



THE MAHASARPA CAMPAIGN

A CAMPAIGN OPTION WEB ENHANCEMENT FOR ORIENTAL ADVENTURES

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SOURCES AND ACKNOWLEDGEMENTS

Sources for this campaign include “Rhino’s Armor, Tiger’s Claws,” by Michael J. Varhola (*DRAGON*® Magazine #189); “Caste of Characters,” “Monsoons and the Power of Om,” and “Bazaar of the Bizarre,” by Michael Selinker (*DRAGON Magazine* #225, #226, and #229), and *The Rod of Seven Parts* by Skip Williams.

Additionally, the ruins of Mahasarpa are strongly based on the real-world ruins of Angkor in Cambodia. Excellent maps of Angkor, easily adaptable for game use, can be found in *Ancient Angkor* by Michael Freeman and Claude Jacques (Trumbull, CT: Weatherhill Inc., 1999).

Special thanks to the players of the Mahasarpa Campaign: Owen Stephens (for getting it started), Gwendolyn E.M. Kestrel, David Noonan, Michael Selinker, Anthony Valterra, and Johnny Wilson.



Based on the original DUNGEONS & DRAGONS® game created by Gary Gygax and Dave Arneson, and the new DUNGEONS & DRAGONS game designed by Jonathan Tweet, Monte Cook, Skip Williams, Richard Baker, and Peter Adkison.

Oriental Adventures includes a featured campaign setting: the world of Rokugan from the *Legend of the Five Rings* card game and novel line. Rokugan is just one example of the type of campaign you can create and play using the *Oriental Adventures* rules, however. While Rokugan draws primarily from historical Japan for its cultural influences (and secondarily from other East and Southeast Asian cultures), the scope of *Oriental Adventures* is broad enough to capture the flavor of nearly any historical or fantasy Asian culture.

Chapter 10 of *Oriental Adventures* offers a brief example of how a Dungeon Master might go about creating a campaign with a different flavor than Rokugan, using a different subset of the rules options presented in the book. The Mahasarpa (“great serpent”) campaign setting is a more fleshed-out treatment of that example, detailing a complete setting that draws from India and Hindu Southeast Asia for its inspiration.

HISTORY

Many centuries ago, in a younger age, a great human kingdom flourished in the land that was then called Mahanaga (“great divine serpent”). The capital city, which gave its name to the surrounding land and the kingdom itself, was a monument to the deep religious faith of its populace, their technological mastery, and the wealth and grandeur of their civilization.

Amidst a network of irrigation canals, stone temples sprawled over dozens of square miles, mirroring the shape of the universe in their five-towered construction. The people built their temples of stone, which was the only material fit for the homes of the serpent-queen Nagini and her horde of servitor deities and spirits. Beside these monumental temples, even the great rulers of the kingdom lived in wooden houses, as they were unworthy of such a fine home as Nagini had.

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Each night, the maharajah (king) of Mahanaga ascended the steps of the pyramid-temple called Phimeanakas to have union with the avatar of the serpent-queen Nagini, thus ensuring the fertility and stability of the kingdom. For a thousand years, or so the legends say, the maharajahs of Mahanaga ruled with wisdom and justice, if not mercy.

The reign of the maharajah known only as Abraharsarpa (“cursed crawler”) brought the glory of this ancient kingdom to a cataclysmic end. His arrogance and foolish pride became evident soon after his ascension to the throne at the age of 11. In the first two decades of his reign, seven rajahs (princes) of the kingdom renounced the maharajah’s rule and formed independent kingdoms of their own. Similarly, the ascetics of the mountains refused to obey the maharajah’s mad edicts and withdrew into their alpine fortresses, effectively removing the Adribandha mountains from the empire’s domain. Undaunted by this drastic reduction of his domain, Abraharsarpa grasped at higher authority than the deities allow mortals to have and angered Nagini as well as the spirits of his ancestors. Together, they pronounced a dreadful curse upon the maharajah and his remaining kingdom. Abraharsarpa himself transformed into a shape like a naga, with the long body of a snake crowned by his all-too-human head. But where the nagas are divine beings of radiance and light, Abraharsarpa was forced to crawl in the dust. The maharajah’s closest Brahmins (or shaman class) and advisors likewise took on his abomination form, while the other nobles of the kingdom gained but one serpentine feature—a snakelike head, or snakes for arms, or some other deformation. The common people of the kingdom retained their human shape, but they grew scales, or their eyes turned yellow and their pupils slitted, or their tongues became long and forked. In this way was born the cruel and vile race of yuan-ti, with its three tiers—abominations, halfbloods, and purebloods.

The kingdom of Mahanaga was no more, and its capital city soon fell into ruins. While the seven lesser kingdoms assumed dominance of the region (their rajahs all refusing, to this day, to carry the title of maharajah), the yuan-ti slithered and crawled through the temples of their ancient city, now called Mahasarpa (“great crawling serpent”). Over the centuries, the wooden buildings have all rotted away — even the ornate palace of the maharajah — but the temples remain, forever reminding the yuan-ti of Nagini’s curse.

The seven smaller kingdoms—Gandharva, Bhalluka, Kokaha, Lakshmana, Singha, Vrisicka, and Zardula—never rejoined into a single kingdom, and relations among the kingdoms have ranged from cooperation to outright warfare since the fall of Mahanaga. Of the seven, one—Zardula, the kingdom of the tiger—has now vanished into the jungle, its descendants as wild as the animal whose name they bore. Filling its place among what came to be known as the Seven Kingdoms are the muni (monks) and ascetics of the Adribandha mountains, who are commonly known as the Naga kingdom though they are not and never have been ruled by a rajah.

CULTURE AND SOCIETY

Like Rokugan, the Seven Kingdoms of Mahasarpa have a deeply stratified society. A rigid class structure divides the people into four varnas (castes), plus the chandalas (“untouchables”) who are outside and below the varnas proper. These four varnas represent the celestial order in the Seven Kingdoms.

The highest varna is the Brahmins, the shamans of the devas (deities) and devatas (divine spirits). The Brahmins, as representatives of the gods among humanity, hold a position of ultimate authority, but they are strictly barred from exercising that authority in worldly affairs such as politics. Tithes paid by members of the other varnas make the Brahmins wealthy, but at least half of their wealth goes directly to their temples, making them unable to leverage their wealth for any kind of secular authority. Religious strictures prohibit the Brahmins from eating with or accepting food from members of the other castes, and they also demand high standards of purity and moral conduct from them.

Technically subordinate to the spiritual authority of the Brahmins, the Kshatriyas (or samurai class) nevertheless exercise the highest temporal authority. The most powerful of the Kshatriyas are the rajahs of the Seven Kingdoms, while others are lesser nobles and retainers within the kingdoms. The Kshatriya caste closely parallels the noble class of Rokugan, the buke, and members of the samurai character class are called Kshatriyas in the Mahasarpa campaign. While Kshatriyas have unquestioned authority over secular matters within their sphere of influence, they have no power over the Brahmins or over any religious affairs. A Kshatriya can order a religious festival to be held, but cannot conduct it; she can finance a temple’s construction but cannot open its doors. All religious ceremonies, observances, sacrifices, and prayers are wholly within the Brahmins’ domain.

Below the Kshatriyas are the vaishyas, the large merchant class of the Seven Kingdoms. Some vaishya merchants may rival the wealth of the rajahs themselves, but their power is limited by their lower station: no vaishya can hope to rule or govern, no matter how great his wealth. However, a vaishya is also much more free to conduct his own affairs as he pleases, without the burden of excessive religious doctrine or debts of loyalty.

The lowest of the four castes is the shudra caste, which is made up of farmers, herders, and servants. These are much like the peasants and serfs of other kingdoms, or the heimins of Rokugan. Below even the shudras, and technically outside the varna system altogether, are the chandalas, or “untouchables.” The chandalas perform the tasks that make them unclean, much like the eta of Rokugan—tasks such as cremating the dead or butchering meat. The chandalas are “untouchable” because a member of a higher caste must undergo ritual cleansing if she comes into physical contact with a member of this group.

THE SEVEN KINGDOMS

The Seven Kingdoms represent human society in the known world of the Mahasarpa campaign setting. These kingdoms are the surviving remnants of the great kingdom of Mahanaga, having splintered off before the Last Maharajah brought Nagini’s curse down upon the kingdom. Each kingdom is really little more than a city-state in the shadow of Mahanaga’s ruins, but each has its own unique identity and character.

The Seven Kingdoms mirror the seven Great Clans of Rokugan, allowing a human character to gain a bonus class skill while limiting the character’s favored class. Certain sects and organizations within the Seven Kingdoms likewise parallel the families and schools of the Great Clans, but these parallels are

CASTE AND CHARACTER CLASS

The Just as samurai and shugenjas are limited to the noble caste in Rokugan (see “Caste and Class in Rokugan” on page 33 of *Oriental Adventures*), Kshatriyas (samurai) and Brahmins (shamans) must belong to the two highest castes in the Seven Kingdoms. Most members of these two castes belong to the appropriate character class, but exceptions exist (as they do in Rokugan). Some members of the Brahmin caste adopt the aristocrat NPC class, and a fair number are yogi (psions). Within the Kshatriya caste are many aristocrats, many ordinary singhs (fighters), and some shikari (rangers), devapalas (sohei), and baladharas (psychic warriors). In the Kokaha kingdom, even yavanas (barbarians) are members of the Kshatriya caste.

Characters from the vaishya and shudra castes have more class options. They can belong to any character class except Kshatriya and Brahmin, and they also can adopt the adept,

commoner, expert, or warrior NPC classes. Most chandalas are commoners or dhukas (rogues). Unlike in Rokugan, members of every caste are members of the kingdom they live in and have the bonus class skill and favored class of their kingdom.

As in Rokugan, multiclass characters are less common in the Seven Kingdoms than in the standard D&D rules, but most multiclass combinations are still possible. No character can be a multiclass Kshatriya/Brahmin (samurai/shaman), but most other combinations are at least conceivable, if not entirely likely.

Characters of different castes can form sabhas (associations) together, including an adventuring party. Characters of low castes are bound by doctrine and tradition to treat higher-status characters with respect and deference, but no one should ever allow this to interfere with a party working together as a team. It is not an excuse for one player to abuse another, in or out of character.

not exact. These similarities provide opportunities for characters to adopt many of the prestige classes described in *Oriental Adventures*, but the nine prestige classes described in the last two chapters of that book are not available in the Mahasarpa campaign setting.

BHALLUKA

Population: 60,000

Ruler: Rani Ushas Dathik (female human shikari 7/shadow scout 7)

Imports: Steel, silk, cheese, wine

Exports: Timber, weapons and armor, fruit, sugar, herbs

Alignment: LG

Similar in many ways to Rokugan's Crab clan, the Bhalluka kingdom is the realm most dedicated to warfare against the yuan-ti of Mahasarpa. Bhalluka Kshatriyas are trained from birth in the ways of the vile serpent-folk and their jungle home. Their Brahmins venerate the most warlike devas, particularly the bear-spirit Mahabhalla who gave the kingdom its name. Bhalluka also has a long tradition of battling the yuan-ti with magic, and its swami are among the most feared in the Seven Kingdoms.

ORGANIZATIONS

Two orders devoted to fighting the yuan-ti dominate the Bhalluka kingdom. The first, known simply as the Slayers, sends scouts into the jungle to fight and kill the yuan-ti in their own lands. These scouts are trained in wilderness lore and battle tactics, learning special techniques to kill their hated foes. The members of the Slayers are usually shikari, and their most advanced members adopt the shadow scout prestige class.

The second order is called Sarpa-Vyadhaka, and, like the witch hunters of Rokugan, they devote their lives to sniffing out the influence of evil within Bhalluka. One of the yuan-ti's favorite tactics is to send tainted ones into Bhalluka to infiltrate the kingdom and work their evil within its borders. The members of the Sarpa-Vyadhaka are trained as shikari and swami before adopting the witch hunter prestige class.

The third major organization of Bhalluka is the temple of Mahabhalla, the great bear. The Brahmins of the bear-spirit are

not nearly as influential as the Brahmins of Gandharva, but nevertheless direct much of the activities of the kingdom. They lend their divinatory skill to missions against the yuan-ti, and they lead the ferocious devapalas of their temples against yuan-ti incursions as well. The devapalas of Mahabhalla's temples often adopt the bear warrior prestige class.

BHALLUKA LANDS

Bhalluka lies in the verdant grasslands of the distant west, at the edge of the Mahavana Forest. In these lands, the forest seems intent on invading the fields and even the city-state of Bhalluka itself, with vines, ivy, and seedlings sprouting constantly throughout the kingdom. The people of Bhalluka repel the jungle just as they repel the yuan-ti that persistently send spies, raiders, and assassins into the kingdom.

GANDHARVA

Population: 30,000

Ruler: Rani Sukanda Prabashi (female human Kshatriya 14)

Imports: Metal and metal products, grains, wine

Exports: Timber, fruit, paper

Alignment: LN

Like Rokugan's Phoenix clan, the Gandharva kingdom devotes itself to religion and magic. Though the Kshatriyas hold the reins of temporal authority, no one doubts that they do the will of the Brahmins, striving to turn Gandharva into a theocracy where the commands of the devas are carried out in the world. The Brahmins of Gandharva are renowned for their devotion, and they boast that they alone of all Brahmins in all kingdoms revere every deva and every devata, showing the proper respect due to each of the millions of divinities that inhabit and govern the world.

ORGANIZATIONS

Gandharva, as the most pious of the Seven Kingdoms, is distinguished by a proliferation of religious and philosophical sects. While the Brahmins of Gandharva boast that they pay worship to every single devata, most Brahmins worship some more than others. The various philosophical movements within Gandharva are attempts to synthesize and organize the worship

and doctrine of the devas into coherent systems. Two of these sects are closely associated with prestige classes.

The Advaita sect is a religious movement that teaches a profound philosophy of oneness with the universe. Practitioners of this philosophy learn that the universe is not distinct from the Divine—that, in fact, all distinctions among people, things, and even gods are false. The advanced Brahmins of this sect adopt the Void disciple prestige class.

The Anatma sect is a monastic community that teaches a similar philosophy. In Anatma thought, humanity is not as far from divinity as most Brahmins would say, and in fact divinity is within human reach. These muni and Brahmins adopt the henshin mystic prestige class when they meet its prerequisites.

GANDHARVA LANDS

Gandharva's territory lies in the lushly forested eastern portion of the Seven Kingdoms region, far from the ruins of Mahasarpa but hardly safe from the yuan-ti. Much closer threats include the weretigers of Zardula and the rakshasas and other fiends of the distant east. The lands of Singha are close by to the west, and the two kingdoms have alternately made alliances and war with each other over the centuries.

KOKAHA

Population: 55,000

Ruler: Rajah Ganha Mitiris (male human yavana 6/kishi charger 8)

Imports: Metals, sugar

Exports: Grain, wine, wool

Alignment: N

In the days of Mahanaga, the Maharajahs' power was so great that it spanned the Adribandha Mountains to the north of the Mahavana Forest. The rulers of Mahanaga incorporated the barbaric horse-nomads of the Kokaha Steppes into their empire, introducing their religion and culture to the nomads and collecting their tribute in return. With the fall of Mahanaga, the nomads of Kokaha remain a unified kingdom, though unlike the others of the Seven Kingdoms they have no city-state to physically represent their domain. The people of Kokaha are culturally and ethnically distinct from the other kingdoms, and yet inextricably linked to them.

ORGANIZATIONS

Unlike the rest of the Seven Kingdoms, Kokaha is not dominated by organizations of any sort, whether religious or secular in nature. Instead, the people of Kokaha are united by their nomadic lifestyle. They herd sheep around the steppes, erecting small villages of round huts when they stop for a season, and uprooting the villages when the seasons change. A horse is the most precious possession in Kokaha, for horses provide the people of the kingdom with the mobility their lifestyle requires. The people of Kokaha are accustomed to riding for long hours, fighting, eating, and even sleeping on horseback.

Most of the warriors of Kokaha are yavanas (barbarians), and many of them adopt the kishi charger prestige class.

KOKAHA LANDS

The steppes of Kokaha are wide but relatively barren, cut off by the Adribandhas from the monsoons that water the southern lands every year. Good pastureland is scarce, which necessitates the nomadic lifestyle of Kokaha's people. The land ranges from quite hilly, in the foothills and valleys that abut the

mountains, to absolutely flat and featureless farther north. The Adribandhas isolate Kokaha from the yuan-ti as well as from the rain, but hold their own terrors, including the yeti that sometimes venture into the foothills in the winter. Wide expanses of steppeland separate Kokaha from the legendary lands to the north and east.

LAKSHMANA

Population: 45,000

Ruler: Rajah Kharan Djikah (male human Kshatriya 14)

Imports: Timber, metals

Exports: Grains, arts and crafts, wine

Alignment: LN

The southernmost of the Seven Kingdoms, Lakshmana is a refined and civilized land far from the threat of the jungle and its yuan-ti inhabitants. The rajah of Lakshmana fancies himself the greatest of the rajahs, perhaps even worthy of the long-abandoned title of maharajah, and imagines that his court is the most important of all the courts of the Seven Kingdoms, simply because it is the most luxurious. In actual fact, the court of Lakshmana is largely irrelevant to the rest of the Seven Kingdoms, which allow Rajah Djikah his delusions as long as they don't interfere with their ongoing struggle against the very real threat of the yuan-ti.

ORGANIZATIONS

Like the Crane clan of Rokugan, Lakshmana is home to the finest academy of arts in the entire Seven Kingdoms. The Khubali College trains expert painters, sculptors, architects, stonemasons, weaponsmiths, and other artisans, claiming to carry on the artistic traditions of Mahanaga. Unlike the Kakita artisans of Rokugan, Khubali does not consider swordplay a fine art, and no weapon masters emerge from this academy.

LAKSHMANA LANDS

Lakshmana is a coastal city, situated where the great Bahanis river meets the sea. It claims the most fertile croplands of the Seven Kingdoms, and it also boasts a thriving trade with foreign lands and cultures unknown to the other kingdoms. For this reason, most citizens of Lakshmana encountered in the north are merchants, though some artists and thrill-seekers occasionally travel to see the ruins of Mahasarpa first-hand (usually hiring Bhalluka guides).

NAGA

Population: 20,000

Ruler: Hrimaka Tondo (male rishi muni 5/tattooed monk 9)

Imports: Grains, timber, foodstuffs

Exports: Ores, stone, ice, wool

Alignment: LN

Like Kokaha, the people of Naga are ethnically and culturally different from those of the other kingdoms, but they were assimilated earlier and more thoroughly than their northern neighbors into the empire and culture of Mahanaga. Naga is a kingdom of muni and ascetic warriors, driven perhaps by their harsh environment to adopt an equally harsh and demanding lifestyle. According to the jokes of the other kingdoms, each peak in the forbidding Adribandha mountain range has its own ascetic meditating in seclusion upon it. Besides these munis (monks) and yogis (psion), a number of tribal peoples inhabit the mountains, accepting the protec-

tion of the ascetics if not their political leadership.

Naga is not properly a kingdom, and it never was. Its origins lie in the ascetics who withdrew to the mountains in response to the mad edicts of the last maharajah, bringing the native people of the mountains under their protection and renouncing the maharajah's rule. It is grouped among the Seven Kingdoms almost out of habit—by the time that Zardula disappeared, the idea of “seven kingdoms” was well established, and the ascetics and mountain tribes of Naga filled the void left by Zardula.

ORGANIZATIONS

Naga consists of two almost completely distinct societies, though each has profoundly influenced the other. First are the muni and ascetics, blood descendants of the people of Mahanaga who retreated from the empire to the mountains to practice their devotions. Most of these people adopt the muni (monk) or yogi (psion) class.

Among these ascetics, an elite and mysterious organization has arisen in just the last century. Known as the Nagadeva, these muni claim a spiritual descent from a semidivine daughter of the serpent-goddess Nagini, born (according to legend) in the Adribandhas just before Nagini's curse fell on Mahanaga. This devata, called Bhasva-Zakalin (“Resplendent Scales”) is said to be of the Maharajah's lineage, but she herself adopted the ascetic life and bore no children. Her “descendants,” however, are an order of muni in Naga, often called the Bhasvamuni (“Resplendent Monks”) because of the elaborate and colorful tattoos they wear. These muni adopt the tattooed monk prestige class.

The Bhasvamuni sect is actually sharply divided between the traditional ascetic branch and a more recent development. A movement seeks to put Hrimaka Tondo, leader of the sect and spiritual guide of Naga, on a restored throne of the maharajah. According to this movement, Tondo is the only rightful heir to the throne, as a spiritual if not biological descendant of the maharajahs' bloodline. As yet, this political branch of tattooed monks has little power or influence, but it is not known whether Hrimaka Tondo himself holds any political aspirations.

The second segment of Naga's mixed society consists of the mountain tribes who long ago accepted the protection and spiritual authority of the muni. As among the ascetics, psionic training is common among these tribes, and they produce many baladharas (psychic warriors). The kukri is their traditional weapon, and the most feared members of these tribes are the soulnives, who can manifest kukris formed of pure psionic energy. (The soulnive prestige class is detailed in the *Psionics Handbook*.)

NAGA LANDS

The lands of Naga are the Adribandha Mountains, considered forbidding and inhospitable by the rest of the Seven Kingdoms. This vast mountain range cuts across the lands of the Seven Kingdoms and reaches miles above the plains and jungle below. No city-state houses the population of Naga; its people live in monastic communities or tribal villages. Though its snowy slopes and peaks are dotted with shrines and monasteries, they are also home to all manner of monstrous horrors, including the dreaded yeti.

Somewhere in the Adribandhas is nestled a small and serene valley called Aaqa, home to the mysterious race called vaati. Aaqa is said to be located in the northwestern region of the

mountains, but its location is uncertain and shifts (despite the rigidly lawful nature of these outsiders).

SINGHA

Population: 40,000

Ruler: Rajah Namhan Muthasi (male human Kshatriya 7/singh rager 7)

Imports: Weapons and armor

Exports: Timber, copper

Alignment: LN

The Kshatriyas of Singha are renowned as the fiercest, bravest, most honorable, and most disciplined army of the Seven Kingdoms, and on the open field of battle no stronger force of arms exists. Unfortunately, the yuan-ti of the Mahavana Forest rarely meet their enemies on an open field, and the forces of Singha are more often turned against Bhalluka, Gandharva, or Vriscika than against the serpent-fiends of the jungle.

ORGANIZATIONS

The most important organization of Singha is the elite warrior order called Singhapallaki, the Defenders of Singh. These knightly warriors are sworn to uphold both the throne of Singh (and whoever sits on it justly) and the so-called Code of the Lion, a code of laws and honor that dates back to the founding of the kingdom as a splinter from Mahanaga. This code is very similar to the code of *bushido* described in *Oriental Adventures*: the Singhapallaki value honesty, justice, heroic courage, compassion, polite courtesy, honor, sincerity, duty, and loyalty much like the samurai of Rokugan (see page 221 in *Oriental Adventures* for more details). In addition, the Code of the Lion extols the virtue of fury, which is the disciplined rage that characterizes the singh rager prestige class and the finest members of the Singhapallaki.

SINGHA LANDS

The lands of Singha are wide and flat, watered by the floods of the Bahanis River. The Mahavana Forest borders Singha on the north, and of the Seven Kingdoms, the lands of Singha lie closest to the great ruins of Mahanaga. Despite their proximity to humankind's greatest enemy, however, the warriors of Singha are not as comfortable striking into the jungle as the scouts and shikari of Bhalluka, far to the west.

VRISCIKA

Population: 15,000

Ruler: Rajah Yanja Bhayyam (male tainted one [yuan-ti] dhuka 4/Kshatriya 4/ninja spy 6)

Imports: Metals, timber, grain

Exports: Opium, fish, tea

Alignment: LE

The kingdom of Vriscika is nearly as decadent as Mahasarpa itself, riddled with crime, espionage, and drugs. Though it is the smallest of the Seven Kingdoms, barely qualifying as a large city even counting all the farms and estates that lie outside the city proper, it has all the greasy sophistication of the largest metropolis. Worse, its spies are everywhere, in each of the Seven Kingdoms, doing the will of its mysterious Rajah, Yanja Bhayyam.

Vriscika has always been a center of espionage. In what may be a supreme twist of irony, however, the head of the Seven Kingdoms' largest spy organization is himself an enemy

spy. A decade ago, the yuan-ti of Mahasarpa abducted him and secretly transformed him into a tainted one, a human infected with the cursed blood of the yuan-ti. (Tainted ones are detailed in *Monster Compendium: Monsters of Faerûn*.) While continuing to pursue his own aspirations—which have always been hazy at best—he also reports everything he learns about the Seven Kingdoms to his serpentine masters.

ORGANIZATIONS

The most dreaded organization in the Seven Kingdoms is the Silent Storm, secret spies and assassins based in Vriscika. Trained as dhukas (rogues), muni (monks), or even swami (wu jen), these spies combine martial arts training with supernatural abilities to infiltrate and assassinate the enemies of the Rajah. The most advanced members of the Silent Storm adopt the ninja spy prestige class. In the last decade, an increasing number of Silent Storm spies have become tainted ones like their master.

VRISCIKA LANDS

Vriscika is an island city located in the middle of the Bahanis River. Lush green hills rise up on either side of the river, dotted with estates, tea plantations, and opium fields. Most of the population lives in the city proper, however, making Vriscika easily the most urban of the Seven Kingdoms.

THE LOST KINGDOMS

MAHASARPA

Mahasarpa is the shattered remnant of the once-great kingdom of Mahanaga. Its colossal temples and monuments are crumbling ruins, and the wooden buildings of the temple city are long rotted into the humus of the surrounding jungle. The temples that once housed shrines to ten thousand spirits are now desecrated, overgrown with ivies and strangler fig trees, and crawling with snakes of every variety—including fiendish serpents and, most especially, yuan-ti. Mahasarpa is utterly lost to evil, and it now forms the greatest threat to the human kingdoms it once ruled with a firm but just hand.

The ruins of Mahasarpa contain more than fifty crumbling temples, shrines, and other once-sacred buildings, each one now the home of yuan-ti or some other monster. Outside these central ruins, countless additional solitary shrines dot the jungle, from isolated retreats to well-defended outposts. The total yuan-ti population of the Mahavana Forest is estimated at 100,000—more than the largest of the Seven Kingdoms and almost as much as any two of them combined.

All the worse for the Seven Kingdoms, the yuan-ti are not



all that haunt the jungle. Other serpentine creatures—from vipers of all size to fiendish constrictors, from water and spirit nagas to rumors of evil-natured couatls, from hannyas to hebi-no-onnas—crawl through the ruins of Mahasarpa as well. The statues that surround the temples (often giant lions or serpents) animate apparently at random, but always act in the yuan-ti's interest. Other jungle creatures include will-o'-wisps, elementals, shambling mounds, tenticuloses, evil treants, bajangs, bisans, nats, nature spirits, tasloi, and giant toads.

ZARDULA

Zardula was one of the Seven Kingdoms that splintered off from Mahanaga before it fell under Nagini's curse. However, unlike the other kingdoms that continue to thrive, Zardula acquired a curse of its own: its people have all been transformed into tigers, dire tigers, or weretigers. Unlike Mahanaga, which

fell grandly and in the full view of its splintered kingdoms, Zardula simply disappeared, and little is known of its fate. Sages suspect (and divination supports this theory) that the kingdom angered a great spirit tiger that transformed its people into its minions.

No buildings remain of Zardula whatsoever; its people are scattered through the eastern expanse of the Mahavana Forest. There seem to be many leaders of this cursed kingdom rather than a single rajah. A number of powerful weretigers are mentioned as cultic leaders in the various tales told of Zardula. Lesser weretigers, along with ordinary and dire tigers and fiendish varieties of both kinds, serve these leaders, but little is known of their beliefs, political structure (if any), or goals. It is clear that these cults or cells of weretigers are unremittingly hostile to humans, vanaras, and—apparently—all other races.

CHARACTER OPTIONS

Available character options—for race, class, prestige classes, and even such details as equipment—help define a campaign setting, particularly with the *Oriental Adventures* rules. Just as the featured campaigns setting of Rokugan uses a selection of the many available options, Mahasarpa uses a different selection. This section spells out what options are available to characters in this campaign.

RACE

Players can choose one of the following race options for characters in the Mahasarpa campaign:

- Human, Bhalluka clan: equivalent to Crab, but bonus class skill is Wilderness Lore instead of Knowledge (Shadowslands), and favored class is ranger instead of fighter
- Human, Gandharva clan: equivalent to Phoenix, but favored class is Brahmin instead of shugenja
- Human, Kokaha: equivalent to Unicorn clan
- Human, Lakshmana: equivalent to Crane clan
- Human, Naga: equivalent to Dragon clan
- Human, Singha: equivalent to Lion clan
- Human, Vriscika: equivalent to Scorpion clan
- Hengyokai, monkey or mongoose (weasel) only
- Spirit Folk, river or sea only
- Vanara
- Rishi: equivalent to aasimar (planetouched) described in the *Monster Manual*. Rishi have the following abilities: +2 Wisdom; +2 Charisma; acid, cold, and electricity resistance 5; the spell-like ability to cast *light* once per day as a sorcerer of the character's level; +2 racial bonus on Listen and Spot checks; and darkvision up to 60 feet. They are outsiders (not humanoids), but can be raised from the dead since their native plane is the Material Plane. Their favored class is Kshatriya, and their ECL modifier (see page 11 in *Oriental Adventures*) is +1. More details on aasimars can be found in the *Monster Manual* and the *FORGOTTEN REALMS Campaign Setting*.

CLASS

Players can choose any of the following class options for characters in Mahasarpa:

- Baladhara (psychic warrior), if the *Psionics Handbook* is used in the campaign

- Brahmin (shaman)
- Devapala (sohei)
- Dhuka (rogue)
- Kshatriya (samurai): A Kshatriya of the Seven Kingdoms traditionally carries an ancestral tulwar (scimitar) and kris (wavy-bladed dagger). A Kshatriya can improve these weapons exactly like a samurai's ancestral daisho.
- Mantrika (sorcerer)
- Muni (monk)
- Shikari (ranger)
- Singh (fighter)
- Swami (wu jen)
- Yavana (barbarian)
- Yogi (psion), if the *Psionics Handbook* is used in the campaign

PRESTIGE CLASSES

The information on the Seven Kingdoms, above, discusses the role of each prestige class in the Mahasarpa campaign. Of the prestige classes described in *Oriental Adventures*, the following options are available in the Mahasarpa campaign:

- Bear warrior (Bhalluka)
- Henshin mystic (Gandharva)
- Kishi charger (Kokaha)
- Ninja spy (Vriscika)
- Shadow scout (Bhalluka)
- Shapeshifter (any)
- Singh rager (Singh)
- Tattooed monk (Naga)
- Void disciple (Gandharva)
- Weapon master (any)
- Witch hunter (Bhalluka)

In addition, the soulknife (described in the *Psionics Handbook*) is found among the mountain tribes of the Naga. The assassin detailed in the *DUNGEON MASTER'S Guide* represents the thags, devout followers of Suarama, the goddess of death and destruction.

RELIGION

The religion of the Seven Kingdoms is a mixture of traditional D&D polytheism with the animism described in *Oriental Adventures*. The massive temples at Mahasarpa, filled with tiny rooms, each intended to house a single devata (spirit or minor deity), is testament to the sheer number of spirits revered by the Brahmins of these lands. As described in *Oriental Adventures*, the people of the Seven Kingdoms believe that a spirit dwells inside every rock, tree, and stream.

At the same time, they offer special devotion to certain devas, which are spirits who definitely qualify as deities in the D&D sense of the term. Examples of spirits include Nagini the serpent queen, Suarama the destroyer, and Bhalluka the great bear. Unlike characters in a standard D&D game, no character (even a Brahmin) chooses a single deity as a patron and mostly ignores the others. Proper piety demands reverence of many devas and devatas, and mortals are wise to obey.

NAMES

Some common names among humans and humanlike races in the Seven Kingdoms are listed below.

Male Names: Avra, Bhanar, Dundra, Ghanji, Kamal, Mustar, Nanak, Prabat, and Thotin.

Female Names: Abisa, Chiha, Fari, Jhanita, Khoti, Mira, Prani, Sita, and Vuma.

Family Names: Bharanda, Dorbadani, Falasak, Ghanukka, Khanjal, Masaluk, Nayaram, Pustalava, and Svraga-gada.

EQUIPMENT

The following weapons are available in the Seven Kingdoms: bastard sword (khandar), battleaxe (tungi), bows (all), chakram, club, light or heavy crossbow, dagger (bich'wa, khanjarli), dart, greatclub (gada), handaxe (bhuj, piso tonkeng), javelin, knife, kukri, lajatang, lance (light), longsword, light or heavy mace, morningstar, nekode (bagh nakh), light or heavy pick (zaghnal), punching dagger (katar), quarterstaff (lathi), sang kauw, scimitar (shamshir, tulwar), short sword (adya katti, choora, zafar takieh, kris), half-, short-, or longspear (vita), and three-section staff. One new weapon is also available:

Goad (simple weapon—melee): cost 3 gp, damage 1d4, critical x2, weight 4 lb., type Piercing. This weapon is pictured on page 73 of *Oriental Adventures*.

The following types of armor are available in the Seven Kingdoms: chahar-aina, chain shirt, chainmail, dastana, dhenuka, hide, lamellar, padded, splint mail, scale mail, and all shields.

MAGIC AND SPELLS

The Mahasarpa campaign introduces two new Brahmin domains and one new spell. Many Brahmins have access to the meditation domain, while Nagini, the patron deity of the yuan-ti, grants her Brahmins access to the Serpent domain. Spells marked with an asterisk on the domain spell lists below appear in *Oriental Adventures*.

Meditation Domain

Granted Power: Each day, you can prepare one spell as though it had the Empower Spell feat applied to it. However, this spell is at its normal level, not at two levels higher (as with the regular metamagic feat). You need not know the Empower Spell feat to use this ability.

Meditation Domain Spells

- 1 Trance*
- 2 Protection from charm*
- 3 That art thou (see below)
- 4 Dream sight*
- 5 Aiming at the target*
- 6 True seeing
- 7 Greater scrying
- 8 Finding the center*
- 9 Astral projection

That Art Thou

Divination

Level: Brahmin 3

Components: V

Casting Time: 1 action

Range: Personal

Target: You

Duration: 1 round/level

You extend your senses to become one with all beings and objects within a 30-foot-radius sphere centered on you. You see and feel everything sensed by every person, creature, and object in that area. The onrush of sensory information gives you a +20 bonus on your Search, Spot, and Listen checks for the duration of the spell. In addition, you are never

considered flat-footed while the spell duration lasts, and you cannot be flanked unless every other creature within 30 feet of you is also flanked.

SERPENT DOMAIN

Granted Power: Rebuke or command snakes as an evil cleric rebukes or commands undead. Use this ability a total number of times per day equal to 3 + your Charisma modifier.

Serpent Domain Spells

- 1 Cobra's breath*
- 2 Chameleon*
- 3 Greater magic fang
- 4 Snake barrier*
- 5 Animal growth
- 6 Eyebite
- 7 Creeping doom (composed of tiny snakes)
- 8 Animal shapes
- 9 Shapechange

These spells affect snakes only.

MAGIC ITEMS

As heroes travel through the lands of the Seven Kingdoms, they may stumble across some of the following magic items.

Dhoti of Nonviolence: This white dhoti, a 5-foot length of unsewn cloth that is worn wrapped around the lower torso, can produce a *calm emotions* effect upon command when it is worn by a person as his only garment.

Caster Level: 3rd; **Prerequisites:** Craft Wondrous Item, *calm emotions*; **Market Price:** 10,800 gp; **Weight:** —.

Figurines of Wondrous Power: These figurines work in the same manner as those detailed in the *DUNGEON MASTER'S Guide*.

Ashoka's Lion Kings: These come in sets of four and grow into celestial lions that do not attack unless threatened. Each lion has an Intelligence of 15, is lawful good, and is well versed in the art of oratory and the study of philosophy (Diplomacy +6, Knowledge (religion) +10). In addition to providing enlightening discourse on kindness and justice, the lion kings can benefit their owner by serving as guards, obstacles, or messengers. The lion kings remain in existence for up to a week, but they can be called only once a month.

Caster Level: 11th; **Prerequisites:** Craft Wondrous Item, *animate objects*, *commune with greater spirit*; **Market Price:** 20,000 gp; **Weight:** — lb.

Bandicoot Mount: This figurine appears as a Tiny rat when called, but if a character speaks a special command word, she gains the *minute form* effect, shrinking her to 3 inches tall (a Will save against DC 22 is allowed if the owner is unwilling). The character may then ride the rat through areas too small for normal passage with little chance of detection. Once a day for up to two hours, the owner can ride the bandicoot mount; if it is damaged, or if the rider dismounts, both rat and rider revert to their original state instantly.

Caster Level: 15th; **Prerequisites:** Craft Wondrous Item, *animate objects*, *contingency*, *minute form*; **Market Price:** 45,000 gp; **Weight:** — lb.

White Bull: When animated, this figurine turns into a large white bull (use the bison statistics in the *Monster Manual*). It fights only in self-defense and can pull a plow. The bull can haul up to 10,000 pounds at a speed of 30 feet. The owner can use the bull once per day and then it transforms back into rock at sundown.

Caster Level: 11th; **Prerequisites:** Craft Wondrous Item, *animate objects*; **Market Price:** 21,000 gp; **Weight:** — lb.

Sapling Rod: This thin and flexible sapling branch has the strength of adamantite. Three times per day, the wielder can ignore all effects of natural or magical wind, from a *gust of wind* spell to an air elemental's whirlwind for 3d4 minutes. Once per day, the wielder can eliminate a wind effect, automatically dispelling a spell or controlling natural winds, and forcing air elemental creatures to make successful Fortitude saves (DC 20) or be instantly banished to their home plane.

Caster Level: 9th; **Prerequisites:** Craft Rod, *control winds*, *freedom of movement*; **Market Price:** 45,000 gp; **Weight:** 5 lb.

Spirit Whisk: This brush-like implement can clear an area of spirits. A character can use the whisk to protect an area 10 feet square by brushing the whisk around the area as a full-round action. In subsequent rounds, the character can extend the protected region to contiguous square areas. The whisk creates the effects of a *protection from spirits* spell in the affected area, which remains in effect as long as the character holding the *spirit whisk* remains in the area.

Caster Level: 3rd; **Prerequisites:** Craft Wondrous Item, *protection from spirits*; **Market Price:** 10,800 gp; **Weight:** 1 lb.

Vajra Arrow: This arrow becomes a 3d6 *lightning bolt* when fired from a bow (save DC 14). In addition, it creates a loud clap of thunder. Creatures that are within the effect of the *lightning bolt* must make Fortitude saves (DC 15) or be deafened. Deaf creatures, in addition to the obvious effects, suffer a –4 penalty on initiative and a 20% chance to miscast and lose any spell with a verbal (V) component that they try to cast. The arrow is consumed in the attack.

Caster Level: 3rd; **Prerequisites:** Craft Magic Arms and Armor, *lightning bolt*, 10 or more ranks in Alchemy; **Market Price:** 480 gp.

Wrist Threads of Spirit Protection: These threads are worn about the wrists in various rituals, particularly in summer. The threads create a permanent *protection from spirits* spell centered on the wearer with a range of personal.

Caster Level: 3rd; **Prerequisites:** Craft Wondrous Item, *protection from spirits*; **Market Price:** 12,000 gp; **Weight:** —.

NEW MONSTERS

In addition to magic items, adventurers can stumble across a few new monsters while exploring the Seven Kingdoms.

GHOSTS

The lands of Mahasarpa are plagued with a variety of ghosts. These creatures use the standard ghost template described in the *Monster Manual* (and expanded in *Oriental Adventures*).

Acheri: Acheri are the spirits of girls who died as a result of murder, accident, or plague. Their only power (besides manifestation) is a variant on the corrupting touch ability: the incorporeal touch of an acheri deals 1d4 points of damage and infects the victim with a disease, which strikes immediately (no incubation period), unless the victim makes a successful Fortitude save (DC 10 + 1/2 the ghost's HD + the ghost's Charisma modifier). Different acheri cause different diseases; choose from blinding sickness, cackle fever, filth fever, mindfire, red ache, the shakes, or slimy doom, as described in Chapter 3 of the *DUNGEON MASTER'S Guide*.

Bhut: Bhuts are vicious, flesh-eating ghosts most commonly formed from the spirits of those who are executed, commit suicide, or die accidentally, and do not receive proper funeral rites. They have the corrupting touch and malevolence

powers described in the *Monster Manual*, and they can use the latter power to animate a corpse as well as a living being.

VAAATI

Medium-Size Outsider (Air, Lawful)

Hit Dice: 4d8+4 (34 hp)

Initiative: +0

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

AC: 15 (+5 natural) or better (see text)

Attacks: Masterwork longsword +8 melee; +3 masterwork mighty composite longbow +7 ranged

Damage: Masterwork longsword 1d8+4; +3 masterwork mighty composite longbow 1d8+3

Face/Reach: 5 ft. by 5 ft./5 ft.

Special Attacks: Spell-like abilities, air mastery, caste qualities

Saves: Fort +5, Ref +4, Will +7

Abilities: Str 17, Dex 10, Con 13, Int 17, Wis 16, Cha 14

Skills: By caste; see below

Feats: By caste; see below

Climate/Terrain: Any land

Organization: Solitary, knot (2–4)

Challenge Rating: 2

Treasure: Standard

Alignment: Always lawful neutral

Advancement: By character class

The vaati, or wind dukes, are an immortal race dedicated to law. They live in a remote valley called Aaqa, in the northwestern depths of the Adribandha mountains.

Vaati appear as statuesque humans, tall, muscular, and androgynous. They have smooth, ebony skin, brilliantly white eyes that sparkle with inner light, and velvety black hair (which they usually keep closely shaved). They generally wear no clothing, but they do wear belts or harnesses to carry weapons and equipment.

Vaati speak their own language, and also speak Auran and Common.

COMBAT

Vaati are peaceful and prefer to negotiate rather than fight. If pressed into action, or faced with chaotic foes, they display considerable strength and ingenuity in combat.

All vaati share certain spell-like abilities and other qualities in common. Other abilities, including skills and feats, depend on a vaati's caste.

Spell-Like Abilities: At will—*endure elements*, *feather fall*, *gust of wind*, *wind wall*; 3/day—*summon nature's ally III* (Small air elemental only). These abilities are as the spells cast by a 6th-level sorcerer (the save DC for *gust of wind* is 15).

A vaati can use its *gust of wind* ability to double its flying speed for a single round.

Air Mastery (Ex): Airborne creatures suffer a –1 penalty to attack and damage rolls against a vaati. Elementals and outsiders with the Air subtype generally avoid attacking vaati.

CASTE QUALITIES

Vaati society is divided into six castes, with only loose parallels to the human varnas of the Seven Kingdoms. A vaati's caste determines what character class it advances in, its common skills and feats, its natural armor, and certain additional spell-like or supernatural abilities.

WERGADEAM

Skills: Concentration +7, Craft or Profession (any two) +10, Diplomacy +9, Handle Animal +9, Listen +10, Spot +10

Feats: Alertness, Expertise

Wergadeam Characters: Most wergadeam advance as experts instead of any character class, and expert is their favored class.

HOUDEAM

Natural Armor: +7 (+2 per 3 character levels)

Skills: Climb +10, Concentration +5, Craft (any) +8, Jump +10, Listen +10, Spot +10, Swim +10

Feats: Expertise, Improved Unarmed Strike

Dancing Sword (Su): Three times per day, a houdeam can make its sword dance (as a *dancing* weapon).

Houdeam Characters: A houdeam's favored class is singh.

HAIKJADEAM

Natural Armor: +7 (+1 per 2 character levels)

Skills: Concentration +5, Craft (any) +7, Diplomacy +9, Heal +7, Intimidate +5, Knowledge (any) +10, Listen +9, Sense Motive +10, Spot +9

Feats: Alertness, Expertise

Reveal Truth (Sp): Three times per day, a haikjadeam can use a specialized *greater dispelling* that is effective only against illusions and other forms of magical deception. This ability also duplicates the *force shapechange* and *invisibility purge* spells.

Calm Air (Sp): Three times per day, a haikjadeam can reduce all winds within a 30-foot radius around it, including both natural and magical winds, to a gentle breeze. Creatures from the Elemental Plane of Air cannot enter the area, and sonic spells and effects are negated within the area. This effect lasts for three rounds per Hit Die of the haikjadeam.

Haikjadeam Characters: A haikjadeam's favored class is Kshatriya.

TRYGRIDEAM

Natural Armor: +7 (+1 per 2 character levels)

Skills: Animal Empathy +9, Concentration +5, Handle Animal +9, Intuit Direction +7, Knowledge (nature) +10, Listen +7, Sense Motive +7, Spellcraft +7, Wilderness Lore +10

Feats: Expertise, Track

Spell-Like Abilities: 3/day—*cloudkill*, *solid fog*; 1/hour—*yari of air*.

Calm Air (Sp): Three times per day, a trygrideam can *calm air* like a haikjadeam.

Trygrideam Characters: A trygrideam's favored class is Brahmin. Trygrideam Brahmins have access to the domains of Air (as a cleric), Divination, Law (as a cleric), and Nature.

KHEIRDEAM

Natural Armor: +7 (+1 per 2 character levels)

Skills: Concentration +5, Craft or Profession (any) +10, Diplomacy +9, Heal +10, Knowledge (any) +10, Listen +7, Spellcraft +7, Spot +7

Feats: Expertise, Improved Disarm

Reveal Truth (Sp): Three times per day, a kheirdeam can *reveal truth* like a haikjadeam.

Calm Air (Sp): Three times per day, a trygrideam can *calm air* like a haikjadeam.

Kheirdeam Characters: A kheirdeam's favored class is Brahmin. Kheirdeam Brahmins have access to the domains of Air (as a cleric), Community, Healing, or Law (as a cleric).

VINDEAM

Natural Armor: +6

Skills: Concentration +8, Diplomacy +9, Knowledge (any 2) +10, Listen +8, Spellcraft +10, Spot +7

Feats: Combat Casting, Expertise

Spell-Like Abilities: 1/day—*cloudkill*, *solid fog*, *spell turning*.

Vindeam Characters: A vindeam's favored class is swami.

VAAATI SOCIETY

Vaati society is divided into six castes. The exact criteria the vaati use to assign castes is unclear to outsiders. All vaati are born into the wergadeam (worker) caste. Some time after adolescence, a young vaati either joins another caste or remains a wergadeam. In times of need, some members of the wergadeam join other castes where they can be more useful. The other six castes are:

- Houdeam: civil and military leaders, guards, and soldiers
- Haikjadeam: teachers, investigators, and lorekeepers
- Trygrideam: farmers, animal keepers, and judges
- Kheirdeam: physicians and counselors
- Vindeam: philosophers, guardians, and advisors

Rumors mention a seventh caste, the wendeam, who wander the lands and planes outside the valley of Aaqa on an unknown mission.

The wergadeam never leave Aaqa. The other castes tend to remain in the valley unless they are sent away to handle some matter of vital interest to the vaati.

The vaati employ no badges or markings to indicate caste. To a vaati, another vaati's caste is immediately and innately obvious.

VANARA

Medium-Size Humanoid (Vanara Warrior)

Hit Dice: 1d8 (4 hp)

Initiative: +0

Speed: 30 ft., climb 20 ft.

AC: 13 (+1 quilted linen, +1 chahar-aina, +1 dastana)

Attacks: Shortspear 0 melee; or chakram +1 ranged

Damage: Shortspear 1d8–1; chakram 1d4–1

Face/Reach: 5 ft. by 5 ft./5 ft.

Special Qualities: Low-light vision

Saves: Fort +2, Ref +0, Will +1

Abilities: Str 9, Dex 10, Con 11, Int 12, Wis 13, Cha 10

Skills: Balance +2, Climb +9, Hide +0, Jump +5, Listen +3,

Move Silently +0, Spot +7

Feats: Alertness

Climate/Terrain: Warm forest

Organization: Solitary, troupe (2–8), family (9–24), clan (25–100)

Challenge Rating: 1/2

Treasure: Standard

Alignment: Usually chaotic good

Advancement: By character class

Vanaras are a race of monkeylike humanoids, possessing brave hearts and inquisitive minds. They are presented as a character race in *Oriental Adventures*, but do not have a monster entry in the book.

Vanaras stand slightly shorter than humans, standing 4 1/2 to 5 1/2 feet tall and typically weighing 90 to 140 pounds. Light

fur, ranging from white through light blue to brown and black, covers their bodies. Their faces are distinctly monkeylike, with protruding muzzles, furred cheeks, and wide, lipless mouths. They have long, semi-prehensile tails, long fingers and toes, and large ears, but their arms, legs, and torsos are proportioned like those of humans.

Vanaras speak Common and Vanaran. Humans complain that Vanaran sounds like nothing but screeches and chattering, but it is a complex and subtle language.

Most vanaras encountered outside their home are warriors; the information in the statistics block is for one of 1st level.

COMBAT

Vanaras do not like combat and are not especially good at the physical aspects of it. Their hearts, however, are steadfast and brave, and human generals who have led vanara troops have often said they prefer the stalwart vanaras to physically stronger human soldiers.

Low-Light Vision (Ex): Vanaras can see twice as far as a human in starlight, moonlight, torchlight, and similar conditions of poor illumination. They retain the ability to distinguish color and detail under these conditions.

Skills: Vanaras gain a +8 racial bonus on Climb checks, a +4 racial bonus on Balance and Jump checks and a +2 racial bonus on Hide and Move Silently checks.

VANARA SOCIETY

Vanaras dwell in deep forests and on high mountains, building their villages and towns in such a way as to make a minimal impact on their natural surroundings. They gather in loose clans, but do not keep track of kinship at all, so “clan” is a very broad term for their associations. They subsist largely by hunting and gathering, rather than farming the land. They rarely come into contact with other races and do not seek them out.

The vanaras revere the greatest of the nature spirits—spirits of the sun, the highest mountains, the oldest forests, and the widest rivers. They worship these spirits with deep personal devotion, offering prayers and songs to these devas at least daily.

VANARA CHARACTERS

A vanara’s favored class is Brahmin. All vanara leaders are Brahmins.

ABOUT THE AUTHOR

James Wyatt wrote articles for *DRAGON* Magazine and *DUNGEON*® Adventures before joining the Wizards of the Coast staff in January 2000. Game design is career number 5, after stints as a childcare worker, ordained minister, technical writer, and web designer. He currently resides in Washington State.