appreciable wind capable of capsizing the barges.

Once the PCs are all on board, the pundit calls for the barges to be set off. The barges may seem to groan under the weight of the PCs and their horses, but they hold. The PCs may have to help each barger push the boat off, but once on the water the bargers are able to handle things. Once waterborne, the pundit calls for the celebration of Vishnu to begin again. Food is passed around, and the PCs may eat as they desire. Once the Pungoos are in place, the pundit will give the signal ("Let us now sing of Vishnu's light"). The Thugs attack as above. In this situation, the pundit's *hold person* spell may be particularly lethal if the victim is swimming or pushed into the water. The pundit may also use *water walk* to great effect.

If the pundit is killed, the other Thugs jump overboard and try to swim away. All have swimming proficiency (average rating). If the PCs defeat or drive off the

Pungoos, they can search the barges. On the barge where the pundit rode, they can find a chest containing 120 sp, 30 gp, and ten pieces of jewelry worth an average of 30 gp each. Also in the chest is a clerical scroll with the spells *cure serious wounds* and *death's door*.

The PCs may keep the barges and continue downstream toward the Thug lair.

Pundit Gungaram Mistree, hm P8: AC 7; MV 12; hp 41; THAC0 16; #AT 1; Dmg by weapon; SA spells; SD nil; MR nil; Str 12, Dex 17, Con 13, Int 14, Wis 17, Cha 16; SZ M (5' 7"); AL CE.

Weapons: roomal, staff

Spells: *cause light wounds* (x2), *curse*, *resist cold*, *sanctuary*; *augury*, *hold person*, *obscure alignment*, *silence 15' radius*, *withdraw*; *dispel magic*, *paralysis*, *speak with dead*, *water walk*; *cause serious wounds*, *undetected lie*

Stranglers (6), hm F2: AC 10; MV 12; hp 13; THAC0 19; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; SZ M (5-6'); Int Average-High; AL CE.

Weapons: roomal, dagger.

Kickers (5), hm F1: AC 10; MV 12; hp 7; THAC0 20; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; SZ M (5-6'); Int Average-High; AL CE.

Weapons: dagger.

Bargers (4), hm F1: AC 10; MV 12; hp 7; THAC0 20; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; SZ M (5-6'); Int Average-High; AL CE.

Weapons: barge pole (treat as staff), dagger.

Snakes in the Water

After the PCs float for a while, they enter the territory of two water nagas who make a killing off of the travellers who ply this river. The nagas, named Sessa and Vasuki after Indra's serpent kings, have learned not to bother the Pungoo pundit, but he is likely dead. Anyone else is fair game. When the nagas see the PCs approaching in the barges, Sessa casts *enlarge* on an overhanging tree which stretches halfway across the river, doubling its size. While it can normally be circumvented, the *enlarge* spell makes it block the entire river. When the *enlarge* spell is cast, the PCs hear a splash, as some of the large branches hit the river for the first time, but they see nothing — the tree is around a bend.

Sessa sits in the tree and casts *mirror image* and *ESP*. The *mirror image* spell creates four images sitting on the tree and last for a turn; the *ESP* will last for five rounds. Vasuki will remain underwater and cast *invisibility* on himself.

When the barges come round the bend, the PCs see the huge tree blocking their way. The tree seems infested with giant snakes, which hiss and speak as the PCs approach: "Halt! You will not pass!"

Sessa tries to extort whatever he can from the PCs; this includes everything on the barges except the PCs and their horses. Every time he refers to "you smooth-hide humans," he hisses in derision. While this is going on,

Vasuki casts *locate object* and *unseen servant* from below the surface. He tries to locate gold, and then has his unseen servant rifle the Thugs' chest until the gold is found. The PCs may notice their possessions being man-handled by an invisible thief. While the unseen servant steals the PCs' items, Vasuki is at the surface, and a minor ripple effect may be seen by alert PCs.

The PCs can placate the nagas by giving them what they demand, but with each concession the nagas will demand more. For the first few rounds, Sessa knows exactly what the PCs possess and demands whatever they hold dearest. When the *mirror image* spell expires, Sessa dives into the water, then uses *phantasmal force* and *ventriloquism* spells to hide his true location while bullying the PCs.

The nagas' main goal is to use Vasuki's unseen servant to transport away as much of the PCs' treasure as they can before the five turns of the *enlarge* spell elapse.

If the PCs get belligerent, the nagas defend themselves. If it seems a fight is inevitable, Sessa uses his *taunt* spell while conversing with the PCs, hoping they jump in the water to get to him. He can use *magic missile*, *phantasmal force*, and *lightning bolt* as attack spells. If he casts a *phantasmal force*, he creates the illusion of four large crocodiles. The ghat is on the right (west) bank of the river. Eight



attacking the PCs in the water or climbing onto the barges. His *lightning bolt* is exceptionally powerful underwater.

Vasuki casts spells, but he knows an attack spell will negate his invisibility and would prefer to avoid being seen. If necessary, he (and Sessa) uses his poisonous bite, but tries to swim away before losing half his hit points.

Once the nagas are dealt with, the PCs may deal with the enlarged tree, or wait for the remainder of the five turns to pass. Downriver half a mile is the underwater entrance to the nagas' lair. They live in a cave where they keep all of the treasure that can be kept underwater. The lair contains four chests which hold 800 sp, 150 gp, two jeweled bracelets worth 100 gp and 400 gp respectively, and a *potion of extra-healing*. The nagas stash more treasure on land a few hundred feet from the entrance to the lair. Hidden in the jungle the PCs can find a chest containing two tulwars, a jeweled turban worth 50 gp, a rich robe and a *scroll of protection from fire*.

After the naga encounter, the PCs continue down the river. They spend the night on the river, as the barges move slowly. Just after the dawn goddess Ushas opens her eyes to start a new day, the PCs reach the ghat of the "forever smoke".

Sessa (water naga): AC 5; MV 9, sw 18; HD 8; hp 44; THAC0 13; #AT 1; Dmg 1-4 (bite); SA spells, poison—save or die; SD nil; MR nil; SZ M (10' long); Int Very; AL N.

Spells: *enlarge, magic missile, taunt, ventriloquism*; ESP, *mirror image, phantasmal force, lightning bolt*.

Vasuki (water naga): AC 5; MV 9, sw 18; HD 7; hp 39; THAC0 13; #AT 1; Dmg 1-4 (bite); SA spells, poison—save or die; SD nil; MR nil; SZ M (10' long); Int Very; AL N.

Spells: *magic missile, shocking grasp, sleep, unseen servant*; invisibility, *locate object, slow, dispel magic*.

The Forever Smoke

stone steps lead down to the river from a small path through the jungle. There are no barges tied up at the posts, but vigilant PCs immediately notice a very thin plume of smoke coming from a basin at the top of the steps. The PCs may moor their barges at the posts, and walk up the steps.

The basin at the top of the steps is carved stone; the bowl is painted with magical sigils of protection and warding, and a magical circle is inscribed around the plug in the center. A fine plume of smoke emanates from the plug. The smoke smells like high quality tobacco laced with sesame. The whole basin radiates magic, and the ornate stone plug has a *glyph of warding* upon it. Anyone touching the plug takes 18 points of electrical damage, save vs spells for half damage. Anyone who fails this save automatically pulls out the plug by reflex action. Once the glyph is detonated, the basin is no longer trapped. This glyph has been in place for years, and was cast by Guru Hamal of the Thugs when he was less powerful than he is now.

The basin is formed of stone mortared around an iron flask. The command word for the basin is "Kali." Inside, Guru Hamal trapped a rakshasa named Pasupati, which has spent years inside the bottle. Hamal summoned Pasupati and struck a deal with him to kill the rajah. Pasupati demanded to lead the Thugs, and the guru responded by imprisoning him in the flask. The flask was then encased in stone so that the rakshasa could not escape. Pasupati has rotted here for years, with only his pipe (the source of the smoke) to keep him occupied.

If the plug is removed, an elephant-headed man in robes, smoking a pipe, suddenly issues forth from the basin. He stretches and says, "By Rudra, I am free!" He then uses ESP on the PCs to find out who they are and why they are here. Once he knows, he says:

"So, you seek the leader of the Thugs, do you? He is an evil man, yes. I would like to see him hang myself. I owe him for my time in that basin. Perhaps, then, you can use some assistance, yes?"

If asked who and what he is, he says that he is a spirit who was unjustly imprisoned by Guru Hamal. He proposes that the PCs go to the lair and attack the guru and his followers, saying he will aid them when they need help. All he asks in return is that he be allowed to deliver the fatal blow to Guru Hamal in revenge for his years of imprisonment. If the PCs have misgivings about working with a spirit, he reminds them that great Vishnu rides on his spirit eagle Garuda and goes to battle with his marut legions.

The PCs would do well not to antagonize the rakshasa. If they demand to know whether he is a rakshasa he responds evasively, saying that spirits come in many forms, including good and evil rakshasas. Obviously this is false, but the PCs' divination spells do not work on him. If the PCs try any divination spells, such as *detect evil* or *know alignment*, they get no reading at all.

The PCs have very little chance of beating Pasupati in a melee without blessed crossbow bolts, and if crossbow bolts are blessed in his presence he casts *curse* upon them. He can use *hold person* and other spells to stop attacks without killing PCs, but if necessary, he kills them all and then hunt down the guru. He wants the PCs alive because he fears that the guru may imprison or kill him, though he does not admit this. He is really not interested in the PCs and their mission. All he wants is the head of Guru Hamal and all of the rajah's jewels.

Once Pasupati decides he is finished with the PCs, he turns invisible. He keeps track of them via ESP, and may intervene on their behalf in the Thug village.

The tracks of eight men on horseback leave the ghat area and follow the path through the jungle. Anyone with tracking proficiency may follow them, but tracking checks suffer a +2 for the terrain, +4 for the number of



creatures and -1 for the 12 hours that have passed. The PCs have no encounters on the path.

Pasupati (rakshasa): AC -4; MV 15; HD 7; hp 40; THAC0 13; #AT 3; Dmg 1-3/1-3/2-5 (claw/claw/bite); SA spells as 6th level magic-user and 2nd level cleric, ESP and *spectral force* at will; SD immune to normal weapons, magical weapons less than +3 do half damage; SW killed by blessed crossbow bolts; MR immune to spells up to 7th level; SZ M; Int Very; AL LE.

Wizard spells: *burning hands*, *magic missile*, *sleep*, *catnap*; *invisibility*, *locate object*; *fireball*, *fly*. Priest spells: *command*, *curse* (x2), *protection from good*.

The Lair of the Thugs

The home of the Thugs is disguised as a simple religious farming community, of which there are many in India. The village is named Nagpore. The path from the jungle leads to a huge clearing, where a large pagoda sits next to two smaller buildings and a large field of vegetables and grains (see map). Women can be seen tilling the fields in the daytime, while the men help with the chores. Goats, cows, horses and chickens roam the compound. About sixty small huts surround the main compound. The path continues on from the clearing, but this is the end of the PCs' quest.

The main pagoda of Nagpore is home to the two major Thug leaders: Guru Bhowanee Hamal, the priest of Kali, and Jemadar Madar Sahib, the chief strangler. Two more stranglers, Jowahir Tehree and Kunhee Mutholee, and two assistant pundits, Ruttiram Heira and Mandun Motee, can also be found, though these four live in the village.

In addition, in the village there are fifteen stranglers, twenty kickers, sixty non-combatant women, and forty children. Since none of the Thugs are on Thuggee, they are not under the effects of omens. However, if the PCs bring some into play, the thugs will be affected (see Omen Summary on page 10).

The Thugs' actions will depend on what the PCs do. To all appearances, this is a farming community, and the Thugs are all experienced in putting on this charade for strangers. They all work in the fields with the drayhorses and scythes, and store the food for selling and eating. In the charade, the guru is Pundit Chundoolal Amil, and the jemadar is named Doulut Dhun. As soon as the PCs are spotted, someone will go to tell the guru.

If the PCs walk into the fields or up to the pagoda, the guru and jemadar will go out to welcome them to Nagpore. Before doing so, Guru Hamal will cast *magical vestment* and *false seeing*. When he greets the PCs, he tries to shake the hand of the group leader, activating the *false seeing*. There is no saving throw if the victim is touched, but the PCs can try to evade the touch and force Hamal to make a successful attack roll to deliver the spell. Any detection spell cast by the victim of false seeing gives the exact opposite result (good detects as evil, for example).

"Pundit Chundoolal Amil" welcomes the PCs to his humble village, and asks their purpose. If told of Thugs, he appears worried, but will assure the PCs that they



will find no Thugs in Nagpore. The PCs are free to look around as they want, or accept the villagers' hospitality and food. The food offered is poisoned with a sleep-inducing poison. Any who make saving throws are attacked with roomals; the victims of the poison are strangled later. Refer to the descriptions below as the PCs wander the village. One of the jemadar's Thugs always observes the PCs. Word spreads of the PCs' arrival, and all of the Thugs will prepare to fight.

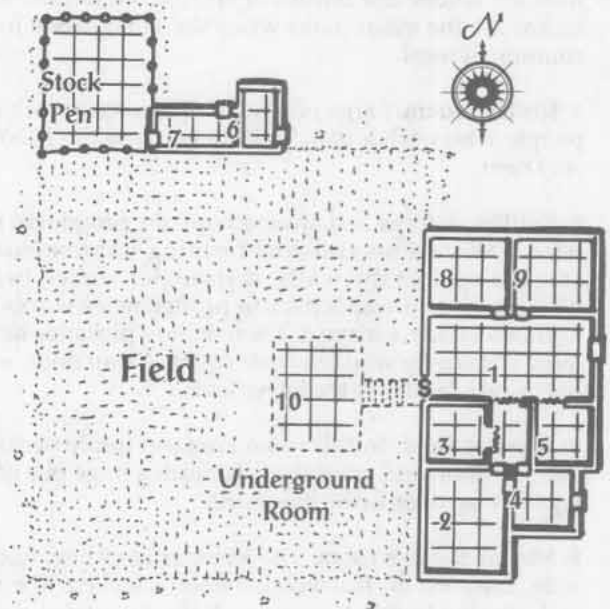
None of the Thugs take kindly to unheralded visitors, and try to kill the PCs if they sneak into the village. There are dozens of places the Thugs can hide to attack from surprise. Burning down the village is possible, but involves the risk of destroying the rajah's treasure.

If the PCs have released the rakshasa, Pasupati waits for the PCs to engage the guru in combat or conversation. He quietly sneaks into the pagoda and tries to locate the jewels. He moves through the pagoda, killing any Thug he meets on the way. If he is not stopped by either the PCs or the guru (who cannot kill it without help from a crossbowman), Pasupati finds the secret door to the basement two turns after entering. He spends another turn finding the jewels and igniting a fireball in the basement, setting the building on fire. He then exits through the shed door and flies away with the chest of jewels.

The fire causes the Thugs to raise the alarm, and, if either the PCs or the guru can bless a crossbow bolt in time, Pasupati can be shot out of the sky. The PCs and Thugs can then fight over the jewels. If the PCs fail to kill Pasupati, but have sense enough to pursue him, either on horseback or in the air, the rakshasa drops a few jewels to distract them. He eventually escapes even if the PCs ignore the jewels, but at least the PCs have something to show for their efforts.

If the Thugs are attacked, the guru uses his *word of recall* spell to transport back to the pagoda. If the rakshasa is there, he tries to bargain, but Pasupati attacks anyway. If the rakshasa is not there, the guru goes out to the shed and casts *dust devil* on the PC spell-casters, assuming they are outside. His *magical vestment* spell still

Thug's Compound



One Square equals 10 feet

is in effect, giving him AC 3 protection. He can use spells like *prayer* and *curse* to affect the PCs, and spells like *hold person*, *flame strike* and *cloak of fear* as attack spells. The other Thug clerics will use *aid* and *darkness*. The Thugs melee. The jemadar will not put himself in danger unless he has an easy attack.

Village of Nagpore

Nagpore has sixty-four huts, all of which seem simple on the outside. Inside each hut, though, each resident has a set of nice clothes, a minor piece of jewelry, a fancy tapestry, or some such object of wealth. If the women realize the PCs are coming to look at their homes, they hide the stolen items. Each household, in addition to these items, has a cache of 1-20 sp. The most interesting part of the Thug village is the main compound.

The main compound is made up of four buildings, a livestock pen and a field. In the field grow millet, rice, barley and other plants, including some hemp and sugar cane. The pen contains cows, horses and goats.

All rooms on the top two levels of the main building are spartanly decorated in bright colors, and curtains function as doors. The basement is much darker.

1. Entrance foyer. Statues of Vishnu, Surya, Indra and their various avatars are located here. A long bench rests against the east wall.

2. Dining and meeting hall. Long tables for about a hundred people can be found here. A stage holding an altar depicting the various good and neutral gods of the Indian mythos is set against the north wall. The stage is ringed off by curtains, and sports a podium. The entrance to the kitchen has no curtain.

3. Inner shrine. This is a smaller shrine to the good and neutral gods, with Vishnu and Surya most prominently featured. The statuette of Vishnu on the main altar can be turned clockwise to release the opening mechanism on the trap door in the altar floor. If opened after the



statuette is turned, the ladder to the basement will be revealed.

4. Kitchen. A large stewpot, various cookware, tableware, and foodstuffs can be found here. Visitors may note an abundance of coconuts and sugar, which anyone will tell them makes a favorite dessert, the goor. Also here are spices and bottles of spirits. A strangler and a kicker are the main cooks when the village men have a communal meal.

5. Resting room. Large pillows fill this room, which is for people who wish a nap. Visitors (such as the PCs) also stay here.

6. Smithy. A forge and anvil occupy the prominent place here, and various finished farming implements are stacked against the walls. A strangler versed in both blacksmith and weaponsmith proficiencies works here with his kicker assistant. There are no pickaxes here. A large but empty wooden crate covers a trap door, which opens on a ladder to the lower level.

7. Storage shed. In this room are farm implements and bales of grain and vegetables. Beneath a huge pile of barley is a trap door to the basement.

8. Madar Sahib's room. The jemadar lives here with his wife, Talee Sahib. The wooden door is locked. The room is decorated in rich tapestries. A chest contains clothes, but a false bottom compartment contains 80 gp, 40 sp, a gem worth 500 gp, two vials of sleep-inducing poison, and a wavy-bladed (kris) dagger.

9. Bhowanee Hamal's room. The room is decorated in white and pink brocades. He lives alone, as his wife died of pneumonia last winter. A small altar to Vishnu and Surya is here, which can be opened to reveal a chest containing 90 gp, 30 sp, a ruby-inlaid platinum necklace worth 2,000 gp, an *elixir of life*, and a *potion of extra-healing*.

10. Basement. This secret basement is a temple to Kali. In the northern portion of the room is a mat. Near the mat are several bowls, some coconut and sugar, some hemp, handkerchiefs, a basin of water and five new pickaxes. These materials are all used in the ceremonies for blessing pickaxes and beginning the Thuggee. In the south part of the room is an altar with six rows of benches in front of it. On the altar is a seven foot tall statue of Kali, her eight arms poised to strike. An iron chest with magical writing all over it rests on the altar next to Kali's statue. The chest is trapped with a *glyph of warding* which causes 22 points of cold damage, save vs spells for half damage. The chest contains precious jewelry worth 25,000 gp, the treasure of the rajah. The Star of Kolhapur is not amongst these pieces.

Guru Bhowanee Hama, hm P11 of Kali: AC 10; MV 12; hp 60; THAC0 14; #AT 1; Dmg by weapon; SA spells; SD nil; MR nil; Str 13, Dex 10, Con 13, Int 17, Wis 17, Cha 18; SZ M (5'11"); AL CE.

Weapons: roomal, club, staff.

Spells: *bless, combine, cure light wounds, cause light wounds (x2), curse, darkness, protection from evil; augury, dust devil, enthrall, hold person, know alignment, withdraw; blindness, create food and water, magical vestment, prayer, speak with dead; cause serious wounds, cloak of fear, protection from good 10' radius; false seeing, flame strike; word of recall.*

Jemadar Madar Sahib, hm F9: AC 6; MV 12; hp 67; THAC0 12; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; Str 16, Dex 18, Con 10, Int 15, Wis 11, Cha 14; SZ M (5' 7"); AL CE.

Weapons: roomal, dagger, light crossbow and 10 bolts.

Jowahir Tehree, hm F4: AC 8; MV 12; hp 28; THAC0 17; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; Str 13, Dex 16, Con 15, Int 14, Wis 9, Cha 10; SZ M (5' 6"); AL CE.

Weapons: roomal, dagger, club

Kunhee Mutholee, hm F4: AC 9; MV 12; hp 27; THAC0 17; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; Str 15, Dex 15, Con 10, Int 12, Wis 11, Cha 14; SZ M (5' 3"); AL CE.

Weapons: roomal, dagger, lasso

Ruttyram Heira, hm P4 of Kali: AC 10; MV 12; hp 19; THAC0 18; #AT 1; Dmg by weapon; SA spells; SD nil; MR nil; Str 10, Dex 10, Con 12, Int 12, Wis 13, Cha 10; SZ M (5' 4"); AL CE.

Weapons: club, staff.

Spells: *ceremony, cause light wounds, light, darkness; augury, silence 15' radius.*

Mandun Motee, hm P3 of Kali: AC 9; MV 12; hp 14; THAC0 20; #AT 1; Dmg by weapon; SA spells; SD nil; MR nil; Str 15, Dex 15, Con 11, Int 10, Wis 14, Cha 14; SZ M (5'5"); AL CE.

Weapons: club, staff.

Spells: *combine, darkness, detect good, command; aid.*

Stranglers (15), hm F2: AC 10; MV 12; hp 13; THAC0 19; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; SZ M (5-6); AL CE.

Weapons: roomal, dagger.

Kickers (20), hm F1: AC 10; MV 12; hp 7; THAC0 20; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; SZ M (5-6); AL CE.

Weapons: dagger.



Homecoming in Kolhapur

The PCs return home eventually, with or without the jewels. They cannot recover the Star, since it has not left the Rajha's palace.

As they approach the city walls, they notice that there seem to be many more guards on the walls than is normal. The guards have been warned of the PCs' arrival by travelers, and have sent word to the Tanadar. He authorized Singh Parah Sleeman of the guard to greet the PCs at the gate. As the PCs get to the gate, he and 20 mounted soldiers come out (earlier he only had 10 men accompanying him).

When he reaches the PCs, Sleeman welcomes them home, with the rajah's congratulations that their return was safe and, he presumes, successful. He asks if the Thugs have been stamped out, and is very happy to hear of any success. He is merely trying to be friendly, and the PCs should have no reason to suspect he is an enemy. If told that the Star is missing, he assumes they have recovered enough jewels to make any rajah happy.

If asked about the increased security, Singh Sleeman says:

"Oh, sirrahs, you know how rumors will fly. It is all too fantastic to be anything but stories, of course. There are some that say that, well, that demons roam among us in Kolhapur. Demons... rakshasas. Of course, these are just rumors. There have been reports, that is to say, stories of wild tigers roaming the streets, even robbing stores. I for one do not believe this, as I have never met a thief with claws, sirrahs. But, just to be certain, of course, the watch has been doubled at all times, and soldiers have instructions to, well, report any demons they see. Silly, of course, sirrahs."

He is very nervous about this, because he thinks rakshasas are invincible, as legend says. If the PCs tell him that they slew a rakshasa this week, he laughs and congratulates them on their success. He does not believe them, but is differential if the station of one of the PCs is higher than his own. Sleeman has orders to escort the PCs through Kolhapur to the palace.

Kolhapur is, as ever, crowded, and rumors of wild tigers and demons have spread throughout the city, although no one living has seen either in the last few weeks. Still, the PCs are liable to pick up some wild rumors if they solicit the opinions of those they pass. The Singh reminds them of the rajah's orders, and tries politely to hurry them along to the palace. When they reach the palace, the PCs notice that the number of guards on the walls and at the main gate are at least double the normal contingent. Sleeman explains this away as "simple precautions."

Once the PCs pass through the palace gate, the Singh orders ten of his men to take the PCs' horses to the stables, unless there are objections. He and the other ten escort the PCs through the main entrance and through the corridors to the audience chamber.

Singh Parah Sleeman, hm F5: AC 6 (studded & shield); MV 9; hp 40; THAC0 16; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; Str 16, Dex 11, Con 15, Int 12, Wis 14, Cha 15; SZ M (5' 7"); AL LN.

Weapons: tulwar, dagger.

The Palace

A fair amount of the rest of the action in this mystery takes place in the palace and compound of Rajah Shivaji. The members of the court all live inside the palace, though the Tanadar, Swami and Guru have residences in Kolhapur as well. Any other servants of the rajah live here as well. Thus, most of the PCs' sources of information will lie in the palace.

The members of the court have full access to any part of the palace except each other's chambers, although the rajah and ranee can go anywhere. Others, including the PCs, need a court member's permission to get past the guards to certain areas. Otherwise, they may roam freely, assuming they are in the rajah's favor at all.

The palace has two main levels, plus a massive dome. The compound contains five buildings, and is walled. There are many entrances besides the vestibule, as noted on the map and in the descriptions below. Other than the members of the court, the rajah, and the acolytes, all inhabitants are zero-level humans. For guards, use these statistics.

Soldiers and guards, hm F0: AC 7; MV 9; hp 5; THAC0 20; #AT 1; Dmg by weapon; SA nil; SD nil; MR nil; SZ M (5-6'); Int Average-High; AL mostly LN but varies.

Weapons: spear, tulwar, dagger.

A. Walls

The walls that surround the compound are made of wood, and are 15 feet high. Soldiers are stationed at the gate towers and walk the inside parapet. In all, there are 24 soldiers on the walls and in the towers at all times, all under the tanadar's command.

B. Front Gates

These gates can be opened and closed by pulling them in and out. They can be locked with a large wooden bar.

C. Side gates

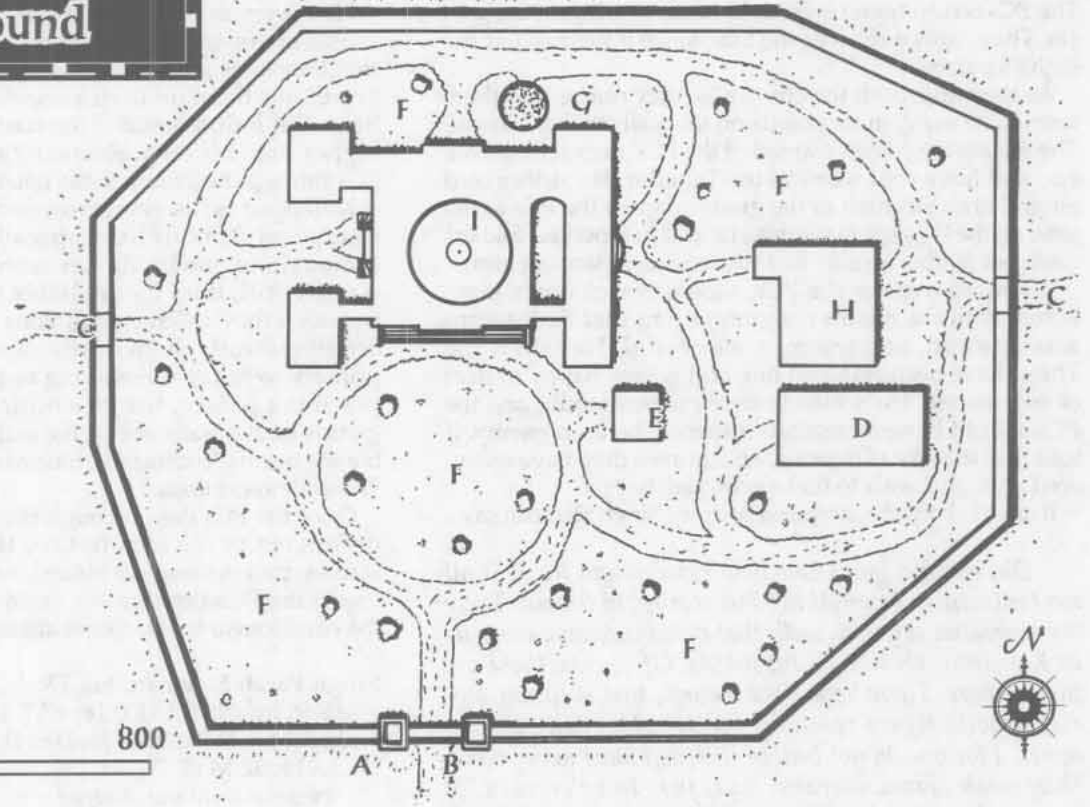
These are smaller versions of the main gate.



Palace Compound

General Key

- A. Walls
- B. Front Gate
- C. Side Gates
- D. Barracks
- E. Treasury
- F. Garden
- G. Pagoda
- H. Stables
- I. Palace



D. Barracks

There are beds for 70 soldiers in here, all the men-at-arms and their ten singh sergeants. The tanadar maintains a room here, but it contains only a bed, some tapestries and a writing table with some recent battle plans. His main room is inside the palace.

E. Treasury

The rajah's personal treasury has two guards outside it and one inside. All of the jewels are gone, but there is still a large amount of coinage here.

F. Garden

This well-tended garden features flowers from all over India, including several varieties of lotus. There is a large banyan tree with hanging leaves, plus several smaller trees. The path from this place leads up to the pagoda.

G. Pagoda to Varuna

The pagoda is an open gazebo made of stone. A large statue of Varuna dominates the pagoda, and an altar which looks like it has been blackened by fire sits in front of the statue on a raised dais. There are smaller figures of other gods, including Vishnu and Surya.

H. Stables

There are sixty horses here, including the rajah's prize white heavy warhorse, "Varuna's Trident". The adjoining building is the residence of the three gardeners, five stablehands and four groundskeepers.

I. Palace

The palace has two floors, a large dome, and a cellar. There are windows on all outside walls. In all but the tunnels, the corridors are well lit with torches when there is not enough sunlight. All rooms and corridors are separated by curtains. Rich tapestries, curtains and statues can be found everywhere. Guards are indicated with the letter "G."

First Floor

The PORTE-COCHERE is the entrance where carriages, horses and palanquins can drop off their passengers. The massive stairs lead up to the VESTIBULE, where marble lions flank the pillars. From the vestibule, the staircases lead up to the audience chamber. Ahead is the DURBAR ROOM, a room where the rajah greets visitors. Custom says that the rajah and regal visitors meet here alone, with only a few of the rajah's guards watching.



On the west side of the durbar room is the STATE DRAWING ROOM, which is a comfortable parlor where guests meet the rajah after entering the durbar room. The passage to the south leads to the BALLROOM, a two-story dance hall with a BAND DAIS and stairs up to the balcony. North of the drawing room is the porch to the WEST COURT and the DINING ROOM, which the royal family uses when the lavish BANQUET HALL to the north is not used. Through the curtained corridor between them are the KITCHEN and well-stocked PANTRIES, where all manner of food (except beef, of course) is stored. The stairs leading down to the cellar are boarded up, though they will be breached by the thieves. The LOWER SERVANTS' QUARTERS house the kitchen staff, the maids and the serving girls, a total of 23 servants, plus their families.

East of the banquet hall, the GARDEN LOGGIA is an entrance onto the garden, with several lounges and small tables looking out on the stairs to the path. East of that is the COUNCIL CHAMBER, where the rajah often meets with the Tanadar and others around a long table to plot strategies and negotiate agreements. The SMOKING ROOM is a back room with a round table, where private business (and some gambling) is often conducted. South of the council chamber is the GENERAL SITTING ROOM, where both guests and residents relax and look out on the EAST COURT, where mighty bamboos grow. A thin path leads through the garden therein. The CONSERVATORY has well-crafted sitars, flutes and other instruments, plus seats for a small audience.

The eastern portion of the ground floor is reserved for guests and members of the court. The TANADAR'S ROOM contains a huge shield crossed by a tulwar above the brass bed. On a drawing table are plans of attack against the smaller states, but they are new.

Across the hall is the SWAMI'S ROOM, which is decorated in eerie luminescent tapestries. A crystal sphere is on a stand near the huge feather bed, but it is not magical. The SWAMI'S LIBRARY contains his spell books and many other books on magic, demons, astrology, religion and other subjects. The lab contains strange alembics and liquids, not the least of which is a completed *potion of treasure-finding*, which has the side effect of making the imbiber pass out for 2-8 rounds after the potion wears off. The Swami's spellbooks contain the following spells:

- 1st level— *alarm, armor, charm person, detect magic, enlarge, erase, light, magic missile, read magic, shield, sleep, unseen servant;*
- 2nd level— *bind, continual light, irritation, knock, levitate, rope trick, stinking cloud, strength, web, wizard lock;*
- 3rd level— *blink, clairvoyance, dispel magic, fly, haste, protection from normal missiles, slow, suggestion, tongues;*

4th level— *dimension door, remove curse, wall of fire, wizard eye;*

5th level— *stone shape, teleport.*

South of the Swami's rooms are the GUEST BATH, complete with a sunken tub, and PRUNDOOL'S ROOM. Prundool's guest room appears not to have had anything disturbed, though with the fine service in the palace, most rooms look like that. South of the PATIO, where one can walk out to the path, the STATE GUEST CHAMBER is lavishly furnished for visiting royalty. Those guests have a GUEST SITTING ROOM, and their servants stay in the VISITING SERVANTS' QUARTERS, but all of these rooms are currently empty. The ENTERTAINERS' QUARTERS are home to five musicians, four nautch (dancing) girls, a juggler, a clown and a poetry reader. The stairs lead up to the rajah's personal rooms.

Upper Floor

The UPPER SERVANTS' QUARTERS are home to the 35 staff members who tend the upper floors, plus the rajah's mace-bearers and other personal attendants for the royal couple. Their families also live in these rooms. The STORAGE rooms contain everything necessary for running a palace: bedsheets, tools, water pitchers and so on. The CHIEF OF STAFF's quarters belong to Handar, who oversees the day-to-day operations of the palace. Beyond the curtain, the BREAKFAST VERANDA has small tables where the royalty eat breakfast on sunny days.

The GALLERY contains paintings and statues of the royal couple's ancestors. The suit of studded leather armor worn by the late senior Shivaji is in the TROPHY ROOM across the hall. Also therein are hunting and adventuring trophies, including the head of a huge bull elephant, the skin of a spirit naga and the full skin of a massive rhinoceros. The LIBRARY is a general room, heavy on history of Kolhapur and India. The PCs may read about Tvashtri here.

Near the library is the religious area. The GURU'S ROOM contains small statues of Varuna and the Guru's personal altar. His various religious robes and vestments are arrayed in a closet with many religious symbols on it. The TEMPLE TO VARUNA contains a massive statue of the god and is decorated in blue with white moons. Pews are positioned around the altar. The CHAMBER OF GODS is a minor temple with statues of most of the Indian gods, including Kali. The ACOLYTES' ROOM is where the three 1st level clerics of Varuna who follow Guru Parhoon live.

Acolytes, hm P3: AC 10; MV 12; hp 14; THAC0 20; #AT 1; Dmg by weapon; SA spells; SD nil; MR nil; SZ M (5-6'); AL LN.

Weapons: staff

Spells (usually selection): *bless, combine, cure light wounds, chant.*



The massive AUDIENCE CHAMBER has staircases leading up from the first floor. The chamber's roof is a massive dome that tapers to a point 40' above the floor. The court is arrayed in thrones in front of the large curtain, with the rajah and ranee having the largest thrones. From left to right sit Prundool, the guru, the rajah, the ranee, the swami and the tanadar. The large thrones are on a high dais and the walls seem to lead up to the thrones, giving the impression that an attendee is far below the court. This is the only room in the palace that routinely contains guards whether anyone else is inside or not.

West of the audience chamber is the terrace with a huge mirador window that looks out on the WEST COURT. South of that is the VISITOR BATH, most often used by attendees in the BALLROOM, which on this level is a balcony above the main floor. From the OVERLOOK one sees down to the porte-cochere and over the compound walls. The AUDIENCE DRAWING ROOM is a parlor where guests and members of the court often go after an audience with the rajah. The MORNING ROOM is a sitting room for taking tea and looking out over the balcony of the EAST COURT. One can easily leap onto a bamboo tree from the balcony.

The east side of the upper floor is made up of the private rooms of the royal family. The NURSE lives in a small room next to the NURSERY, where the children bathe and play. The rajah and ranee have two children, a six-year-old boy also named Shivaji, and a seven-year-old girl named Ushas after the dawn goddess. They live in the CHILDREN'S CHAMBER. The RANEE'S SITTING ROOM contains a plush couch and cushions for visitors, and is connected to the RANEE'S BATH. The BALCONIES can be shuttered.

The RANEE'S CHAMBER contains plush cushions, a huge wardrobe, a 10-foot tall mirror and much jewelry. The ROYAL BEDCHAMBER contains a massive bed, the rajah's magical *tulwar* +2, and a huge mirador window overlooking the compound. The RAJAH'S CHAMBER contains, among other royal items, two couches, a suit of studded leather armor and a huge shield, a tiger skin rug and a statue of Varuna. (The statue has a false bottom, wherein the Star of Kolhapur is stored. It radiates magic.) The RAJAH'S BATH is richly appointed with a marble tub. The FIGHTING PRACTICE ROOM contains a suit of studded leather armor, practice dummies, and a chin-up bar. In the RAJAH'S ARMORY, a dozen tulwars, spears and shields are stored in case of emergencies.

Cellar:

The pantry entrance to the cellar is boarded up because of the rats that have infested the cellar. There are thousands of them down there, including five giant rats from nearby Sumatra. A side tunnel leads to a house outside of the compound.

Rats (thousands): AC 7; MV 15; HD 1/4; hp 1; THAC0 20; #AT 1; Dmg 1 (bite); SA 5% chance for disease on a successful hit; SD nil; MR nil; SZ S (6-8"); Int Animal; AL N.

Giant rats (5): AC 7; MV 12, sw 36; HD 1/2; hp 3; THAC0 20; #AT 1; Dmg 1-3 (bite); SA 5% chance for disease on a successful hit; SD nil; MR nil; SZ S (15-24"); Int Semi-; AL N(E).

An Audience with the Court

As the PCs approach the audience chamber, the Singh tells them the full court is in attendance today. The group begins to hear voices coming from the audience chamber. As sound travels well in the corridors, the PCs will not be able to intervene in the conversation unless they run.

"I demand an explanation!" This thundering shout is obviously Rajah Shivaji. "If there are demons loose in my domain, I want them destroyed! Guru, these rakshasas are demonic spirits, and thus in your province. Tell me more."

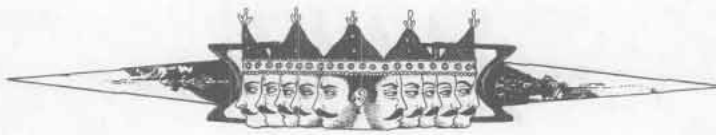
"Well, your excellency," the aged voice of Guru Prandath Parhoon wheezes. He is a high Pundit of Varuna, the god of order and water and the rajah's deity. "From my study of the histories, I can say that rakshasas are demons who can assume the forms of lions, tigers, horses, and other animals, or those of men, often with many arms. They are cannibals who devour their enemies. And they are invincible, save against the might of gods. If one is among us, then by Varuna's oath, we are truly cursed."

"Bah, old man, you are too full of superstition," says a harsh voice, this belonging to Swami Vitrahan Zahi, the most powerful Fakir in the land. "Rakshasas are demons like any other, and as such can be slain. I am certain my magics could destroy such a beast, or even bind it to my will, should I desire."

"I wonder if you haven't already done so," says a deep voice, this of Tanadar Murad Mahal, the general of the rajah's troops. "If there is a demon here, it was brought by sorcery."

"If it's sorcery or hallucination, I don't care," says a feminine voice, obviously that of Ranee Narasihni, the rajah's queen. "I just think something strange is happening. Ever since Prundool..."

"Do not fret, Narasihni," says the rajah. "I want this solved immediately, do you all hear? We will not have demons roaming Kolhapur. I want all your attention focused on this. Except you, Guru, of course, as there's a sacrifice to Varuna to be performed tonight. That is, if my envoys have brought my jewels..."



Sleeman urges the PCs to go inside, and he announces their arrival. The tanadar thanks the singh, then dismisses him and his men. The PCs may recognize all the members of the court involved in the conversation they have heard, except for the brown-robed old man (Prundool) sitting in one of the thrones.

The rajah demands a full report from the PCs, and his jewels. If they say they have them all, the rajah goes looking through the chest and becomes enraged when he discovers the Star is still missing. He demands to know what the PCs did with the Star. This should be very terrifying, as the PCs know (or should) they could face death for displeasing the rajah. If he is told that the Star is not present, he has the same reaction. The guru will applaud the return of any jewels at all, as the sacrifice to Varuna can be completed tonight, at the apex of the full moon.

The PCs should be very deferential, or they may get themselves in serious trouble. If the PCs lie to the rajah, he will know it through his tulwar's ESP. The PCs may address any member of the court, although they had better have a good reason for talking to the ranee, or she will be very mad.

At some point, the rajah introduces Prundool, the weaponsmith, and now a full member of the court. Prundool smiles at the PCs and wishes them good tidings. He answers any questions he can, but defers to the rajah in most things.

The PCs should give a full report of their doings since they left. If they mention that they have slain a rakshasa this week, the swami feels vindicated and the guru baffled, wanting to know what the PCs did to slay an invincible demon. The swami says that if they can defeat a rakshasa, the demon stands no chance against him.

Even if the PCs did not slay the rakshasa, the rajah gives the PCs a new assignment (unless they have said or done something stupid).

"Now I am vexed twice. Not only are there demons in my city, but my most prized jewel still eludes me. Servants, you cannot rest until both of these problems are solved. I want my star sapphire returned, and I want this demon dealt with before it kills again. Is that clear?"

If the PCs have no quick questions, the rajah dismisses court and all the members go their separate ways. The guru goes to the pagoda, the swami to his library, and the tanadar to the barracks to check on his troops. The ranee goes to her private chambers. The rajah calls the PCs to attend him as he goes to his fighting practice room. Prundool appears to walk away, but unless he is followed he shifts to the Ethereal Plane and follows the rajah. The actions of the other NPCs are explained in the event *Machinations of the Court*.

Sparring

The rajah takes the PCs to his training room, and asks one of the fighters to spar with him as he talks. The PC receiving this request is not free to decline, but the rajah will allow another PC to step in if anyone volunteers.

No matter what the sparring partner does, the rajah always seems to have an effective counterattack or parry. The rajah does not seem to be putting his full effort into the sparring, though he is very careful not to hurt his partner. He is using the ESP power of his tulwar, though he does not quite understand it. Also, the tulwar-induced lycanthropy makes him immune to normal weapons.

While the sparring goes on, the rajah tells the PCs he fears that one or more members of his court could be plotting against him. If there is a demon loose, he worries that one of the court members signed a blood contract with it to kill him.

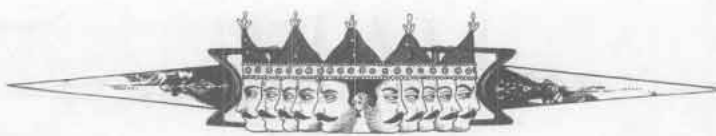
The PCs may speak (somewhat) freely, and may ask how he feels about the other NPCs. The rajah answers according to the following:

- He thinks his wife has been acting odd lately.
- He worries about the power of his swami.
- He feels that the tanadar is too restless since the peace efforts were begun.

- He trusts the guru, for he is a friendly old pundit who has spoken an oath to him, and a pundit of Varuna would never break such an oath.
- He does not mention Prundool, but if asked, he says that he certainly trusts the weaponsmith. If asked, he will tell of Prundool's gift and price, a seat on his court. However, he is certain that Prundool is trustworthy.
- The rajah worries much for the loss of his star sapphire because, he says, it is a magical gem which makes all other jewels more valuable. He swears the PCs to secrecy on this.

Once he is done spilling his soul, he dismisses the PCs to do their work.

The PCs are free to go to interview any of the NPCs they like. See the event *Machinations of the Court* for details of their actions. However, thieves will strike in the training room an hour after the PCs leave the rajah, unless the PCs stop them. See the event *Thieves in the Palace*.



Machinations of the Court

The various members of the court go to different places in the compound when the rajah dismisses them. The **rajah** goes to the fighting practice room, probably with the PCs, as noted above. He stays there until he is attacked, though he receives a visit from the tanadar. The PCs may visit him at any time.

Tvashtri moves ethereally throughout the palace, following the PCs while keeping a clairvoyant eye on the rajah. When the rajah is attacked, Prundool suddenly walks around a corner, tells the PCs of the attack, and waits for them to leave. If asked how he knows, he says he has visions occasionally. Once the PCs are gone, he teleports to the area and stays ethereal while the combat resolves itself. Otherwise, Tvashtri only appears when the PCs seem to want something of him. He is very careful to avoid revealing his true nature. If the PCs wish to talk to him about anything, he answers them with just enough truth to throw them off. If Prundool is attacked, he retreats to the Ethereal Plane.

The **ranee** goes to her chambers, but has a spy monitor the PCs' activities. When, and only when, she hears that the PCs suspect the rajah of anything, she has a servant summon the PCs to her when they are not in the rajah's presence. Once they arrive, she welcomes them into her quarters, giving the unmistakable impression that she is honoring them with her invitation. She demands to know what they have found.

The PCs need to use diplomacy here, for the ranee can order them put to death as easily as the rajah can. Note that her chamber abuts the main bedchamber of the royal couple, and the rajah's spare magical tulwar may be clearly visible from the ranee's chamber. If asked about it, she says, "That is my husband's other magic sword. You would think one would be enough, but a rajah must always have more I suppose." She can tell the story of Prundool's gift, and why she doesn't trust him. She even confides the secret of the bag of gems she found under her bed, but she must be specifically asked about it. She can produce the bag, which contains 300 gp worth of assorted gems and a magical jeweled *dagger* +1.

The **guru** remains outside in the evening air at the pagoda. His servants are readying the pagoda for the sacrifice of jewels to Varuna. He talks with the PCs if they

wish, though is preoccupied orchestrating the sacrifice. If the PCs have said they slew a rakshasa, he asks for full details on how one may be killed.

If asked about the sacrifice, he describes the holy rites in great detail (but we cannot, so make this part up). If asked whether the Star would be sacrificed, he says that he does not think so. Only ordinary jewels are ever sacrificed, and the rajah certainly thinks the Star is something special. The PCs may question him further, but he probably will be of little help.

The **swami** goes to his library to read up on rakshasas. He has basic information about rakshasas in his books, though he is confounded by many contrary legends. If confronted, he acts belligerently, although he is interested in any information the PCs have about rakshasas.

He scans the PCs with his *wand of enemy detection* at an opportune moment, and if they bear any hostility toward him, he discovers it. If the PCs challenge him, he reminds them that he is a powerful sorcerer. If they attack him, he kills them as quickly as he can.

If asked about Prundool, the swami shows signs of envy and wonder. Whether he tells the PCs of his suspicion that Prundool is divine depends on how he is asked. If the PCs ask if he knows anything about the demi-god Tvashtri, he whispers, "Of course..." and then denies he said anything. However, if the PCs are more tactful, he reveals more of his feelings.

The **tanadar** goes to the barracks to check on his troops, but a half hour later he returns to the palace. He goes to find the rajah in the practice room, and speaks to him about rekindling the war against the smaller states. He succeeds in moving him closer to this position by telling him this demon incident suggests that there are enemies all around, and that evil sorcerers may want him dead. The tanadar then returns to the barracks.

If the PCs talk to the rajah after this meeting, he seems much more militant and belligerent. The tanadar does not stand for questioning by anyone of lower station, especially PC fighters. He threatens disciplinary action if harassed. If fought, the Tanadar can rally many guardsmen behind him. The PCs would be put to death for this unless they could prove the tanadar was plotting the rajah's death (which he is not doing).

Thieves in the Palace

Master thief Rugonath Sing has led his most trusted associates on the most dangerous mission of their thieving career: the assassination of the rajah. They have made it harder on themselves by attacking in the evening, rather than waiting for the early morning. They feel they cannot wait, or the monstrous tiger will strike again. All of them fear for their lives, and expect they will not return from this mission alive. They nonetheless feel they have no choice, as they expect the tiger to hunt and kill them

tonight. Against difficult odds, they have made it through the increased security around the palace, and through the basement to the upper levels of the palace.

The thieves come through the rat-infested cellar, pry open the pantry blockade, and sneak past the guards near the garden loggia and the swami's room. They go south to the southeastern stairwell and up to the rajah's rooms. After overpowering, but not killing, the guard, they attack the rajah in the practice room. If the PCs are



on this route, they may stop the thieves. If challenged, the thieves try to retreat but fight if necessary. If captured, any of the thieves can tell of their suspicion that the rajah is a demon.

Unless stopped by the PCs, the thieves reach the rajah in the practice room. They try to backstab him, but he notices them too soon. He fights them, killing them all. He does not change shape unless there is no one around but the thieves. If alone, he changes long enough to kill all of the thieves with both the tulwar and a claw. Once they are disposed of, the rajah returns to human form and assume he killed them all with his sword. By the time help arrives, the rajah has already killed all of the thieves. Most have only sword wounds, but if the rajah changed then careful examination reveals claw wounds on two of them.

During the fight, the rajah was injured on his back, but the wound regenerates within one turn of being received. Whenever the PCs arrive, they may have the opportunity to watch the rajah's wound heal of its own accord.

A *Speak with dead* spell cast on the slain the thieves reveals their suspicions and motive, but the rajah leaves for the baths to clean the blood from himself before this spell can be completed. Thus he does not hear the results.

If confronted with the suspicion that he is a demon, the rajah laughs it off. If the PCs threaten to hurt him, he orders their deaths and then tries to kill them himself. In this combat, he most assuredly changes form.

If the PCs do not threaten him, they may wait for an opportune moment to confront him. In any event, the guru calls for the beginning of the ceremony within half an hour of the attack, as the full moon is rising. The rajah goes to bathe, but first orders the PCs and the court to attend the sacrifice.

Rugonath Sing, hm T8: AC 6; MV 12; hp 49; THAC0 16; #AT 1; Dmg by weapon; SA backstab at +4 to Hit and x4 damage; SD thieving skills; MR nil; Str 14, Dex 18, Con 15, Int 16, Wis 13, Cha 14; SZ M (5-6'); AL CN.

Thieving skills (unarmored): PP 80%, OL 72%, F/RT 60%, MS 82%, HS 64%, HN 25%, CW 95%, RL 40%.

Weapons: short sword, dagger, sling with 20 bullets, garrote.



Thieves (6), hm T4: AC 8; MV 12; hp 20; THAC0 18; #AT 1; Dmg by weapon; SA backstab at +4 to Hit and x2 damage; SD thieving skills; MR nil; SZ M (5-6'); AL CN.

Thieving skills (unarmored): PP 50%, OL 42%, F/RT 35%, MS 43%, HS 30%, HN 15%, CW 95%, RL 20%.

Weapons: short sword, dagger, garrote.

The Sacrifice to Varuna

The night of the PCs' arrival, the sacrifice of gems to Varuna takes place. The palace guru intends to have the court present as he immolates 5,000 gp worth of jewels in a column of fire, as Varuna commands. The court has seen this before, but the PCs have not. It would normally be quite impressive, but this night has more surprises.

The guru calls all of the court and PCs together, though everyone has fifteen minutes before the ceremony begins. The guru's three acolytes (see palace description) are also in attendance. The rajah bathes first, whether he fought the thieves or not. This makes him ten minutes late for the ceremony. By the time he arrives, dressed in a royal

robe and holding a scepter with a moonstone in its head, the PCs and the rest of the court should be outside.

The night is overcast, and the moon is not visible behind the clouds yet. But Guru Parhoon will assure any skeptics that he has cast an astrological chart tonight, and that the sacrifice will be flawless. When the rajah arrives, the ceremony will begin.

The ceremony should be very mystifying and interesting for the PCs. It is a simple matter of casting certain spells, but enhance the atmosphere. To complete the ceremony, these spells must be cast in order: *combine*, *augury*, *bless*, *chant* (by the acolytes), *magical vestment* (on the



guru's robe), *protection from evil* 10' radius, and *flame strike* on the jewels. Each step or spell is shrouded in chanting and praise to Varuna.

When the *flame strike* spell is cast, the clouds part, sending down the light of the full moon. This triggers the rajah's transformation into a weretiger. The tiger immediately attacks anyone nearby, including the PCs. He is crafty and intelligent, and knows that he can create more creatures like himself. He does not want to do this, so he is very careful to avoid injuring any particular person too much (not below 50% of total hit points).

Anyone within 10' of the guru will be under the *protection from evil* effect, which the weretiger will try to avoid. If harmed in any way (through a spell or a magic weapon, for example), the tiger will back away from the attacker.

The tiger's goal is the Star of Kolhapur gem, which he knows is in the statue of Varuna in the rajah's chamber. The beast plans to get free of this crowd, grab the gem, and escape the palace. The PCs may follow the weretiger to try to get the gem back, or attack if they have the means to harm the creature. Otherwise, the weretiger leads the PCs on a cat-and-mouse chase until it can get out of the city.

The PCs' best hope, if they have no magic weapons, is to get Tvashtri to take away the tulwar. To do this they must have figured out that the lycanthropy started when the *Tulwar* appeared, and thus Tvashtri is behind it. If so convinced, he decides the experiment has run its course, uses *telekinesis* to bring the *Tulwar* to his hand, and casts *remove curse* on the rajah. At this, the tiger changes back to human form, and the rajah demands an explanation.

Tvashtri thanks one and all for a successful experiment, polymorphs into a small phoenix, and flies into the sky to his home plane of Concordant Opposition. It is up to the PCs to deal with any problems left on the Prime Material Plane.

If they cannot use this option, they must either kill their sovereign or let him escape the city, and perhaps deal with him when he returns. And return he will, as the rajah in human form will make every effort to get back to the palace and demand explanations.

The adventure is over once the PCs have eliminated the threat of the weretiger from Kolhapur, one way or another, and have solved the problems that might ensue depending on their means.

The End





Brahmin Jumna Padras 7th level Human Male Fighter

Strength: 17 Intelligence: 15
Dexterity: 15 Wisdom: 13
Constitution: 16 Charisma: 17

Age: 28 Eyes: Brown
Height: 6' 1" Handed: Right
Weight: 209 lbs Alignment: LG
Hair: Flowing straight black
Features: lean, powerful build, strong jaw, thin mustache, worldly look

Armor Worn: Studded & shield
Modified Armor Class: 5
Rear Armor Class: 7
Base Base Movement Rate: 9
Hit Points: 61

Languages Known: Hindustani, Sanskrit
Non-weapon Proficiencies: Riding, land, (19), Etiquette (17), Hunting (12), Endurance (16)
Weapon Proficiencies: Lance, tulwar (scimitar), horseman's mace, footman's mace, dagger, horseman's pick

Magical Items: *lotus of life* (flower, if sniffed, acts as *potion of extra-healing* three times a day)

Garuda's Wing, heavy horse: AC 7; MV 15; HD 3+3; hp 24; THAC0 17; #AT 3; Dmg 1-8/1-8/1-3.

Wealth: 23 pp, 38 gp, 21 sp, 9 cp, 75-gp gold chain with sundisk, 100-gp ruby

Equipment: tulwar, heavy lance, dagger, footman's mace, saddlebags, 2 weeks' rations, waterskin, turban with ruby, light robe, hard boots, belt pouch, silver mirror, bedroll, vial of holy water

Pundit Prabhut Bhabani 7th Level Human Male Cleric

Strength: 11 Intelligence: 14
Dexterity: 11 Wisdom: 18
Constitution: 13 Charisma: 15

Age: 33 Eyes: Brown
Height: 5' 10" Handed: Right
Weight: 170 lbs Alignment: LG
Hair: Thick, flowing brown
Features: stern visage, clean shaven, regal manner, white paint on face

Armor Worn: Leather
Modified Armor Class: 8
Rear Armor Class: 8
Base Movement Rate: 12
Hit Points: 40

Languages Known: Hindustani, Sanskrit
Non-weapon Proficiencies: Navigation (13), Healing (16), Riding, land (19)
Weapon Proficiencies: footman's mace, chakra (discus), staff

Magical Items: *necklace of prayer beads* (30 100-gp pearls, peridots & topazes plus 1,000-gp sapphire of atonement, ruby of blessing, fire opal of curing and star ruby of karma)

Avatar, medium horse: AC 7; MV 18; HD 2+2; hp 19; THAC0 19; #AT 3; Dmg 1-6/1-6/1-4.

Wealth: 30 pp, 45 gp, 20 sp, 10 cp, 1,000-gp gold bracelet, 2 500-gp gold rings, 400-gp ruby in turban, 1,000-gp gold holy symbol (sun-disk)

Equipment: robe, high boots, turban, phylactery, footman's mace, staff, three chakras with sun markings, belt pouch,

Sakir Hunath Rao 7th Level Human Male Wizard

Strength: 10 Intelligence: 18
Dexterity: 17 Wisdom: 13
Constitution: 15 Charisma: 14

Age: 45 Eyes: Brown
Height: 5' 8" Handed: Right
Weight: 110 lbs Alignment: LG
Hair: Greyish brown
Features: curious, intense gaze, thin limbs, no beard or mustache

Armor Worn: None
Modified Armor Class: 7
Rear Armor Class: 10
Base Movement Rate: 12
Hit Points: 24

Languages Known: Hindustani, Sanskrit
Non-weapon Proficiencies: Animal Lore (18), Fire Building (12), Rope Use (17), Snake Training (13), Swimming (10)
Weapon Proficiencies: Sling, dart

Magical Items: *potion of fiery breath*, *rope of disappearing* (acts as *rope of climbing* but allows *rope trick* as spell 3/day), *flute of snake charming* (1 round playing causes spell effect)

Marut, light horse: AC 7; MV 24; HD 2; hp 12; THAC0 19; #AT 2; Dmg 1-4/1-4.

Wealth: 30 gp, 15 sp, 2 50 gp gems, 200-gp sapphire necklace, 25-gp silver ring

Equipment: light robes, cummerbund and waistcloth, 2 belt pouches, salt, tallow candle, assorted spices, various material components, two soap cakes, towel, two weeks rations, skin of water, soft sandals, turban, small snake basket,



20' rope, flint and steel, standard spellbooks, saddlebags

Contents of spellbook: 1st level—*affect normal fires, armor, burning hands, cantrip, charm person, detect magic, magic missile, read magic, sleep, unseen servant, ventriloquism*; 2nd level—*audible glamer, bind, knock, levitate, locate object, magic mouth, rope trick, strength, vocalize*; 3rd level—*blink, dispel magic, lightning bolt, tongues, water breathing*; 4th level—*fire charm, shout*.

In the time of your ancestors, the magic-using Fakirs were the highest caste in India, but times have changed. With the power of Surya, Vishnu, and the others behind them, the clerical Pundits have become second only to the great Rajahs in stature. Though this upset your father, who taught you the Fakir arts, you find no quarrel with the status quo. Now you serve the great Rajah Shivaji, who is the second to bear that name as Rajah of the city-state of Kolhapur. You are part of an elite envoy group led by one of the Rajah's highest nobles, a Brahmin. You occupy the position of magician and advisor, because of your vaunted intelligence. There are few problems you cannot solve for the group. Still, the Brahmin is the leader of the group, and you respect that as all members of your high caste must.

You are a powerful magician, having mastered the arts of snake charming, breathing fire, rope tricks, and showmanship from your father's teaching. He too was a servant to the Rajah, the current Shivaji's father. You are especially versed in the high arts that go beyond mere show. You own several items of magic, the only ones in the group beyond the Brahmin's healing lotus and the Pundit's beads of prayer. On many occasions you have been called to use your spells of lightning and fire on enemies of the Rajah and Kolhapur. This year, though, the Rajah commanded your group to go to the other Rajahs in the area and make entreaties of peace. You were often needed to both entertain and reason with the quarrelsome Rajahs, but you all succeeded in swaying them to the cause of peace. You have now come home to the state of Kolhapur on your horse, whom you have named Marut because he is as fast as the spirits of the wind.

large sack, saddlebags, pouch of healing herbs, cloths, spare robe, two weeks rations, waterskin, scroll of devotions, vial of holy water, lotus leaves, white earthpaint and brush

You are one of the great clerical Pundits in the city-state of Kolhapur, on the west coast of India. The Pundits are the highest caste in India, as they are rightfully seen to have the favor of the gods. You serve the gods Vishnu and Surya, the most holy gods, though you pay homage to all others. You are visited in your worship by the devas of Vishnu, who provide your spells of healing and magic. This is what makes the Pundits the highest of the high, but in practice, the Pundits are ruled by the noble Rajahs, whose religious knights, the Brahmins, are their most elite servants. You are under such command in Kolhapur. You serve Rajah Shivaji, the son of the man who originally bore that name as Rajah. He has given you the honor of being in his most elite party of envoys. It is led by a Vishnu-worshipping Brahmin, to whom you gladly cede authority in all but spiritual matters.

In the service of the Rajah you have been very strict in your clerical devotion. You were rewarded when an astral deva, the greatest of all servants of Vishnu, brought you a necklace of holy prayer beads. You wear it prominently at all times, especially during worship. Your face is painted with two parallel lines of white earthpaint drawn from your hairline to the bridge of your nose, the lines connected by a line at the bridge. You have even named your horse Avatar, after the many personas the gods can assume, and use as weapons the chakras, or sun-disks, that Surya bears. In return for your devotion, you are empowered with holy miracles, including the power to heal.

In recent years, you have sought Vishnu's mercy as you have used your might to fight in the Rajah's service. Kolhapur has been at war with smaller states of Goa, Dharwar, and others, but in the last year, your great Rajah has realized that India faces many threats that only unification can conquer. Accordingly, you and your group were sent on a mission of peace to all the smaller states. It took several months, but your wisdom helped the Brahmin and the others persuade the many Rajahs to trust each other. It did your soul good to get out on horseback in the countryside, but you are glad to be in your home state again.

Your father served as a noble knight to the great Rajah Shivaji the Elder, and you serve his son, also named Shivaji. The Rajahs are the highest caste in India, and your Rajah rules your home city and state of Kolhapur. You are one of his most elite servants, and you follow his every command. You lead his chief group of envoys, a multi-talented team of powerful men. Though the Pundits, with their clerical might, are the highest non-ruling caste, in matters of war the Brahmins have the rule. This works well, as you solicit the advice of others in your command, but always make the final decisions, in accord with the Rajah's wishes. In matters of service to the gods, of course, the Pundit's word is law.

You are regal and noble, in keeping with your caste. You are happy with your state of servitude to the Rajah, one of the highest honors anyone could be accorded. In addition to the Rajah, you serve the great god Vishnu, lord of light and mercy. Though you rarely wear paints of worship, that being reserved mainly for Pundits and their acolytes, you always devote your sword to Vishnu, with hopes you will not have to kill often. Would that men could live in a world as free of evil as Vishnu's soul, but since such is not to be, your sword will be at your side. You have named your white stallion after the flying steed of Vishnu, calling him Garuda's Wing. In reward for your devotion to Vishnu, his boar-headed avatar, Varaha, appeared in a dream and handed you a lotus flower. When you awoke, a magical healing flower was beside your bedpost. You thank Vishnu for his gift, and continue your service to him.

You are a powerful fighter, and have led several campaigns against the smaller states surrounding Kolhapur. This year, however, your Rajah decreed that peace was essential, for the whole of India was beset with threats from within and without. And so your group was instructed to go by land and sea to all the other states and convey the Rajah's wishes for peace. This you did, being entertained by the Rajahs of Goa, Dharwar, and others. In some states you met hostile receptions, but your calming words eased fiery tempers. In all your mission was a success, and you took a ship up the west coast of India to home to give your Rajah word of your success.



Singh Akbar Abdur

7th Level Human Male Fighter

Strength: 18 (78) Intelligence: 13
Dexterity: 15 Wisdom: 14
Constitution: 15 Charisma: 13

Age: 27 Eyes: Dark brown
Height: 6' 3" Handed: Right
Weight: 215 lbs Alignment: LG
Hair: Short black

Features: thick mustache and eyebrows, very muscular, steely gaze

Armor Worn: Studded & shield
Modified Armor Class: 5
Rear Armor Class: 7
Base Movement Rate: 9
Hit Points: 53

Languages Known: Hindustani, Sanskrit

Weapon Proficiencies: Tulwar (scimitar), heavy crossbow, scourge, horseman's pick, dagger

Non-weapon Proficiencies: Blind Fighting, Charioteering (17), Riding, land (17), Running (9)

Karttikeya's Sword, heavy horse; AC 7; MV 15; HD 3+3; hp 23; THAC0 17; #AT 3; Dmg 1-8/1-8/1-3.

Wealth: 29 gp, 45 sp, 65 cp, 150-gp ruby

Equipment: light robe, turban, high hard boots, tulwar, heavy crossbow, 18 bolts, quiver, two whips, horseman's military pick, dagger, saddlebags, two weeks rations, waterskin, spare shield, grain, bridle, large sack

You have always been in the Singh caste



Yogi Salabat Jang

7th level Human Male Monk

Strength: 15 Intelligence: 11
Dexterity: 18 Wisdom: 15
Constitution: 16 Charisma: 10

Age: 30 Eyes: Brown
Height: 5' 6" Weight: 100 lbs
Hair: Shaved head Alignment: LG

Handed: Ambidextrous
Features: calm, very thin, flexible, thoughtful expression

Armor Worn: None
Modified Armor Class: 5
Rear Armor Class: 5
Base Movement Rate: 21
Hit Points: 30

Languages Known: Hindustani, Sanskrit
Non-weapon Proficiencies: Blind-Fighting, Endurance (16), Swimming (15), Healing (13)

Weapon Proficiencies: Martial arts, staff, dart, garrote, light crossbow

Monk Class abilities: No damage from magical attacks with successful save (7/day); ESP has only 24% chance of success; fall 30' for no damage if within 4' of a wall; meditation (one hour of uninterrupted meditation equals two hours of sleep), can ignore, heat, cold, thirst, or cold while meditating, is aware of surroundings; can fight while prone at no penalty; save vs. paralysis to avoid missile attacks; F/RT 50%; MS 55%; HN 25%; CW 91%; surprised 2 in 10.

Mantra, light horse; AC 7; MV 24; HD 2; hp 13; THAC0 19; #AT 2; Dmg 1-4/1-4.

Wealth: 5 gp, 15 sp, 20 sp, 100 gp pearl, 100-gp ruby in turban



Shikari Lashkar Khan

7th level Human Male Ranger

Strength: 16 Intelligence: 14
Dexterity: 15 Wisdom: 12
Constitution: 17 Charisma: 11

Age: 26 Eyes: Dark brown
Height: 5' 9" Handed: Right
Weight: 177 lbs Alignment: LG

Hair: Long, flowing black
Features: muscular, quick movements, thick beard, mustache

Armor Worn: Studded & shield
Modified Armor Class: 5
Rear Armor Class: 7
Base Movement Rate: 9
Hit Points: 49

Languages Known: Hindustani, Sanskrit
Non-weapon Proficiencies: Animal Lore (14), Direction Sense (13), Hunting (11), Jungle Survival (14)

Weapon Proficiencies: Tulwar (scimitar), dagger, light crossbow

Ranger Class Abilities: +4 attack roll bonus vs. Thugs; tracking (14); animal empathy (animal saves vs. rods at -3 or ranger can shift its reaction one category of his choice); Attack with two weapons at no penalty; HS 43%; MS 55%

Peacock, medium horse; AC 7; MV 18; HD 2; hp 18; THAC0 19; #AT 3; Dmg 1-6/1-6/1-3.

Wealth: 6 pp, 4 gp, 1 sp, 2 cp, 1 750-gp gems, 2 50-gp gems

Equipment: light robe, cummberbund, high hard boots, turban, light crossbow, 24 bolts, quiver, tulwar, two daggers, flint



and steel, carving knife, leather backpack, two weeks rations, waterskin, snare cord, 50' rope, hooded lantern, flask of oil, torch, silver mirror, belt pouch, bread crumbs, small pieces of meat

The Shikari caste is made up of the Rajah's elite hunters and guides. Though the caste is not wealthy, Rajah Shivaji's benevolence makes certain the Shikaris are comfortable. While others in your caste hunt for the Rajah's table, you have been assigned to the Rajah's most elite envoy group, under the command of a Brahmin, a noble knight. Though he leads the group, your unyielding service is to the Rajah, whom you obey in all things. You have fired your unerring bolts in service of the Rajah and the city-state of Kolhapur, on India's west coast. You are skilled in the navigation of the jungles around Kolhapur, and are very comfortable outdoors. You are wise in the ways of nature, knowing that, whether the gods are merciful or not, the progress of life will continue. Obviously, man is the overlord of nature, but only so much as the gods allow. Your hunting is mainly for tiger and other deadly prey. Once, while hunting tiger, you came upon some Thugs, Kali worshippers who strangle travellers, practicing their art on some trappers. You trailed them to their camp and made the largest Thug arrest in Kolhapur history. All were hanged.

You have fought many battles for the Rajah, something Shikaris rarely do because of their mission of gathering food for the Rajah. But your position demands that you fight occasionally, especially against the soldiers of the smaller states that ring Kolhapur. They have been fighting for many years, but a few months ago, your wise Rajah ordered the fighting halted. The task of convincing the Rajahs of the hostile smaller states to cease hostilities was assigned to your group. You spent four months in the courts of the warring Rajahs, occasionally using your skills to help the Rajahs, as your Rajah commanded. Eventually your mission was a success, and you returned home to the familiar jungles surrounding Kolhapur.

Equipment: turban, waistcloth, sandals, light robe, quarterstaff, three darts, garrotte, light crossbow, 12 bolts, saddlebags, 50' rope, waterskin, two weeks rations, scrolls of meditations, white facepaint and brush

The devotion of yoga is a demanding discipline, requiring many hours of meditation and physical exertion to reach perfection. You have far to go to reach that goal, which can take several lifetimes. But you persevere, chanting mantras and attuning your body to Heaven's vibrations. You are a master at controlling your muscles, giving you greater freedom of movement and flexibility. You can hold your breath for hours, inducing in yourself a near catatonia, and heal your own wounds through intense concentration on the afflicted area. You can close your mind to outside influences, as well as monitor and control the spread of the diseases that ravage India. These are ancient arts in India, and you have gone beyond the training of your yogi masters in these disciplines. To others, they seem as Fakir magic, but you know that only dedication, not magic, is required.

Though you always maintain your exercise regimen, matters of state have occupied much of your concentration lately. You serve the great Rajah Shivaji of Kolhapur, your home city. The Rajah's father, also named Shivaji, brought yogis into the palace for the first time to serve him, and his son has continued this tradition. You are one of his most elite envoys, in a group led by a Brahmin, one of the Rajah's noble knights. You were often required to use your considerable fighting ability against the soldiers of the smaller states that surround the large city-state of Kolhapur. But recently, your Rajah decided it was time for the fighting to end. He saw that all of India was beset by threats from inside and out, and that all of the states needed to stop squandering their resources in fruitless war. Though you were happy to fight in your Rajah's service as members of your Yogi caste must, you were relieved that the war might end. You and the other members of your group embarked on a four-month diplomatic mission to persuade the warring Rajahs to put down their arms. A tentative peace was achieved, and you rode home in triumph.

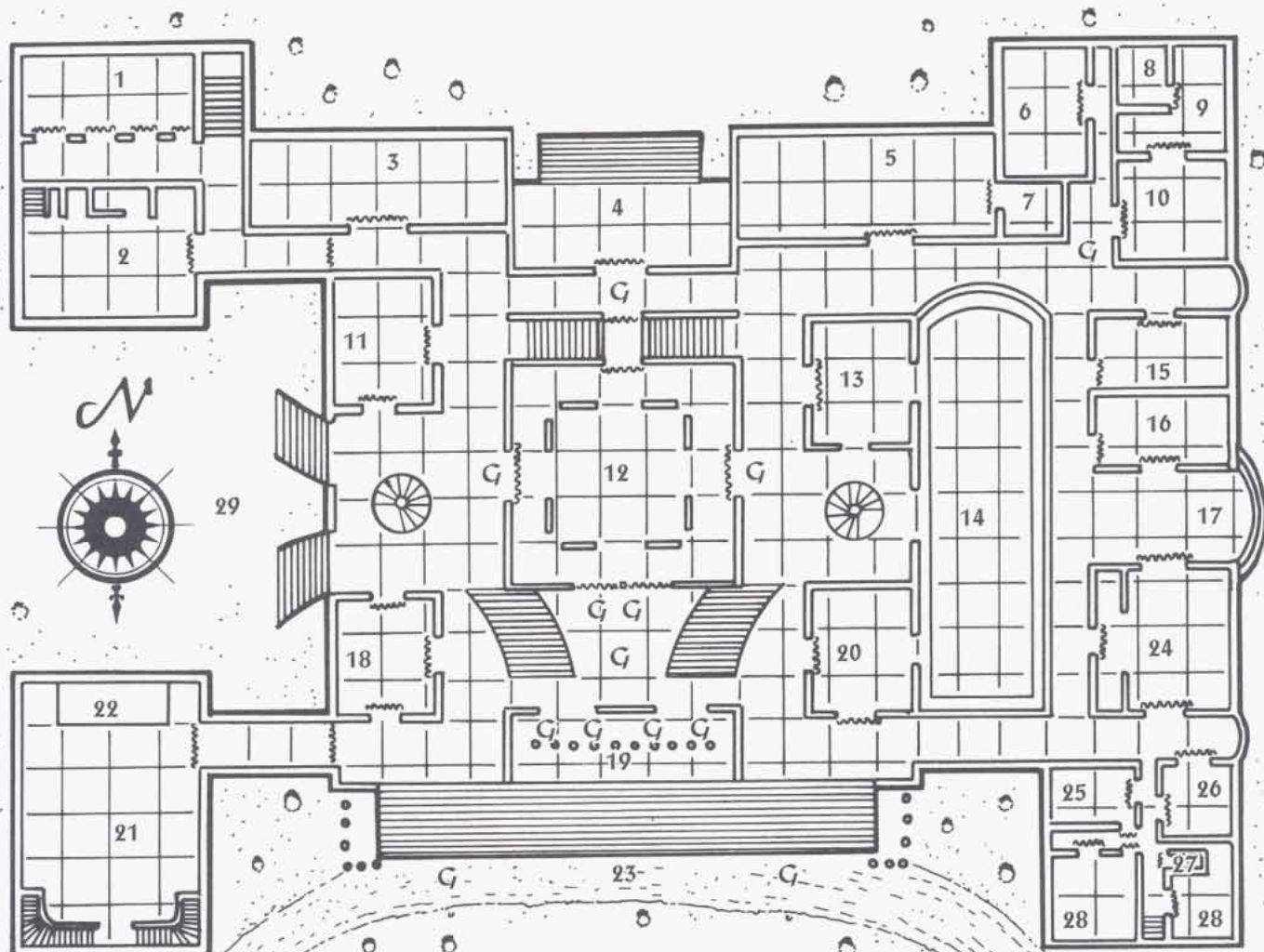
of soldiers serving Rajah Shijavi, the second Rajah with that name to rule over your home city-state of Kolhapur. In his father's service, your father fought throughout Western India. You have been leading troops from chariots in the fight against the smaller states of the region, more than once taking painful wounds from a Goa spear or a Dharwar arrow. You are physically very powerful, but that does not mean you neglect your intelligence. You are an expert in the use of the tulwar, and you have named your horse in honor of the war god Karttikeya.

Your missions were often very dangerous. Your most perilous mission was an assault in the north country, where you and your men attacked Rajah Indra Dhoomna and his fabled Juggernaut. This was a titanic war machine. The Juggernaut was a 60' throne that lumbered forth on massive stone rollers, crushing all in its path. Though many of your soldiers perished under the Juggernaut, and the Rajah's archers, you defeated the Rajah and destroyed his machine. For this service, your Rajah had you promoted into his direct service. You are now a member of his most elite band of envoys, which is led by a noble Brahmin and contains a clerical Pundit, a magic-using Fakir and others.

Surprisingly, your most recent mission was not of war, but of peace. Recognizing that, after many years of fruitless war, the whole region faced major threats that only a united dominion could overcome, your wise Rajah sent your group on a long errand of diplomacy. You went to the courts of all of the Rajahs in the region, some of whom had lost sons in the wars with Kolhapur. But the wise words of the Brahmin and others swayed most of the Rajahs to the side of peace. Still, there were some hostile receptions, but your tulwar rarely moved from your belt. After several months on this campaign, you have returned home to the state of Kolhapur to await your Rajah's next command.

The Rajah's Palace

Ground Floor



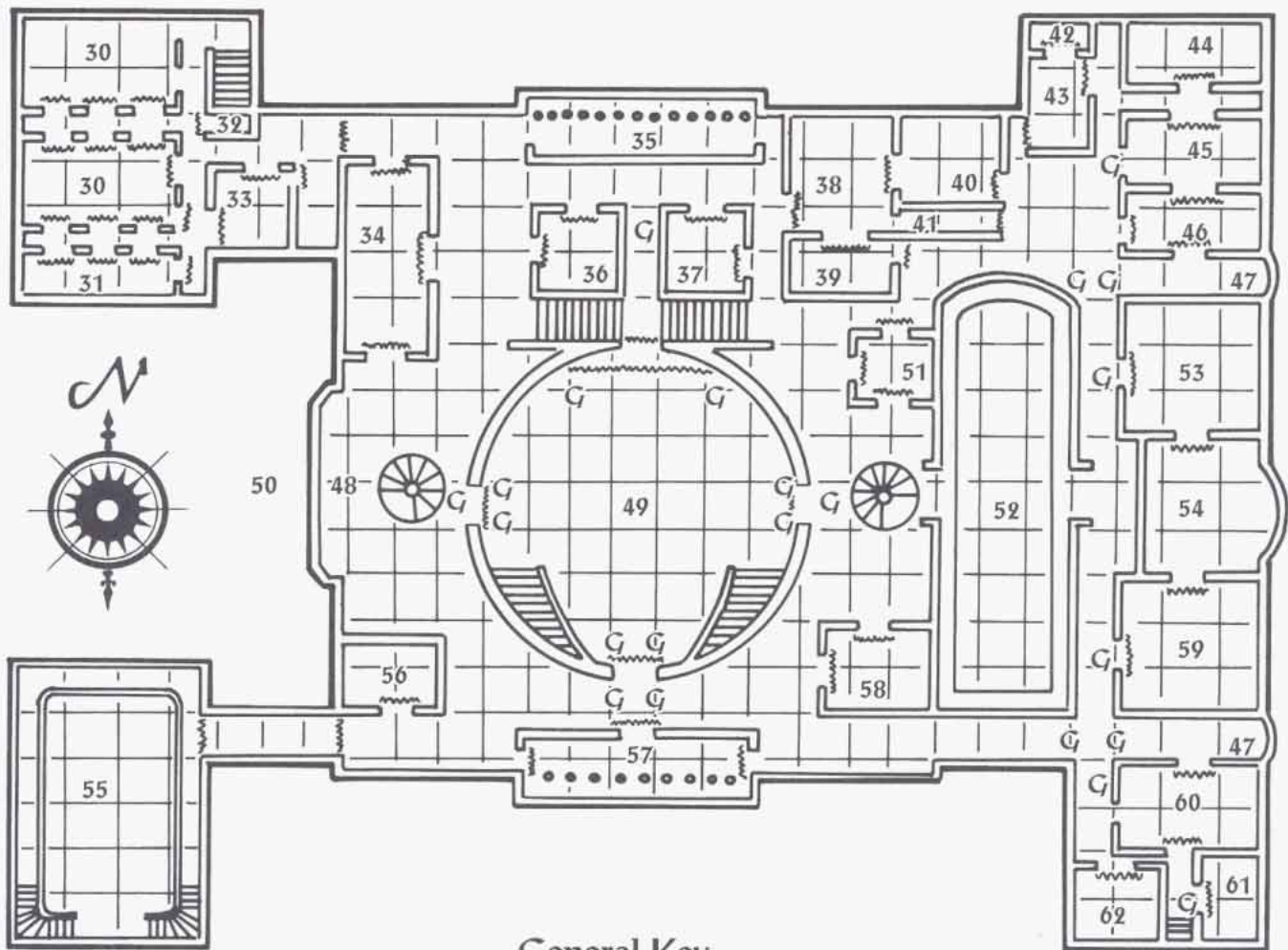
General Key

- | | | |
|-------------------------------|--------------------------|---------------------------------|
| 1. Servants' Quarters (lower) | 11. Dining Room | 21. Ballroom |
| 2. Kitchen and Pantries | 12. Durbar Room | 22. Band Dias |
| 3. Banquet Hall | 13. General Sitting Room | 23. Porte-Cochere |
| 4. Garden Loggia | 14. East Court | 24. State Guest Chamber |
| 5. Major Council Chamber | 15. Guest Bath | 25. Visiting Servants' Quarters |
| 6. Tanadar's Room | 16. Prundool's Room | 26. Guest Sitting Room |
| 7. Smoking Room | 17. Patio | 27. Bath |
| 8. Lab | 18. State Drawing Room | 28. Entertainers' Quarters |
| 9. Swami's Library | 19. Vestibule | 29. West Court |
| 10. Swami's Room | 20. Conservatory | G. Guard |

One Square equals 20 feet

The Rajah's Palace

Upper Floor



General Key

- | | | |
|--------------------------------|-------------------------|----------------------------|
| 30. Servants' Quarters (upper) | 41. Acolytes | 52. East Court |
| 31. Storage | 42. Nurse | 53. Ranees Chamber |
| 32. Bath | 43. Nursery | 54. Royal Bedchamber |
| 33. Chief of Staff | 44. Children's Chamber | 55. Ballroom (upper) |
| 34. Gallery | 45. Ranees Sitting Room | 56. Visitor Bath |
| 35. Breakfast Veranda | 46. Ranees Bath | 57. Overlook |
| 36. Trophy Room | 47. Balcony | 58. Audience Drawing Room |
| 37. Library | 48. Terrace | 59. Rajah's Chamber |
| 38. Gurus Room | 49. Audience Chamber | 60. Rajah's Bath |
| 39. Chamber of Gods | 50. West Court | 61. Rajah's Armory |
| 40. Temple to Varuna | 51. Morning Room | 62. Fighting Practace Room |
| | | G. Guard |

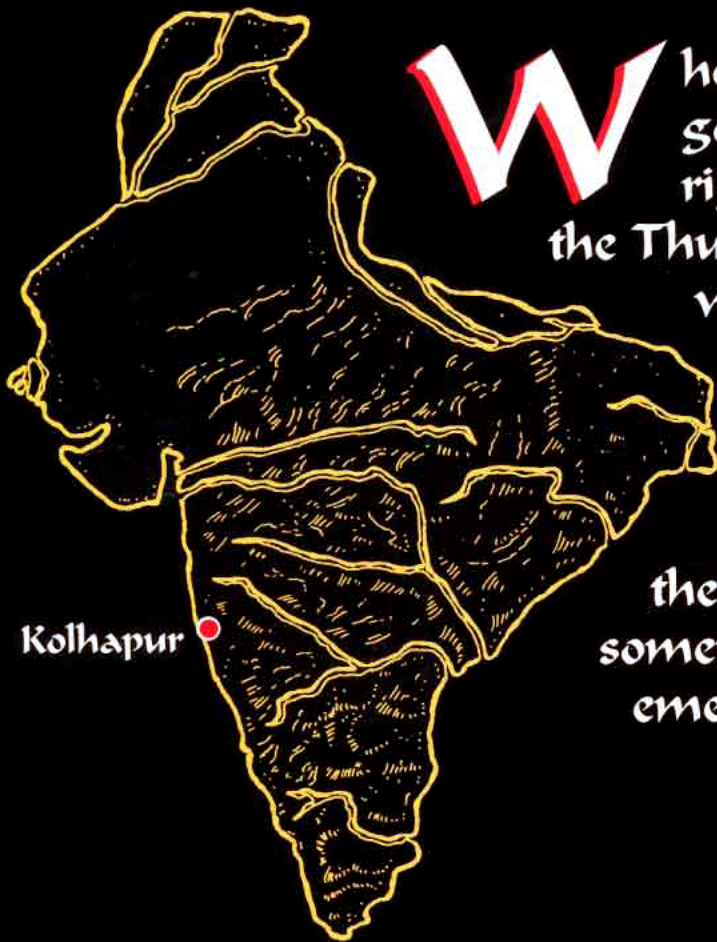
One Square equals 20 feet

Advanced Dungeons & Dragons®

An RPGA® Adventure

the Star of Kolhapur

by Michael Selinker



When the fabled Star of Kolhapur gem is stolen, Rajah Shivaji is rightfully incensed. He blames the Thugs, vicious murdering worshippers of the black goddess Kali. But the Thugs are not the only dangers in this land. Fiendish spirits wander the city, thieves prowl the streets of Kolhapur, and something even more sinister emerges at night ...

U.S., CANADA, ASIA,
PACIFIC, & LATIN AMERICA
Wizards of the Coast, Inc.
P.O. Box 707
Renton, WA 98057-0707
+1-206-624-0933



EUROPEAN HEADQUARTERS
Wizards of the Coast, Belgium
P.B. 34
2300 Turnhout
Belgium
+32-14-44-30-44

Visit our website at <http://www TSR Inc. com>