



Campaign Resources: Dai-Suba Nakano rules supplement

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Chapter 1

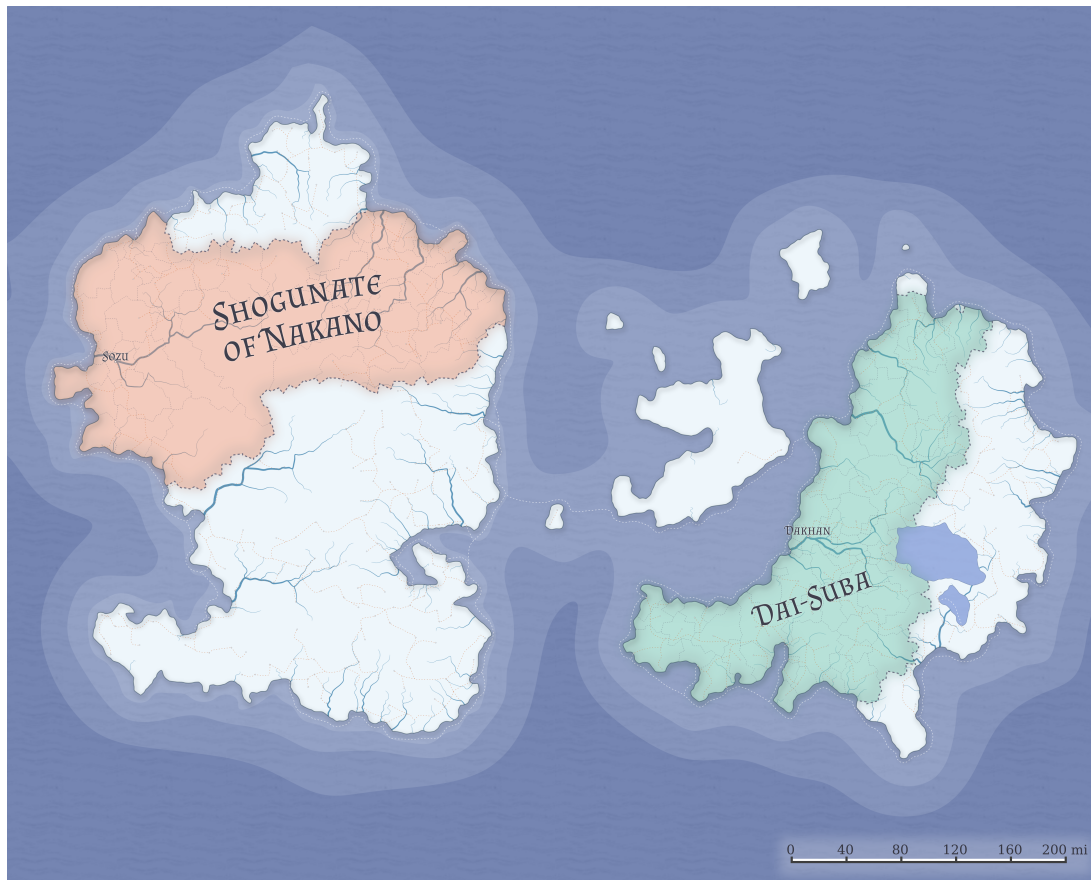
Culture and environment

1.1 Overview

Dai-Suba is a vast continental empire, ruled by an emperor, the ‘son of heaven’. It spans entire climate zones covering every kind of terrain. To govern its many millions from one center needed not only nobles but thousands more officials, chosen from those passing public examinations. The highest are mandarins of nine ranks, who govern provinces and districts, collect taxes, see to public works etc. Imperial dynasties change (by mandate of heaven), there are times of trouble, and bureaucracy always has problems (bloat, inertia, graft), but the system has been stable for a millennium. The capital city of Dai-suba is Dakhan, which is characterised as a northern port, in a sheltered bay with relatively good fishing.

Nakano is a temperate island to the west of Dai-Suba, from which it drew its initial language and culture. Its bureaucracy, mostly nobles, is smaller and its emperor always chosen from the imperial family - descendants of the sun goddess. He intercedes with the gods but rarely rules, secular power lying first with regents then with shoguns (warlords) from powerful clans. Provinces are governed by local lords (daimyo) who owe loyalty to the shogun (and emperor), but have total say in their own fiefdom. Civil administration works under military governance. Turbulence is closer to the surface than in Dai-Suba. The capital city of Nakano is Sozu, which is to the west of the island.

Power and prosperity lie in either court. As wealth flows in from the provinces, nobles and others gravitate to the center and a lavish life of court functions, ceremony, and refined leisure (offset by intrigue and infighting). Nearby provinces are well ordered and main roads patrolled. Distant provinces are less settled, there is some small-scale conflict (e.g. territorial clashes), and malefactors and monsters multiply, since the state usually bestirs itself only for open rebellion or war. There are tracts of wilderness here and there, and the myriad forested hills and mountains are home to bandits, tigers, and demons. Adventurers can make their mark, and fortunes, in these outlying areas. In particular the pale blue zones in the following map are wilderness, unsettled and uncivilized, and mostly jungle.



1.2 Life and attitudes

The cities, towns, and villages teem with people and trades. Houses are wood and brick, castles mostly stone. Wealthy homes are walled gardens enclosing broad-eaved houses with glazed-tile roofs, the rooms divided by movable oiled-paper screens. The common folk live in cottages, thatched in the country, tile-roofed and tight-packed in the city. They wear cotton smocks and pants of muted natural colors and simple patterns, with straw sandals and wide shallow conical hats atop pigtails. The wealthy wear layers of long silk robes in bright colors adorned with geometric patterns & artistic embroidery, plus cloth slippers or soft leather boots. Hats are smaller and of forms indicating status and role, and hairstyles more elaborate. Anyone of rank has numerous attendants.

There are as many tea houses and eating places as there are inns and taverns. Instead of ale, bread, and beef stew, the basic foodstuffs here are tea, rice, and chicken, fish, or pork. Rice-beer, -wine, and -spirits are available. Wheat is used to make noodles; the very poor eat millet. There is a profusion of fruits and vegetables. Great banquets drag on for 4–6 hours, so theatrical troupes perform to entertain the trapped guests. Music is a tuneless twanging and plunking that serves to develop stoicism in the listener.

The spirit world is seen as part of the human world. Lavish temples and simple shrines abound, where the various gods are prayed to as needed, honored by burning incense, celebrated on holy days, etc. Auxiliary to the pantheon are nature spirits, ancestors, and past heroes, propitiated or entreated to act as intermediaries with the celestial bureaucracy. There are three main teachings: obeying the social rules and order that reflect the way of heaven; living in harmony with the flow of nature and balance of yin and yang; and seeking enlightenment within the world by self-control and selflessness. Compassion is also valued. People thus tend

towards LN(g), but there is tension between doctrines. People also define themselves mainly by their bonds with others, particularly bonds of kinship (family & clan). They are rarely alone. Dai-Subanese tend to have a weakness for gambling, Nakanese for overvaluing tragic noble failure. Both tend to hold that theirs is the only truly civilized race, and other folk are barbarians. Both Dai-subanese and Nakanese are extremely xenophobic, and while races (3.1) other than humans are known to exist (spirit folk and hengeyokai, and potentially some of the other player races within Castles and Crusades©), they are at best tolerated, often seen as barbarians - and sometimes pressured to leave. In extreme cases they can be treated with outright hostility. Races like spirit folk, hengeyokai and halflings being lucky in that they may pass for human. Regardless of other background, characters known to be of non-human races will start the game as low class.

All eastern law courts are similar. With no lawyers, justice is fairly swift and unvenal, but bribery (of under-officials) can occur. If a charge is laid, a bailiff and his constables gather evidence. A date is set for trial, where accuser, accused, and witnesses speak before a magistrate (an appointed lord, official, sage, etc.). He asks needed questions, then decides the verdict. Legal penalties are usually harsh, but may depend on station. Honor is taken very seriously.

In lands so populous and stratified, social rank is fundamental, and the finest degree of distinction in dress and bearing is registered. People bow when meeting, the depth of the bow calibrated to the difference in rank (the lower bow lower). Correct manners become preeminent as one climbs the social scale, with vulgarity or excess being grave crimes for the upper class. Formal politeness is the rule in most situations. Speech is marked by elaborate circumlocution (see Kai Lung, Wikipedia and Gutenberg (<http://www.gutenberg.org/ebooks/1076>)), since anything that might reflect badly on someone (e.g. direct disagreement or even impatience) could be taken as an insult. A knight can freely cut down a commoner he deems offensive with no penalty. Even worse for a conventional people, errors in behavior risk shaming and loss of face. Face is related to honor and status, but is closest to 'public repute'. It is a mix of worth (honesty, reliability, behaving correctly) and success (deeds, wealth, social connections), as judged by society. One gains face by valiant exploits and maintaining dignity; but loses it more easily through folly, treachery, cowardice, and unseemly emotion. Some affect inscrutability, and most strive to keep secret anything that could be damaging.

1.2.1 Politics

The relationship between Dai-Suba and Nakano is cordial, and there is a fair amount of deal of trade between the two empires. There is also an underlying competitive tension. While there is no overt hostility between the countries, spying and emplacement of sympathetic diplomats and officials in senior positions is known to occur. It is difficult to assess how prevalent this is. There is often intrigue and plotting at many layers, even within nobility of the same nationality.

Nobility from both empires understand their superiority, and feel that unification would better manage the running of the empire - with them in control. There is never anything overt, but sometimes activities do appear to have high level support. From time to time an outpost from the competing empire springs up in the other. But from the empire perspective, so far they have been short lived and peacefully concluded.

1.2.2 Religion

Dai-Suba, Nakano, is a land of mystery and enchantment. Legends are filled with many images: gods and goddesses, mythical creatures, historical characters, dragons, chi-lin (unicorn). Throughout its history, there have been many conflicts, with different religions, and philosophies that interwoven into local myths. In many of the well-known Dai-suban tales there is no clear distinction between reality and myth, earth and heaven, history and storytelling, past and present. The region is a mosaic of divergent philosophies and traditions. Most legends, myths and stories possess a common and central element: the battle of ordinary people against great adversity.

1.2.3 Family and status

Characters are assumed to be likable and favored enough to be allowed to travel and adventure when not acting directly for lords and nobility. Even so, obligations to these and to family take up at least 3 months of every game year, not counting in-game missions. This period may be used for training, and for doing public works for the empire for a number of days each year. This would typically include menial labor, or for more talented people, putting their artisan or other skills to use.

Initial social class is the family status. Noble birth only means the family is part of a noble clan. Upper Upper Class might be the equivalent of a baron (e.g. one of hundreds of daimyo or district mandarins). The emperor and his court are a layer above this. Characters are treated according to vocational status, save in situations where family status takes precedence and is higher, or when dissembling (as thieves tend to). Status improves with advancement, as in the table below. Non-humans, Hengeyokai and Animal folk are treated as thieves if their race is known.

Vocation Status:

Status	Other profession level	Warrior / Monk / Kensai level
Low	1-6	1-4
Medium	7-12	5-8
High	13+	9+

NPC status by profession:

Status	Profession
0 Criminal	
1 Lower lower class	Rogue
2 Middle lower class	Rogue
3 Upper lower class	Rogue / Warrior / Monk
4 Lower middle class	Priest / Wizard / Illusionist / Warrior / Monk / Knight errant
5 Middle middle class	Priest / Wizard / Illusionist / Warrior / Monk / Knight errant
6 Upper middle class	Priest / Wizard / illusionist / Warrior / Monk / Knight errant
7 Lower upper class	Knight errant / Knight / Paladin
8 Middle upper class	Knight / Paladin
9 Upper upper class	Knight / Paladin

Apparent status (obvious by dress, manner, and bearing) affects reaction rolls in social encounters: $\pm 5\%$ per difference higher/ lower, as per the table. So a mid-level priest (MMC) making a request of a noble (UUC) would be at a $(9 - 5) \times -5\% = -20\%$ penalty. Successful disguise may be used to improve reactions, while unsuccessful disguise is likely to have negative effect.

In Dai-suba, in order of upper to lower class for NPC's, these levels translate approximately to Royalty (Zhuàng yán (9)), Shi (scholars and officials (4-8)), the Nong (Farmers and peasants(3-5)), the Gong (Artisians(2-4)), The Shang (Merchants (1-2)).

In Nakano, in order of upper to lower class for NPC's, these levels translate approximately to Emperor (9), Shogun (9), Daimyo (8-9), Samurai (7-9), Ronin(4-6), Hyakushō (Peasants (3-6)), Shokunin (Artisians (2-4)), Shōnin or Shijin (Merchants (1-2)).

NPC indicative status by background:

Occupation	Status	Occupation	Status
Alchemist	3-6	Indentured servant	1
Animal trainer	3	Jester	2-3
Armorer / Bowyer / Fletcher	3	Jeweler / Lapidary	3-4
Artisan	2-4	Leather worker	3
Astrologer	2-4	Limner / Painter	3
Blacksmith	2-4	Locksmith	2-4
Beggar, Vagrant, Orphan, Urchin	1	Mercenary	3
Caravan guard	2-3	Miller / baker / Chef	2-4
Carpenter / Woodworker	3	Miner	2
Cobbler	2-4	Minstrel	2-3
Confidence artist	1	Navigator	3
Cooper	2-4	Noble	8-9
Cutpurse	0-1	Ostler	2
Ditch digger	2	Outlaw, Smuggler	0-1
Farmer	3-5	Scribe	2-4
Forester	2-3	Sage	4
Fortune-teller	1	Sailor	3
Gong farmer	3	Soldier	4
Grave digger	2	Squire	3
Gypsy	1-2	Trader	2-3
Healer	4-6	Wainwright / Shipwright	2-4
Herbalist	3-5	Weaver	2-4
Herder	2-4	Wizard's apprentice	4
Hunter / Fisher / Trapper	2	Woodcutter	2

1.2.3.1 Bearing weapons and status

Bearing weapons is forbidden for the lower classes, except where specific circumstances require it (for example being employed as caravan guards or mercenaries *and* while on duty). It is typically unseemly to be walking through peaceful civilized areas armed and armored. Doing so will attract the attention of and ire of town guards. Nobility, Samurai and Wushi being the exception.

Weapons if permitted, may be carried in other containers, or wrapped in bundles of leather, linen or silk.

1.2.3.2 Background knowledge.

The upper class are familiar with literature, and able to compose poetry and write in an elegant hand (calligraphy). Taste, poise, and perfect manners are requisite. Those moving up in the world and not born to the purple need to acquire these skills to be accepted. Aristocrats and courtiers will deride the rough appearance and country manners of 'sudden lords' who fail to master style. Training in social graces, dress, and deportment, from lower to middle class, or middle to upper, can be done for a three month period of training plus training costs and 3000xp: train as if to go up a level, but gain polish. This helps minimize faux pas.

1.2.3.3 Reading and writing.

As characters advance, and gain status, a general barrier to entry from the lower classes to the middle class, and any further progression from there is the ability to read and write. In both Dai-suba and Nakano society, great value is placed on culture, reading, writing, poetry and art. While this glass ceiling applies to

progression - it does not imply that all people of middle class or higher can read and write. A person may be born into a particular caste, or inherit. In the absence of exceptional circumstances not being able to read and write will prevent further progression.

The likelihood a character is initially able to read, is a percentage equal to the result of the starting status multiplied by 5%. If the character is upper class an additional 30% can be added to the chance.

For example - a Monk rolling 4, would have a 20% chance of being able to read at the start of the campaign.

Training for basic reading and writing skills can be done over a six month period (or multiple periods of at least a month in duration adding to six months). This will typically include training costs and spending 3000xp: train as if to go up a level, but learn to read and write. Reading and writing can be trained by any other person who can read and write - including the other player characters - who are free to charge as they see fit.

Arcane casters always start the game able to read and write.

1.2.3.4 Money and treasure

Players Handbook prices are used but the currency differs. Coins are one inch in diameter with a square hole in the center. Copper coins are thin and light, 100 per pound. They are often strung on cords in bundles of 100, called cash strings. Silver and gold coins are thicker and weigh 10 per pound as usual. Only copper, silver, and gold coins are used. Wages are often, like farmers' taxes, paid in rice or other trade in kind. Copper, silver, gold coin names: Dai-Subanese: cash, tael, yi; Nakanese: mannenzuho, taiheigenbo, kaikishoho.

It is said that an official once suggested that paper currency be created. The idea of value arbitrarily attached to something without intrinsic worth was so risible that he and his family were exiled to the frontier, there to be eaten by mountain demons.

For random treasure, replace electrum and platinum pieces with same-value small and medium jade plaques / seed pearls in Dai-Suba / Nakano. 75% of jewelry = art objects: lacquered items, paintings, statuettes, and so forth. Replace magic items that don't fit the milieu (e.g. plate armor) with ones that do (e.g. native weapons, training manuals, tiger balm that soothes wild beasts, thousand-year eggs that offer health benefits etc).

1.2.3.5 NPC Typical Names

You can roll for or choose typical names using the lists below. Translation names (lotus blossom, cypress hero, number ten ox, victorious tiger, superfluous cricket, etc.) can be made up for characters fairly easily if they suit the campaign better.

Dai-Subanese had a family name followed by a two-part personal name: choose or roll twice on the male or female lists to create a personal name, re-rolling duplicates for males.

Family (d20): 1 ch'en, 2 ch'i, 3 chao, 4 cheng, 5 chiao, 6 chou, 7 feng, 8 huan, 9 k'ung, 10 li, 11 lou, 12 p'u, 13 shen, 14 sun, 15 ts'ao, 16 tsang, 17 wang, 18 wen, 19 wu, 20 ying

Male (d20): 1 an, 2 ao, 3 ch'iang, 4 chien, 5 chih, 6 chin, 7 chü, 8 hsiung, 9 hua, 10 lung, 11 ming, 12 shao, 13 t'ai, 14 ta, 15 te, 16 tsu, 17 tsung, 18 wei, 19 wen, 20 wu

Female (d20): 1 ch'in, 2 ch'ing, 3 chüan, 4 feng, 5 hsia, 6 hsiao, 7 hua, 8 huan, 9 hung, 10 li, 11 lien, 12 ling, 13 mei, 14 shu, 15 t'ing, 16 wan, 17 yan, 18 yin, 19 ying, 20 yüeh

Nakanese had a family/ clan name (not inherited by the lowly), then 'no' (= 'of'), then a two-part personal name. Choose or roll for a first (male or female) and last element to create a personal name. Add or substitute '-ko' at the end to make it obviously female.

Family (d20): 1 chosokabe, 2 genji, 3 hayashi, 4 hojo, 5 inouoe, 6 kaga, 7 kimura, 8 kuroda, 9 matsudaira, 10 miyamoto, 11 nakamura, 12 okubo, 13 saitou, 14 shibata, 15 suwa, 16 takeda, 17 takigawa, 18 tokugawa, 19 yamada, 20 yosida

Male (d10): 1 masa, 2 michi, 3 mitsu, 4 moto, 5 nobu, 6 nori, 7 sada, 8 suke, 9 taka, 10 yoshi

Female (d12): 1 ai, 2 cho, 3 hana, 4 jun, 5 kei, 6 kuki, 7 mai, 8 nami, 9 natsu, 10 sumi, 11 yuki, 12 yuri

Last (d12): 1 atsu, 2 hira, 3 masa, 4 moto, 5 naga, 6 nori, 7 shige, 8 toki, 9 tsune, 10 uji, 11 yasu, 12 yori

Martial arts are all alike in game terms, but in the game world, fighting techniques are much vaunted and argued over. Of course, as evidenced on the silver screen, the efficacy of a move is far less important than the elegance of the finishing pose. Names for styles and manoeuvres can be rolled for or chosen on the lists below. Roll d6: 1-3 A+B, 4-5 A+I, 6 I+B, then d10s for each. Add a mode and tweak if it sounds better.

Aspect (d10): 1 black, 2 eight, 3 five, 4 golden, 5 green, 6 iron, 7 jade, 8 red, 9 three, 10 white

Being (d10): 1 ancestor, 2 animal, 3 crane, 4 dragon, 5 eagle, 6 monkey, 7 ox, 8 snake, 9 spirit, 10 tiger

Item (d10): 1 bell, 2 circle, 3 fire, 4 lightning, 5 stone, 6 sword, 7 trigram, 8 water, 9 wind, 10 wood

Mode (d10): 1 claw, 2 feet, 3 fist, 4 hand, 5 method, 6 mode, 7 school, 8 style, 9 temple, 10 way

1.2.3.6 Face

Face is a very important concept for the resident of Dai-Suba and Nakano. In Dai-Suba and Nakanese culture, "face" refers to two distinct concepts, although linked. One is mianzi, and the other is lian, which are used regularly in everyday language although not so much in the formal writings. Mianzi refers to reputation; self-respect; prestige; and social standing. Lian to honor; prestige, influence and respect.

Since much of local business is based on personal relationships (guanxi), giving face is also a tool that is frequently used in making inroads into new social circles. If you can get the endorsement of one particular person of high social standing, that person's approval and standing within their peer group can "give" you the "face" that you need to be more broadly accepted by their peers.

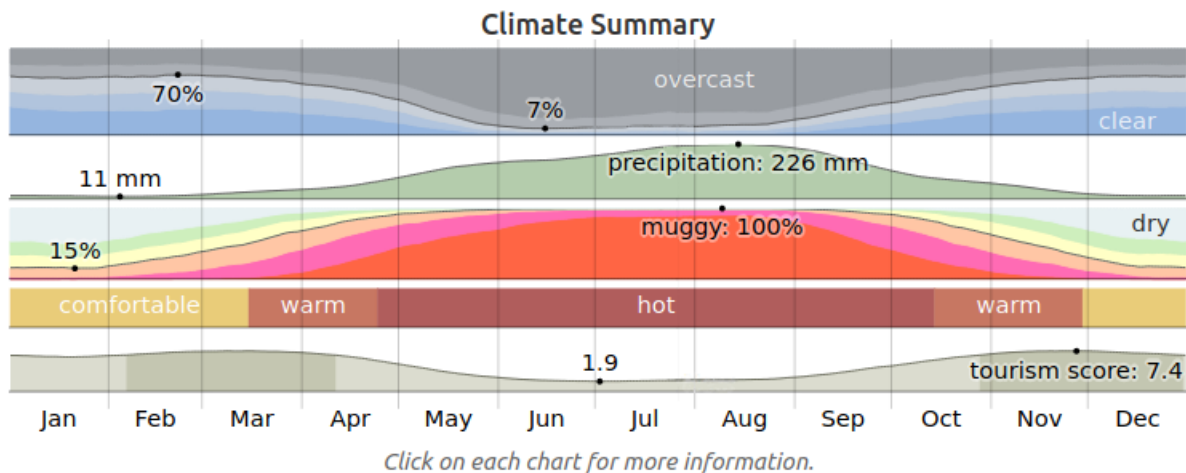
Reputation is very important in this culture. Sometimes suicide is considered preferable to a substantial loss of face.

1.3 Weather and environment

The equatorial line passes through the Nakano capital of Sozu. As such the average yearly temperature is fairly high in this region. There is snow only at the highest altitudes in southern Dai-suba. There are really no places where snow occurs in Nakano.

The majority of the wild country consists of tropical broad-leaf jungle : The region has heavy rainfall throughout the year, in particular in the warmer months. In the jungle there are as many as three canopies that remain green throughout the year. The forest floor is fairly dense, with vegetation in shallow soils. The plant growth is vibrant and off the paths through the jungle, there is a great deal of dead foliage that has fallen to the jungle floor, which often has growth of plants entwined within. This often creates areas where the level of the ground is a meter or more below the evident surface. The environment is drier during winter months (less rainfall). Generally the trees are evergreen, in the sense they stay green all year round.

Likewise, in swamps and lower areas, the tree cover is similar, but water floods what would be otherwise be the jungle floor. Generally the depth of the water varies from a foot to as much as ten, but may be seasonal - just thick mud and plant detritus during the dry season.



In both Dai-Suba and Nakano, the wet season is hot, oppressive, and overcast and the dry season is comfortable, humid, and mostly clear. Over the course of the year, the temperature typically varies from 14°C to 34°C and is rarely below 9°C or above 37°C.

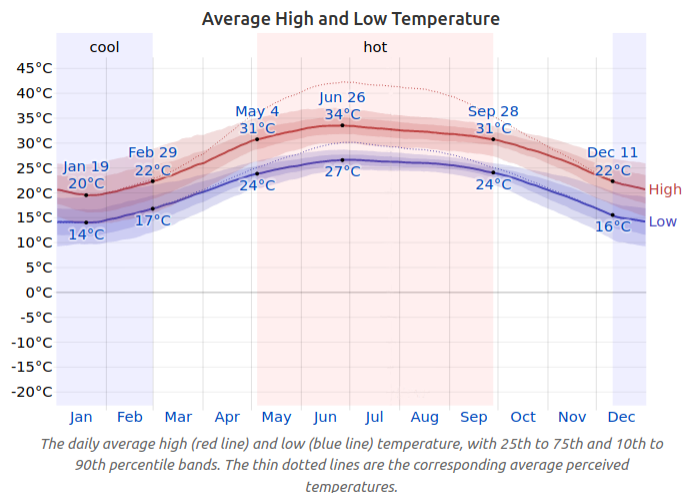
1.3.0.1 Temperature

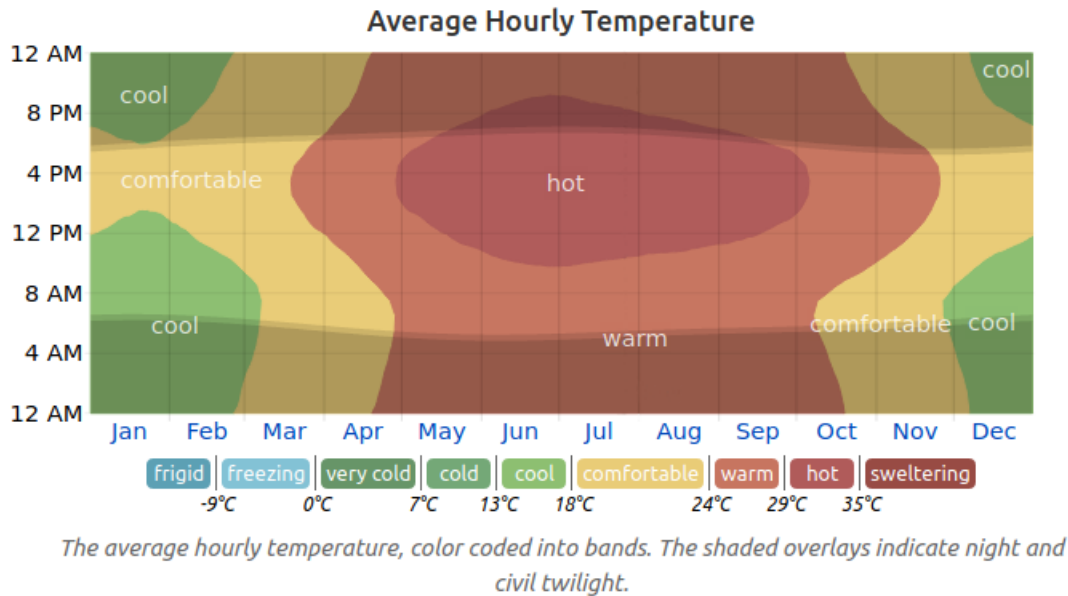
The hot season lasts almost five months, from early May to late September, with an average daily high temperature above 31°C. The hottest day of the year is just after mid June, with an average high of 34°C and low of 27°C.

The cool season lasts for nearly three months, from early December to late February, with an average daily high temperature below 22°C. The coldest day of the year is in mid January, with an average low of 14°C and high of 20°C.

The figure below shows you a compact characterization of the entire year of hourly average temperatures. The horizontal axis is the day of the year, the vertical axis is the hour of the day, and the color is the average temperature for that hour and day.

On days and times marked hot, most people seek cover and minimize strenuous activity. Characters wearing heavy or medium armor in such circumstances will be disadvantaged (-1 Str, -1 Dex, -1 Con, 2/3 movement, -2 to hit). Note that the shaded sections to the upper and lower of the diagram represent before sunrise and after sunset respectively.



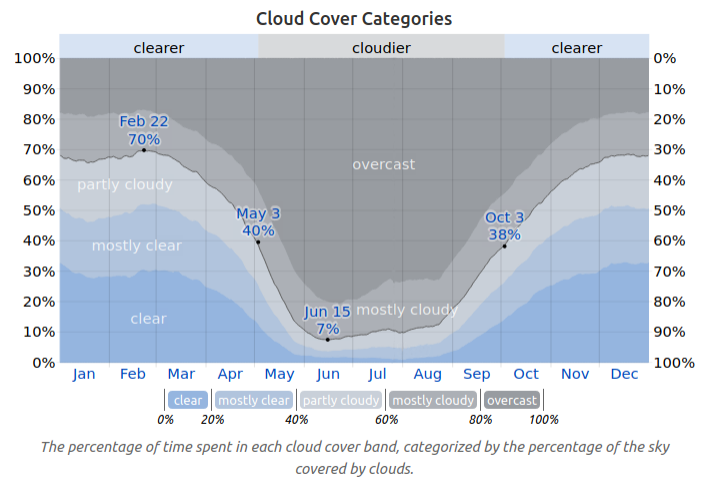


1.3.0.2 Clouds

In both Dai-Suba and Nakano, the average percentage of the sky covered by clouds experiences extreme seasonal variation over the course of the year.

The clearer part of the year in Dai-Suba begins in early October and lasts for about seven months, ending in early May. February 22 is usually the clearest day of the year.

The cloudier part of the year begins early in May and lasts for about five months, ending in early October. Typically mid June is the cloudiest time of the year, with the sky is overcast or mostly cloudy over 90% of the time, and clear, mostly clear, or partly cloudy the remainder.

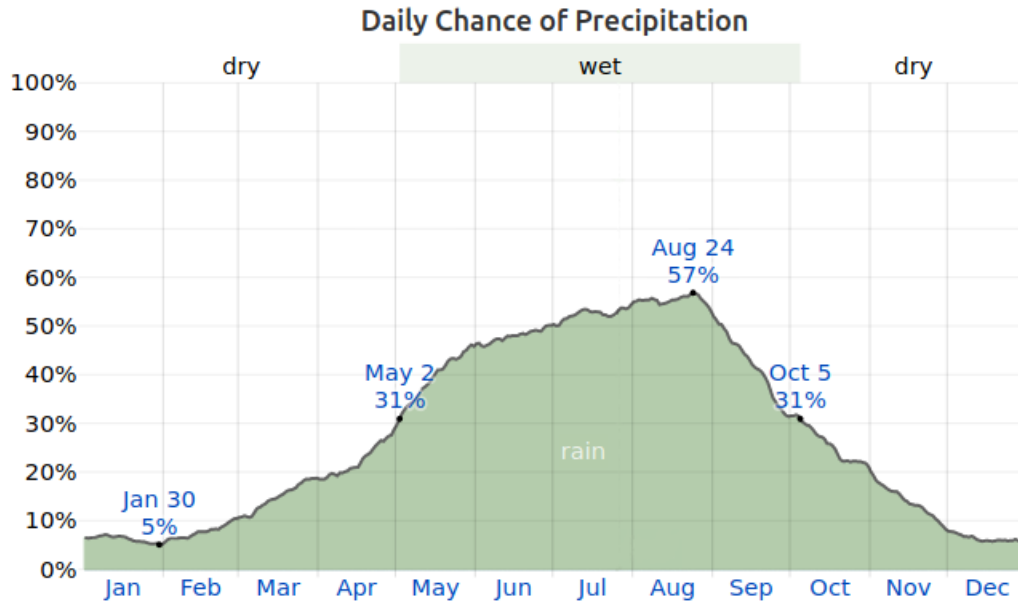


1.3.0.3 Precipitation

A wet day is one with at least 1 millimeter of liquid or liquid-equivalent precipitation. The chance of wet days in Nakano and Dai-Suba varies very significantly throughout the year. There is also a greater tendency for precipitation, and a higher volume near coastal areas, particularly in southern coastal areas during the rainy season.

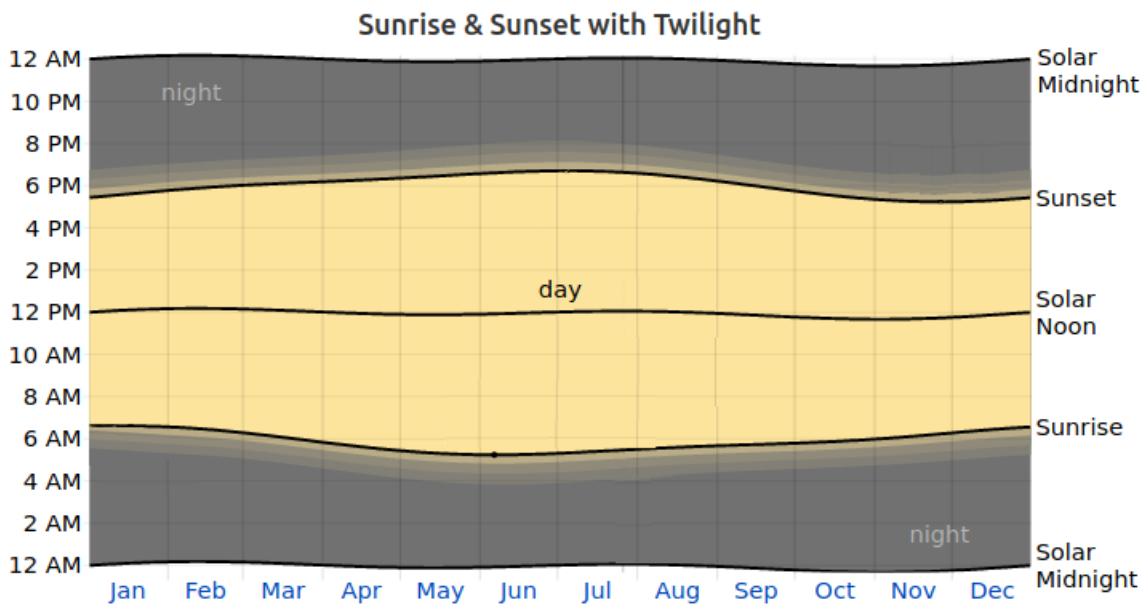
The wetter season lasts about five months, from early May to early October, with a greater than 31% chance of a given day being a wet day. The chance of a wet day peaks at 57% on August 24.

The drier season lasts nearly seven months, from early October to early May 2. The smallest chance of a wet day is 5% on January 30.



Based on this categorization, the most common form of precipitation throughout the year is rain alone, Though it is possible that it might snow on the higher inland peaks in Nakano instead.

1.3.0.4 Hours of daylight



The length of the day in Dai-Suba varies over the course of the year. The shortest day is December 21, and the longest day is June 21.

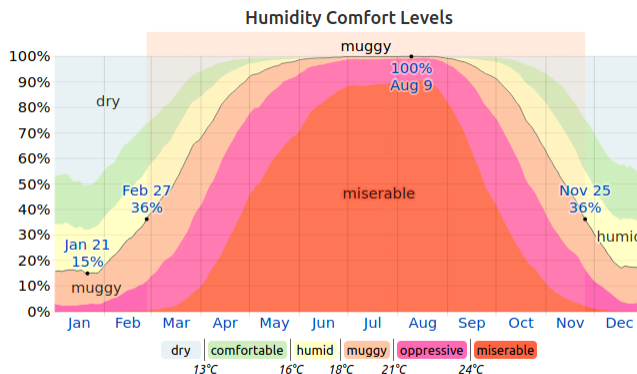
1.3.0.5 Humidity

We base the humidity comfort level on the dew point, as it determines whether perspiration will evaporate from the skin, thereby cooling the body. Lower dew points feel drier and higher dew points feel more humid. Unlike temperature, which typically varies significantly between night and day, dew point tends to change more slowly, so while the temperature may drop at night, a muggy day is typically followed by a muggy night.

Dai-Suba experiences extreme seasonal variation in the perceived humidity.

The muggier period of the year lasts for nearly nine months, from the end of February to the end of November, during which time the comfort level is muggy, oppressive, or miserable at least 36% of the time. The muggiest day of the year is August 9, with muggy conditions 100% of the time.

The least muggy day of the year is January 21, with muggy conditions 15% of the time.



The percentage of time spent at various humidity comfort levels, categorized by dew point.

1.3.0.6 Wind

This section discusses the wide-area hourly average wind vector (speed and direction) at 10 meters above the ground. The wind experienced at any given location is highly dependent on local topography and other factors, and instantaneous wind speed and direction vary more widely than hourly averages.

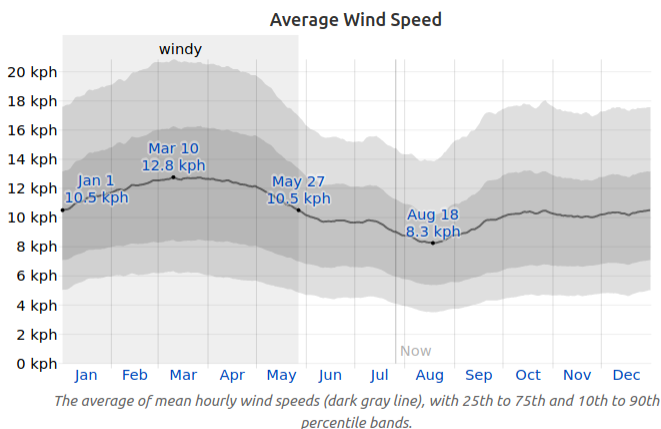
The average hourly wind speed in Dai-Suba experiences mild seasonal variation over the course of the year.

The windier part of the year lasts for nearly five months, from early January to the end of May, with average wind speeds of more than 10.5 kilometers per hour. The windiest day of the year is mid March with an average hourly wind speed of 12.8 kilometers per hour.

The calmer time of year lasts for around seven months, from the end of May to early January. On the calmest day of the year in mid August an average hourly wind speed of 8.3 kilometers per hour can be expected.

The predominant average hourly wind direction in Dai-Suba varies seasonally.

The wind is most often from the south for almost six months of the year (~60%), from mid March to the start of September. During the other times the wind is more or less from a random direction.



The average of mean hourly wind speeds (dark gray line), with 25th to 75th and 10th to 90th percentile bands.

Chapter 2

Guilds and organisations

There are many guilds and organisations across the empires of Nakano and Dai-Suba. Those listed in subheadings below are only the ones predominant in just about every major town or city location.

At various locations scattered about the empire/s there are temples that designate sacred locations or celebrate specific religions. Generally any medium sized or larger town will have one or more temples - though it is also not uncommon to find a temple in an isolated place - tended by a few devout mystics. Training for Fangshi (Clerics/Druids), and Heshang (Monks) can typically be obtained from these temples. It is not unusual for temples to be smaller, and have access only to a limited suite of spells and abilities. For example - not all temples will be able to teach the monk skill iron fists. A monk may find a need to visit and explore more than one temple or monastery in order to master specific skills. Likewise, not all temples will have access to the full suite of spells for mystics See [3.3.1.5](#) for more information.

2.1 The Blood Brothers

The Blood Brothers (Xiěyuán xiōngdì huì) organisation began as a group of bandits, but over time it has evolved into a larger organisation which has increasingly become involved in all kinds of other businesses. They are now primarily thought of as a mercenary company. Now known primarily for offering mercenary services, they have not entirely left their roots. The Blood Brothers presence varies greatly from town to town and region to region. In many smaller towns they can be considered to be the thieves guild. Though in some larger towns other groups may exist in competition to provide guild services. To a Blood Brother keeping a promise or oath is very important. The only reason a Blood Brother might break a promise willingly - is to protect the organisation, or another Blood Brother (in that order).

The Blood Brothers are a very protective organisation. Very few people leave the organisation - mostly because of the kinship they share. There are all sorts of rumors that they are very good at ensuring silence. There is no doubt that they will act to protect their organisation if someone has sensitive information to leak, but generally speaking the rumor and threat of such action does a great deal to prevent it from happening. In reality, they do not prevent people from leaving and retiring from the guild, and there are many cases of this occurring on good terms with generous retirement - with the unspoken understanding that Blood Brothers business remains Blood Brothers business. There are even examples of the Blood Brothers providing assistance to ex-members from time to time, depending on what sort of member the person was in the past. In many ways this works like it does for an outlaw motorcycle gang in the modern day. In some ways you are always a member - just not active anymore.

It is *possible* to be a Blood Brother - and a member of another guild or organisation - but the understanding is that the Blood Brothers come first. Blood Brothers may draw from almost any class or race - but most

Blood Brothers are from the classes Thieves, Assassins or Fighters. (exceptions being Knight and Paladin - though Clerics, Druids and Monks are also unusual). It is unusual for a Blood Brother to also be a member of the Red Guard.

Blood Brothers have a secret 'handshake' that identifies them to one another. It's not actually a handshake but a special hand signal that can be seen from conversation distance. They also speak a specific dialect of thieves cant, which primarily consists of unobtrusive hand signals and non-verbal signs. This language can only be used for very rudimentary communication within sight distance. They will not teach this language to outsiders under any circumstances. A CR 10 intelligence save may be used to detect the handshake - falling to CR 5 if the handshake is expected and actively trying to be detected.

Joining the organisation is as informal as joining a few missions, and then if offered, swearing an oath. The oath may vary across locations - but the core is a promise to protect the Blood Brothers organisation - and other members of the Blood Brothers. From time to time, Blood Brothers missions may cross paths, and even seem to be at odds with one another. Generally speaking they will not kill other members of the organization unless faced with no choice and will use non-lethal damage if possible. Accidents are possible though - and with them the expectation of recompense.

To some extent, missions can be declined. Members will not usually be required to act in a manner they are uncomfortable with. There are usually plenty of protection type missions, escorts, caravan protection, message delivery and so forth. Membership is only offered after a mission that tests the individuals dedication to the organisation.

Benefits of being a Blood Brother include: Access to items that might be otherwise difficult to obtain. Traps, poisons, illicit goods - often at discounted prices (sometimes for second-hand goods).

Blood Brothers really do look out for one another:

Cover for another brother: In combat - for each additional Blood Brother engaging the same melee (and within 20' of one another), Blood Brothers gain an armor class bonus of +1. For example if three Blood Brothers are fighting together while in the same combat, each of them gains +2 on their AC. This bonus is limited to a maximum of +3.

Take the hit: In melee range, and when engaging the same target, or within a 5' range of the attacker, a Blood Brother may opt to take another persons damage for him. After the hit is declared on the person - the Blood Brother declares his intent to take the hit instead. If the Blood Brother makes a successful dexterity save the damage is done to the Blood Brother rather than the intended target. If the Blood Brothers armor class is higher than the intended targets - and the attack would have missed the Blood Brothers armor class - then the attack misses. On a critical success the Blood Brother takes half damage. This skill is often used when acting as a body guard.

Training: Blood Brothers the organisation is typically able to provide training for Zhanshi (Fighters, Rangers, Bards, Barbarians), Cike (Assassins) and Zei (Rogues).

2.2 The Red Guard

The central government consists of a number of tiers. There are military, law enforcement, and public servant tiers in the government. Each of these workers traditionally wear red robes or armor - as a uniform of authority. Levels or seniority are evident through head gear, or badges sewn or painted on apparel. These government workers are primarily of the Bushi/Zhanshi (fighter) class, however the leaders are almost singularly mages. There are many professions within the government - however the mages through their high intelligence and ability to read and write are typically assigned leadership and management positions. Collectively this group is known as the Red Guard.

Red guard wizards (Zhèngfǔ wūshī) by virtue of their intelligence are usually in some form of leadership role. If the person has 14 or greater intelligence and is a civil servant or government representative, it is likely

they will also be a Wizard in the Red Guard. Red Wizards are almost all level two or lower, and if of a higher level - it is because they had been tasked with a particularly challenging post. Perhaps at a dangerous frontier. Generally within the Red Guard, training is fairly rapid to low levels to get people to the same standard but rapidly tapers off. In government there are typically very few opportunities for advancement. Many ambitious mages leave the Red Guard at level three or so. It is not uncommon for them to be contract staff for the Government when greater skills are required.

As government staff, standard military training is provided, both martial, and for smarter members magical. All government staff in general are trained in the use of the ch'iang (spear) as a first weapon. Proficiency in ch'iang is a free proficiency - additional to any other proficiencies that the character may have. Red Guard Magicians or Sorcerers are no different, and may use the ch'iang as a weapon of proficiency. For Kushen specifically - the weapon also acts as a spell focus - and it allows them to cast an additional specific nominated first level spell of their choice once per day in addition to normal spell allocations. Prestidigitation is a common starting cantrip choice. If still members at 5th level - they will also receive a free proficiency in Jian (longsword).

Being a member of the government also has a number of other advantages - including the ability to procure supplies from government vendors at a ten percent reduction in price (from list prices). Supplies can be almost anything from weapons and armor to horses, spells and other equipment; and training. This does not extend to anything that might be considered contraband (like drugs, lock picks and that sort of thing). On the other hand, the bureaucracy means that depending on the rarity it may take a while to become available. Training will only be available to people considered reputable by the Red Guard.

The disadvantages of being a member of the Red Guard, is that you are expected to represent the government at all times. with the expectation that when you observe the law being broken, you are expected to do something about it. You might also be called on to perform some form of government service. If a permanent post is accepted, rather than associate membership, you could be gone for a year or more doing the work of the emperor.

Training: Red Guard the organisation is typically able to provide training for Zhanshi/Wushi (Fighters, Paladin, Knight, Rangers, Bards, Barbarians), Wushen (Illusionists) and Kushen (Wizards).

2.3 The Circle

Members of the Circle are also called Hēi wūshī (Black Wizards). Black Wizards are usually evil, or at least seldom good. The Circle comprises mostly Kushen with a focus in Necromancy or Summoning. The most common alignment being lawful evil. While not strictly outlawed, membership of the Circle usually results in being shunned by normal folk potentially leading a lonely existence.

There is no official uniform, and Black Wizards do not necessarily wear black. Most of the time they don't look particularly different from any other Wizard. They do wear a tattoo on their left shoulder (a book with an eye in the middle of the cover), which can be used to identify them as a Black Wizard guild member.

Black Wizards are protective of their secrets and no-one ever leaves the Black Wizards guild alive. Ever.

Vitality drain: Once per day, as a standard action the Black Wizard can steal one hit point from each creature in a 15' diameter sphere around their person. When using this skill there is no capability to distinguish friend from foe - so comrades within range will be similarly drained. This will heal the Black Wizard on a one for one point basis. If the number of hit points stolen exceeds the maximum hit points for the Wizard, then the difference is added as temporary hit points to the Wizards normal hit point total. These temporary hit points are used first when taking damage - and dissipate at a rate of one point each minute. Each sentient creature can save vs death magic (Charisma) against the life steal spell to avoid this effect. The effect is limited by the number of creatures that can fit into a 15' radius of the caster. For medium size creatures, effectively limiting the transfer of 24 points per round (after saves).

For example - the Wizard is being attacked by a swarm of 20 giant rats. He chooses to life steal - and causes a point of damage to each rat in the spell radius failing it's save. As level one or lower creatures with physical saves - it's a save of 18 - so on average the mage gains 18 hit points, and the rats lose a single hit point each.

Note: that this spell functions in reverse when affecting Undead. Each Undead failing it's save gets an additional hit point - and the mage loses the sum of the hit points given to the Undead. Naturally that could be a little dangerous for the mage but potentially allows a mage to steal hit points from creatures and provide them to his Undead minions at the same time - with him making up the sum of the difference.

Training: The Circle organisation is typically able to provide training for Kushen (Wizards) and in rare instances Wushen (Illusionists).

2.4 The fraternity of White Wizards

Counter to what the name and color might imply, Shèng xiàngdǎo (White Wizards) are not restricted to good alignments - or to white robes or even to being mages as a profession. Though light colored robes are typically favored, especially for ceremonial functions. The White Wizard organization is however a fundamentally good organization that seeks to make positive change - so more often than not White Wizards are good aligned. White Wizards focus on helping others, with a good many being hedge Wizards and helping with mending things and generally being helpful. The white wizards guild is also the most likely guild for an Illusionist to be a member. The white wizards guild includes priests and mystics as members, though usually only itinerant ones, since the others are probably attached to temples. Many white wizards pass from town to town, helping out and taking only modest food and lodging in return.

A variant sect of the White Wizards, Chéng rén, are equally helpful, but often more memorable. Distinguishing themselves with orange robes and shaven stubble hair cuts or long ponytails woven with colorful beads. This sect often travels in smaller groups of mixed males and females and can be found singing and chanting positive messages as they make their way about the world. Seldom settling in one place, they are often seen as zealots or vagrants. More often than not they are druids or clerics rather than arcane casters. They are generally harmless, but not always popular. At first level they take on a vow of asceticism, individually never owning more than they can carry.

Healing channel: All white Wizards are able to channel positive healing energy. Once per day per three caster levels (eg. levels 1, 4, 7 etc), as a standard casting action - the White Wizard can heal all beings within a 10' radius of the caster (including themselves, but with no ability to discriminate friend from foe). This healing is 1 point per caster level. This effect works in reverse for undead in the area of effect and causes damage within the same radius. This ability cannot be cast in reverse to cause damage. A variant of the channeling action can also be used to promote plant growth to improve crop yields. Once per year creating a 50% improvement in the vitality of all crops within 100' radius of the caster.

At first level Shèng xiàngdǎo are able to cast the spell fog cloud. This spell occupies a cantrip spell slot if they choose to memorize it. This spell is often used as a means of avoiding or escaping the need to fight. White Wizards usually seek a more peaceful approach, avoiding combat if they can. The fog cloud is often used to mask an escape.

At second level Chéng rén are able to cast the spell hypnotic pattern once per day. Orange people usually avoid combat if they can - and where possible seek a more peaceful approach. The hypnotic pattern is often used to diffuse violent situations and effect an escape.

All white Wizards are able to cast the cantrip mending as a free additional spell in addition to any other cantrips they can memorize.

Training: The fraternity of White Wizards organisation is typically able to provide training for Kushen (Wizards), Wushen (Illusionists), Fangshi (Clerics/Druids), and Heshang (Monks).

Chapter 3

Creating the character

3.1 Character races and reactions

While the non-human races are present in the lands of Nakano and Dai-Suba, the human residents of these regions are typically somewhat xenophobic. These peoples have a deep distrust of anyone who does not look wholly human. This distrust extends also to those who have suffered birth defects and are somehow imperfect or even different.

Nakano and Dai-suba are very close to one another in terms of geography, and the characteristics of each people are quite similar. The average human male in Nakano is around 5'6" in height, dark haired and olive skinned. females being about 3" shorter. They are typically slender of frame. By comparison, the peoples of Dai-Suba are on average about three inches taller, also dark haired. Their skin color ranges from pale and white to olive skinned, but is usually paler than the people of Nakano. Dai-Subanese typically have slightly smaller, rounder faces, but larger heads. There is not enough variation that looking at a single person, you could definitively recognize their nationality - however, when looking at a group of people, their characteristics, and national quirks can be observed. (CR 2 Wisdom check).

Generally speaking the peoples of both nations are of similar dispositions - but the Nakano people are visually slightly more taciturn and serious, while the peoples of Dai-Suba are more prone to open smiles, and subtle casual displays of affection. Both peoples are quite socially conservative.

The xenophobia is if anything more pronounced in Nakano than Dai-Suba. People who stand out in some way, often have to fight being ostracized by their differences. Disfiguration is often seen as a sign of the disfavor of the spirit world, and the unfortunates are to be pitied and avoided in case the disfavor is transferred. Such people are not seen as evil, so much as 'unclean' - though more in a spiritual sense than a physical one. People who stand out can transcend their misfortune - but typically start out with a lower status than would otherwise be the case.

Perhaps because the peoples of both regions have a smaller stature than might be the norm for other parts of the world, Halfling's have much less trouble fitting in than some of the other races. Other races have a more difficult time of things.

3.2 New Character races

There are two additional races available, spirit folk, and animal folk; animal folk or hengeyokai have multiple types. Both are treated as half-elves for racial minima and level limitations (as the human dominant heritage variation). Both races can be any class or allowable combination, and have some special abilities. They are

surprised only on a 1 in 6 in any form. A priest (mystic) whose sense presence is successful will know non-humans for what they are.

3.2.1 Racial preferences

The table below should be read horizontally across. It should be evident from the following table that on average the humans are less tolerant of the other races, than the other races are of them. It should be noted that the table below describes the average behavior. As in real life exceptions are fairly common. Player characters may choose to behave outside of racial norms.

Race	Dwarven	Elven	Gnome	Half-elven	Halfling	Half-orc	Hengeyokai	Spirit folk	Human
Dwarven	P	A	G	N	G	H	T	T	T
Elven	A	P	T	P	G	A	T	T	T
Gnome	G	T	P	T	T	H	T	T	T
Half-elven	N	P	T	P	G	H	T	T	N
Halfling	G	G	T	G	P	A	N	N	P
Half-orc	H	A	H	H	A	P	A	A	A
Hengeyokai	T	T	T	T	N	H	P	T	N
Spirit folk	T	T	T	T	N	H	T	P	N
Human	A	A	A	N	G	H	A	A	P

P: P indicates that the race is generally preferred, and dealings with the members of the race will be reflected accordingly

G: G means that considerable goodwill exists towards the race.

T: T indicates that the race is viewed with tolerance and generally acceptable, if not loved.

N: N shows that the race is thought of neutrally, although some suspicion will be evidenced

A: A means that the race is greeted with antipathy.

H: H tokens a strong hatred for the race in question.

With each step of difference, between P to H, the respect and status afforded will be at -1. So for example Humans dealing with Halflings, would treat the Halflings as though -1 status. They would treat Half-Elves as -3 status. Initial reactions will also be modified accordingly.

3.2.2 Spirit folk

Spirit folk are of mixed human and nature spirit ancestry, have the special abilities of half-elves listed in the Players Handbook, and appear as attractive humans. All have some skill in Natural Lore (+2 on related rolls). The main three types are bamboo, river, and sea; other potential types available are mountain, sun, and wind. Bamboo folk can pass freely through overgrown areas (as a druid); river and sea folk can breathe underwater; mountain folk can spider climb; sun folk can radiate light, and wind folk can use gaseous form. (Worn or carried equipment is not snagged by thorns, stays dry underwater, shines light, etc.) The favored class for spirit folk is Wushen (illusionist).

3.2.3 Animal folk (Hengeyokai)

Animal folk are intelligent shape-shifters, notorious for playing pranks on humans. They can change form once per level per day plus one, between human, animal, and hybrid shapes. The hybrid is a man-sized bipedal version of the animal, able to walk, talk, wield weapons, or cast spells; it can also move like the

animal (e.g. burrow, climb, fly) for short spans (1 round/level, once/turn). Equipment does not change, but fits both human and hybrid. Wearing some forms of armor will restrict these abilities - such as flying.

The human form has keen senses and a clue to the type (e.g. sharp features for a rat) of form taken. The animal form cannot talk, wield weapons, or cast spells, and is AC 13 (plus dexterity bonuses if any). When changing to animal form - anything worn or carried falls to the ground. For this reason, many hengeyokai choose to travel light.

Hengeyokai can remain in any form for as long as they choose, but return to human form when sleeping. Transformation from one form to another takes one round and can be done while moving. The transformed individual does not detect as magic.

Traditional types are as below:

The fox is the most numerous Hengeyokai type. Animal folk have no favored class, but do get to adjust their initial ability scores (but scores must not exceed 19, or be lower than 3).

Type	Alignment	Adjustments	Animal Move	Extra Ability
Badger	[any]	str +1, int -1	25 / <i>10</i>	+2 fear saves
Carp	good	wis +1, str -1	<i>30</i>	Breathe underwater
Cat	chaotic	dex +1, wis -1	30	See in the dark, tumble fall
Crab	[any]	str +1, cha -1	10 / <i>15</i>	+2 to AC
Crane	good	wis +1, dex -1	15 / 30	+1 on saves
Dog	good	con +1, int -1	30	Track as ranger
Drake	good	cha +1, dex -1	15 / <i>15</i> / 20	Alert while sleeping
Fox	chaotic	int +1, wis -1	35	Pass without trace
Hare	good	wis +1, str -1	40	Same move in all forms
Monkey	chaotic	int+1, dex +1, wis -2	30 / 20	Fast climb in all forms
Otter	chaotic	dex +1, con -1	30 / <i>15</i>	Evade
Rat	evil	con +1, cha -1	20 / <i>15</i>	Resistance to disease
Sparrow	good	cha +1, con -1	15 / 40	+1 to initiative
Tanuki	chaotic	str +1, wis -1	30	Inanimate form

Table Notes:

Animal movement: Normal Text - Land Movement, *Italicised* - *Swim*, **Bold** - **Fly**, ***Bold Italicised*** - ***Climb***

Starting alignment can change in play.

A Tanuki or raccoon dog is a heavily-furred primitive fox with dark eye markings.

Skills:

Tumble fall - falling character effectively reduces distance of fall by 10' per level. Normally falling causes exponentially 1D6 damage per ten feet of distance fallen; for example 30 ft fall would be 6D6: 1D6 for the first 10', 2D6 for the second 10' and 3D6 for the third 10' - with a maximum of 20D6. A second level cat hengeyokai falling into a 20' hole would instead take 1d6 damage. In order to use this ability - like the monk, they must remain within contact distance of a wall while falling.

Evade - for any attack that allows a savings throw for half damage, this skill allows a successful savings throw to instead cause no damage.

Inanimate form: allows the Tanuki to additionally transform into any simple object about the size of the animal, such as a tea-kettle, rock, or backpack. This form does not detect as magic. While in inanimate form the Tanuki can hear and smell, but is unable to see.

3.3 Character classes

There are eight classes (a lucky number in the east), two per group. The fighter class has a number of variants. The knight class has two strata: a knight must be lawful, of noble birth, and in service to a lord; the knight-errant need not be. Mystic Priest include both Cleric and Druid variants. Class names for Dai-Suba and Nakano are optional, but the table below suggests a fairly good fit for character types in fiction and folklore.

Rev Class	Generic	Nakanese	Dai-Subanese {pronounced}
Warrior	Fighter / Bard / Barbarian / Ranger	Bushi	Zhanshi {Jab shr}
Knight	Knight (Knight Errant) / Paladin	Samurai (Ronin)	Wushi (Xia) {Wu shr (Sya)}
Magician	Illusionist	Kijutsu-shi	Wushen {Wu Shen}
Sorcerer	Wizard	Maho-zukai	Kushen {Ku shen}
Mystic Priest	Druid / Cleric	Onmyoji	Fangshi {Fang shr}
Monk	Monk	Yamabushi	Heshang {He shang}
Rogue	Thief	Dorobou	Zei {Dzei}
Assassin	Assassin	Ninja	Cike {Tze ke}

Restrictions: Knights must be lawful; knights-errant can be of any alignment; the rest are as in C&C. Paladins, Knights and Monks are single-class vocations only.

The terms mages, magicians and illusionists, wizards and sorcerers are used somewhat interchangeably through this document, with magicians typically referring to illusionists, and sorcerers referring to wizards - and mages referring to either or both.

3.3.1 Class changes

The Castles and Crusades© class rules for characters apply except as noted below.

3.3.1.1 Warrior / Fighter / Bard / Barbarian — Bushi, Zhanshi

The eastern warrior differs from the western fighter, relying on speed and accuracy more than strength and stamina. Weapon specialization if taken, gives them +1 to hit and damage (as opposed to just +1 to hit for other classes). In addition, warriors add 1 hp per 3 levels (round down) to the damage scored in hand-to-hand or missile combat, and get +1 to hit and on saves in any round where they win initiative. They can use any weapon, but first weapons of proficiency must include at least two of the ‘four major weapons’: staff, Ch’iang (spear), Tao (falchion), and Jian (longsword) or Chien (broadsword).

If wearing no armor or light armor, (padded, leather including studded and laminar, hide) they get an AC bonus of +1. This bonus rises to +2 at fifth level.

Using a small shield or medium shield, or using a scabbard as a buckler, is fairly common.

3.3.1.2 Knight (Knight-errant) — Samurai, Wu-shih (Ronin, Hsia)

The knight and knight-errant are the same class but with different standings. A knight must be lawful, of noble birth, and in service to a lord (a noble or high official, such as a daimyo or mandarin). From 13th level, a knight may become a lord himself, and serve an emperor, regent, or shogun directly. A knight-errant is one trained as a knight, who by inclination or birth cannot serve, or leaves or is dismissed from service.

He may strive to gain or regain status, or roam the land as a vigilante or mercenary, offering his sword to those who need it, perhaps at a steep price. In Nakano, the samurai is held in great esteem and the ronin is not so highly regarded; in Dai-Suba, the hsia or ‘wandering hero’ is the more popular, and the knight is just treated as a noble officer.

There is no duty to hunt down evil knights. A knight who loses lawful alignment or falls in status from upper class or leaves service becomes a master-less knight-errant. A knight-errant who gains high enough status may seek service with a lord and become a full knight. Both pledge to the code of Bushido (wu-shih do), exalting bravery, hardship, and devotion to duty. This is as the code of chivalry, but stresses one be loyal and obedient to one’s lord, be ready to face death at any time, avenge any slight, show no mercy to enemies, and repay debts (for good or ill). There is no failure, only success or death! In Nakano, a samurai should die by his own hand to avoid capture or to atone for ignoble acts; in Dai-Suba banishment or execution is more likely; suicide can be ordered by a superior in both countries. The knight expects to receive rewards from his lord for meritorious service — gifts, and grants of land or position.

Dai-Suban knights wear the finest-quality medium/heavy Armor or chain they can afford (there is no plate). They may not use shields, but can use the long bow in full armor. They train as swordsmen and archers, and their first weapons of proficiency must be sword (falchion, bastard, broad, or long), and long bow (the daikyu in Nakano). Other favoured weapons include short sword, glaive, spear, staff, dagger and light lance in any order. They may specialize with sword and bow only (and usually do), getting the normal +1 to hit only for each specialised proficiency slot. Characters of this class begin the game with a suit of armor of their choice (which has up to a +6 bonus to AC - also see [3.7.1.2](#)).

In Nakano the samurai wears two swords as a sign of status, the katana or tachi, and the wakizashi; no-one else may do so. In Dai-Suba, the Jian is a more common weapon of choice.

Samurai, Wu-shih (Ronin, Hsia) get a +1 damage per 3 levels skill bonus to melee weapon damage (capped at +4) if avenging insults, dishonor, etc. to the knight, his family, or his overlord.

Samurai, Wu-shih are seen as honorable and one of the few classes unlikely to be challenged for bearing weapons or wearing armor. One of the perks of upper class status. Ronin, Hsia less so - though this is also dependent on the status of the individual, with high status individuals less likely to be challenged.

3.3.1.3 Illusionist Magician — Kijutsu-shi, Wu-shen

Note that the terms mages, magicians and illusionists, wizards and sorcerers are used somewhat interchangeably through this document, with magicians typically referring to illusionists, and sorcerers referring to wizards - and mages referring to either or both. Wushen are one of the few classes that automatically begin the game with at least basic skill in reading and writing.

Beyond low level, mages interact with natural and supernatural powers to learn new spells and train (usually in the wilderness or with a mentor). They can speak with such spirits, and get +10% on reaction rolls with them (+20% if same alignment).

Magicians (Illusionists, Kijutsu-shi, Wu-shen) are subject to player-chosen taboos at levels 5 / 10 / 15 / 20. See the section on caster taboos [3.5.4.3](#) in the magic changes section of the document.

3.3.1.4 Wizard Sorcerer — Maho-zukai, Ku-shen

Note that the terms mages, magicians and illusionists, wizards and sorcerers are used somewhat interchangeably through this document, with magicians typically referring to illusionists, and sorcerers referring to wizards - and mages referring to either or both. Kushen are one of the few classes that begin the game with at least basic skill in reading and writing.

Beyond low level, Sorcerers interact with natural and supernatural powers to learn new spells and train (usually in the wilderness or with a mentor). They can speak with such spirits, and get +10% on reaction rolls with them (+20% if same alignment).

Wizards (Sorcerers, Maho-zukai, Ku-shen) are subject to player-chosen taboos at levels 4 / 9 / 14 / 19. See the section on caster taboos 3.5.4.3 in the magic changes section of the document.

Additionally If they are evil, they can choose one witch pact benefit if they take with it one automatic taint of evil (see later in this document) at levels 2 / 7 / 12.

3.3.1.5 Cleric / Druid / Priest — Onmyoji, Fang-shi

It is assumed that the Priest, (Cleric, Mystic, Druid, Onmyoji or Fang-shih) must be taught or learn the proper rituals before being able to cast a given spell. It is also not uncommon for a given temple to have a limited choice of spells and not be aware of rituals that other temples may teach. For some rarer spells - a quest to remote locations, a period of self realisation as a hermit, divine vision and the like may be required to learn these spells - or they might be found on ancient religious scrolls as part of adventuring. (also see home rule changes to magic 3.5.4). In the same manner as for wizards, priests and mystics can learn a ritual from a scroll they have obtained (if they can read).

If the priest is not able to read and write, learning a ritual from a scroll may require the assistance of a trainer, or another person of the same profession who is able to read and write. To see how this works - refer to the home rule changes to magic (3.5.4)

Priest, Cleric, Mystic, Druid, Onmyoji or Fang-shih are subject to player-chosen taboos at levels 7 / 14 / 20 (see 3.5.4.3). As with mages - failure to observe taboos results in restriction to casting only cantrips for a day following resumption of the taboo.

Starting spells: Priest starting spells include the cantrips first-aid and light and one other cantrip of the players choice. In addition they should be given two spells randomly selected (or chosen by the Castle Keeper from the spells available from the characters temple) and the player allowed to select any third spell of his choice.

Special abilities: A priest (Cleric, Mystic, Druid, Onmyoji or Fang-shih) may take a specific action to sense presence (save vs wisdom CR 5) to identify non-humans for what they are. This action will take a round to complete. This action will require intense study - but may be done surreptitiously if desired.

In this campaign world, a cleric cannot turn undead per se, but can distract them (e.g. getting them to count grains of spilled rice) or trick them into leaving for a time, using the mystic rules for influencing people. This does not work on mindless undead. Instead of holy water, sacred writings may be purchased at the same price, 25yi (or prepared as a mage would a spell scroll). If touched to the forehead of any undead they do damage as holy water. Each lasts for one touch only, requiring a melee hit. On a natural 20 the paper sticks there doing continuous damage (and fizzing, smoking, or the like). A musical instrument, or particularly a bell may be sounded to gather the attention of the undead and can act as a distraction for the duration of the sound.

Raise dead and similar spells reincarnate the spirit in another similar body (re-roll ability scores). The person must be found and reminded of their past life in order to resume it.

3.3.1.6 Monk — Yamabushi, Ho-shang

Monks add +1 hp per 2 levels to damage done by *martial arts weapons* and open-handed attacks. The monk is trained in martial arts already, so treats a martial arts weapon proficiency as any other weapon proficiency. Improvised weapons must still resemble and be used like a weapon with which the character is proficient.

3.3.1.7 Rogue — Dorobou, Tsei

Thieves are much the same across the world. Bandits are frequent in the country and pirates at sea, and there are organized underworlds in cities like thieves' guilds, with loosely linked specialized groups, e.g. 'disorderers' to create crowd disturbances to aid pickpockets and burglars; card sharks; and pretty women ('bureau of beautiful people') to fleece rich young men. With the agreement of the CK, a rogue character may swap climb walls, read languages, &/or use scrolls for the same number of mountebank skills (e.g. fast talk, counterfeit, disguise). The main guild for thieves in Dai-Suba is the Blood Brothers, although it is not just a thieves guild.

3.3.1.8 Assassin — Ninja, Tz'u-k'o

As compared with the class as listed in the players handbook, the Dai-suban or Nakanese assassin is less about being a contract killer and more about being a spy. One way to consider this is to play the class more like a James Bond character. Most missions entail acting as a spy (shinobi, chien tieh) rather than killing. An assassins' guild is family to members, and complete fealty is expected on pain of death. Ninja and Tzu-k'o consequently may be of any alignment, though they are more likely to be neutral rather than good.

Rumored mystic powers such as walking on water or through walls are facilitated through the use of rings, potions, and so on. Other magic common to assassins includes flash and smoke pellets: these are alchemical compounds (prepared by a mage or alchemist as per potions), 25yi each, thrown down to distract for one round, e.g. to mask actions or aid escapes.

3.4 Equipment

Common armors are padded and leather (as worn by ordinary soldiers), scale leather, studded leather, scale mail, wooden (laminated bamboo) and shield. Common weapons are axe (hand), bow (short), club, crossbow, dart, flail, glaive, spear, staff, sword (falchion).

3.4.1 Armor.

There is no plate armor available (nor are there heavy warhorses). Armor is flexible and usually light, and often brightly colored and lacquered (and hence waterproof). Scale leather is equivalent to studded leather, but looks like metal scale mail: both are colored and lacquered. Half armor is more common than full suits. Upper class clothing is typically loose and bulky enough to conceal chain mail. Heavy armors are elaborate and expensive, assembled from separate pieces, intricate in themselves, held fast with silk or leather lacing. Armor takes twice as long to put on or remove as the western sort. It also costs at least triple the Players Handbook price; up to thirty times the prices for the finest of the highly decorated suits of armor demanded by those of rank. Also see [3.7.1.2](#).

3.4.2 Weapons.

Most eastern weapons have standard western equivalents. Nonetheless, because commoners are forbidden swords and often forbidden to carry weapons at all, there are also a number of weapons that are easily concealed or seem innocuous at first glance. Weapons of good quality (including all swords) cost at least double the Players Handbook price; up to twenty times the price for the finest of them. Other arms are available at normal prices.

A selection of weapons follow, with western equivalents or details. Guards and soldiers also use polearms (variously named and configured, but = fauchard, glaive, halberd, military fork, partisan, pike, trident, voulge). Both Dai-suban and Nakanese bows are all composite bows of layered wood and bamboo. An asterisk (*) indicates a martial arts weapon; the Jo stick (used in pairs) and Bo stick in the Players Handbook are such; there are also a few more unusual ones used by a handful of devotees (also see 3.5.3). Weapons and designs in general were traded between the Dai-suba and Nakano.

3.4.2.1 *Dai-Subanese weapons.*

Weapon	Description	Damage
Chan-ma-tao	Single-edged slightly curved 2-handed ‘horse-chopping’ sword. (Closest to Great Scimitar sword, it is the only sword from the region proven good against plate armor.)	2d6
Ch’iang	Long Spear	1d8
Chien	Broadsword (double-edged straight sword).	2d4
Chu-ke nu	Bamboo repeating crossbow; top magazine worked by lever holds 12 ‘quarrels’ = darts (d3); 1 round to reload mag. Can be fired mounted, 3/round, range 5/10/15. [50 yi]	d3
Jian	Longsword (double-edged straight sword).	1d8
Jo stick*	A four foot staff or cudgel about 1” in diameter, usually used in pairs.	1d6
Kau sin-ke*	Chain whip: 4–11 linked metal bars, +1 vs shields. [8 yi]	d6+1
Kun / Bo Stick*	A light slightly flexible six foot wooden staff; favoured by priests and monks.	1d6
Pellet bow.	Light crossbow fires stones or bullets as sling (slings not used). [30 yi]	1d4
Sānjiégùn*	Three Section Staff [5 yi]	d6+1
Shuāng Gōu*	Tiger hook sword. These weapons have a sharp blade similar to the jian, with a hook at the tip (similar to a shepherd’s crook); substantial guards, shaped as a crescent moon, and sharpened hilt. Usually used in pairs. [50 yi] +2 disarm and tangle.	d6+1
Tao / Dao	Falchion (single-edged machete-like slightly curved sword); favoured by guards and bandits. After the staff, cudgel and spear, this is the most common weapon in Dai-Suba.	2d4
Ta-tao	Two handed sword; big, impressive-looking but unwieldy executioner’s scimitar (–2 to hit).	2d8
Yanyuedao	Also called, Guandao can be treated as a glaive.	d8

3.4.2.2 *Nakanese weapons.*

Weapon	Description	Damage
Chain* (manriki)	Length of chain with weighted ends, +1 vs shields. [1 yi]	d4+1
Daikyu	Long bow with grip nearer bottom, so can be fired kneeling or mounted.	1d8
Kama*	Sickle with slightly curved blade at right angle to handle. [1 yi]	d4+1
Katana	Single-edged slightly curved sword, long.	d8
Dai-katana	Single-edged slightly curved sword, bastard.	d10
Kawanaga*	Grappling hook and weight linked by rope. [2 yi]	d4+1
Kusari-gama*	Metal sickle with weighted chain attached to handle. [3 yi]	d6
Naginata	Glaive; light, so favoured by women, and used by samurai on horseback.	d8
Nunchaku*	Horseman's flail; two bars of hard wood or metal linked by short chain.	d8
Odachi	Single-edged slightly curved 2H sword. Rare; needs full round to draw.	2d8
Sai* / Jitte*	(Parrying) dagger; used in pairs. (A jitte is a sai with one guard missing.)	d4
Shuriken	Dart; throwing darts, blades, stars (shaken), or spikes. Easily concealed. Two can be thrown per round.	d3
Shuriken, large	As for thrown hand axe (hand-sized stars etc., lighter but sharper than axe).	d4
Tachi	Single-edged curved (sabre-like) long sword. Precursor to katana, hung from belt.	d6
Tekko-kagi*	Iron claws; fit over hand, treat smooth climb surface as rough. [4yi]	d3
Tetsubo (kanabo)	Polearm-length, two handed mace; favoured by Oni. [8 yi]	d8+1
Tonfa*	Club; may be used in pairs. 2 ft long baton, handle at right angles 8" along.	d6+1
Wakizashi	Single-edged slightly curved short sword. Stuck through sash, as is katana.	d6
Yari	Spear. (Shakujo yari = spear disguised as staff; 1 yi for sheath to mask blade.)	d6

3.5 Optional house rules

It's your game - the following optional rules can be adopted all at once, one by one as desired or in any combination. They are suggested to add a slightly different flavor to the game.

3.5.1 Starting hit points

Some CK's find starting characters are too squishy. Attribute bonuses rather than attributes tend to be used throughout the game. This suggestion attempts to address both observations a little. If you feel that starting hit points can be a little low, in particular for arcane casters - you could try the following approach for a variation:

For first level only, simply calculate hit points as you would normally - and then use whichever is the greater - the score calculated or the value of the characters constitution score (with no attribute modifiers). The range is similar, but low values are less likely to occur. This approach also tends to reduce the gap between the different classes at first level.

There is also some logic that arcane casters and rogues don't have less hit points compared with 0-level humans in the Monster's and Treasure guide (who are listed with d8).

For example,

Shang the Wujen rolls 1d4 - and gets a 4. His constitution is 13 - so using the normal method his hit points would be 5. Using the alternative method - his hit-points are a healthier 13.

In another example, Bóruò the Druid has a constitution of 4. Rolls D8 for 5 hit points which with constitution bonus would be 3. He would instead have 4 hit-points.

In yet another example Nánrénmen the barbarian has 10 constitution. He would roll a D12 for hit points. There are no modifiers so he is likely to end up with 10 hit points, but has an approximately 30% chance of having one or two hit-points more.

3.5.2 Changes to Combat

3.5.2.1 Initiative and reach

In line with the normal C&C rules, in the first round of melee, when closing to melee range, those with greater reach can attack first regardless of the initiative roll. If you are attacking someone with a spear using your dagger, you first need to get past the pointy bit to get close enough to make your attack. This makes spears and pole-arms especially effective, especially in formations - which is a reflection of historical experiences.

It is possible to make the first attack with a longer weapon and then switch to a shorter one when melee starts, assuming a willingness to discard the longer weapon for the time being.

Note: the Bushi / Zhanshi bonuses when winning initiative apply to who wins initiative, not who attacks first.

3.5.2.2 Optional rules for initiative

In a normal turn sequence, players decide what they want to do and then roll for initiative. Because they don't yet know their opponents rolls - this adds a degree of realism. They might start something and then be interrupted. Things may change and an action might be wasted.

In this optional variant, the party, (or at the CK discretion, each player) roll 1d10 for their initiative roll. Each player then subtracts their dexterity attribute modifier from the roll. Lower is better. To this value, they add the time it takes for their actions to their initiative roll. This designates when they are able to take their action.

The environment may have an impact on the players initiative.

Situation	Modifier
Hasted	-2
Slowed	+2
On higher Ground	-1
Unstable footing, Swimming,	+2
Hindered (Tangled, climbing, grappled etc)	+4

Different actions take variable amounts of time. If casting a spell, the spell casting time is added. When using a weapon, the encumbrance value of the weapon is added (see weapons table in the section on equipment in the players handbook). Use of natural weaponry - such as claws or fists add 0 to the roll, or +2 for large size creatures. Movement is considered to happen concurrently with other actions. The CK can rule on how long other actions take. A suggested list follows:

Situation	Modifier
Attack with weapon	Encumbrance value
Drawing a readily available weapon	+1
Casting a spell	Casting time
Breath Weapon	+1
Natural Weapons: Creature size small	0
Natural Weapons: Creature size medium	0
Natural Weapons: Creature size large	+2
Natural Weapons: Creature size huge	+4
Innate spell ability	+3
Ring, Rod, Wand, Staff	+2
Potion	+4

Note that these times do not consider any prior preparation. For example - if the potion is in the characters backpack rather than in a handy location - it might take an action to retrieve it first.

In the case of multiple attacks - the first attack occurs at the indicated time-frame. Once all participants have made their first action, then second or additional attacks occur in initiative order. Note the initiative and reach rules in the preceding section may mean longer weapons attack first regardless of initiative order in the first round.

Example:

It's round two of the combat. In a party of four players, are battling two Bakemono with great clubs. Sai the bushi decides to attack with his Glaive. Chin the mystic decides to read a scroll of 'bless' he has at hand. Chiu the Kushen casts an 'alter size' spell on Sai, and Gok Pi the monk decides to hit the opponents with his mighty fists. The CK rolls for the Bakemono and gets a 5. One of the players is nominated to roll for the party and rolls an 8.

In this case the Bakemono act on a 10 (since the CK rules the Great club is most similar to a Maul). Sai acts on 13 (weapon encumbrance 5), Chin on 9 (casting time 1), Chiu on 9 (casting time 1), and Gok Pi on an 8 - since he is using his fists. Since the spells are cast before the Bakemono can act, they both go off without interruption.

Other possibilities:

If the Bakemono had rolled a 4 or less and the CK had determined that either of the casters were hit - there would be a chance that their spell would be interrupted.

In the possible but unlikely case that Gok Pi critical hits and kills a Bakemono before it can act, the spell casters might decide it no longer worthwhile to cast their spell. In cases like this, players can choose not to do what they had planned, but cannot effectively use their action to do something else.

3.5.2.3 Critical hits, critical fails and equipment damage

Critical fails: A roll of natural '1' for a melee weapon attack represents a critical fail. The most likely outcome from such an event is the failure of the weapon. The specific result is left to the determination of the CK.

Taking the example of a Chon, who is fighting with a spear, and rolls a natural 1. The CK might choose for Chon's spear to become lodged in the enemies shield, for the haft of the spear to break (possibly leaving him with an impromptu club), or for the spear to be snatched from his grasp leaving him unarmed.

Critical hits: On a critical roll of a natural '20', the damage dice for a specific attack can be rolled again and added to the total. For each of the damage dice that rolls the maximum value on the die, an additional dice may be rolled and added ad-infinitum (A 4 on a d4, a 6 on a d6 and so forth). It's not a crit if you need 20 to hit.

For example - Shu-lin sets her ch'iang (spear) against the charge of a Bakemono. She rolls a natural 20 to hit, representing an extremely precise and/or lucky hit. Shu-lin rolls her normal damage for this attack (which is 2d8). She rolls a 2 and an 8. (2d8 since the spear is set, but no strength bonus for the same reason). For the critical she re-rolls the same dice - another 2d8, a 3 and an 8. Because she rolled the maximum on the die on the second roll, she can re-roll that dice again and add that to the total. In this case it's a 5, for a total of sixteen additional points of damage (and a total of 26 points). Re-rolls apply only to the additional critical dice rolls.

If instead of setting the spear, she chose to attack normally, her damage would be 1d8 from the spear, and additional 1d8 from the critical, and her strength and/or other bonuses added to that.

Countering critical hits: When a critical is known, but before the damage for the attack is rolled, a Fighter / Bard / Barbarian / Ranger / Knight or Paladin may opt to counter the critical. Countering the critical works by the character sacrificing equipment; their weapons or armor to block the attack. Instead of taking critical damage - the damage taken is as follows: The CK chooses deliberately or at random the equipment to be sundered. It might be a shield, a weapon, or armor. This item is destroyed and can't be used further. The normal damage is rolled. The damage taken is as rolled, minus the protection afforded by the destroyed item (see table below).

Item	Protective value
Steel Weapon	7 points
Wooden Weapon	5 points
Shield	10 points
Armor	3x the AC value of the armor
Magic items	The same again per magic +1

It is assumed that damaged armor can be quickly discarded such that the flapping components do not further cause disadvantage for the combat. Magic items are 20% likely to survive undamaged for each +1 of bonus, capped at 95% likely to survive. Damaged magic items may not be destroyed, but they will need to be repaired before they can be effectively used again: examples spear haft sintered, shield strap failed, sword handle loosened

3.5.2.4 *Weapon Proficiency*

Diverging from the standard approach used by Castles and Crusades©, where different classes can all use weapons from a family of weapons - it is suggested in this setting characters are required to obtain proficiency in a specific weapon type before they can use it effectively. Attempting to use weapons allowed by the class, but without proficiency is at the listed non-proficiency penalty below. Using weapons outside of those allowed for a class - such as a mage attempting to use a halberd, attracts an additional penalty to hit as detailed in the table below (in this case -5).

To begin, your character will be able to employ only a limited number of weapons. The number is determined by class. When the character moves up in levels of experience, he or she may acquire additional weapon proficiency. The new weapon proficiency is of his or her choice. Note that proficiency with a normal weapon is subsumed in using a magical weapon of the same type. If proficiency with any given weapon is not held by the character it is used at a penalty as shown on the table which follows.

Rev Class	Initial Number of proficient weapons	Non-proficiency Penalty	Non-proficiency same family	Added proficiency in weapons per level
Warrior (Fighter / Bard / Barbarian / Ranger)	5	-2	-1	1/3 levels
Knight (Paladin)	4	-2	-1	1/3 levels
Magician (Illusionist)	2	-5	-3	1/6 levels
Sorcerer (Wizard)	2	-5	-3	1/6 levels
Mystic Priest (Cleric / Druid)	2	-3	-2	1/4 levels
Monk	2	-3	-2	1/2 levels
Rogue	3	-3	-2	1/4 levels
Assassin	4	-2	-1	1/4 levels

Notes Regarding Weapon Proficiency Table:

Initial Number of Weapons shows the number which the character may select to be proficient with, i.e. a cleric could select a flail and staff, club or mace, or any combination of two permitted weapons.

Non-proficiency Penalty indicates the subtraction from the character's "to hit" dice which applies to attacks by the character using such a weapon in missile or melee combat. The column for "same family" indicates similar weapons. A one handed sword for instance when a character has a proficiency in Tao (falchion), a two handed sword when proficiency is with dai-katana, a pole arm when proficiency is with yanyuedao etc. Key distinguishing features to consider: one vs two handed; bludgeoning vs piercing vs slashing; similarity of construction. CK to rule if in doubt.

Added Proficiency in Weapons gives the number of additional weapons the character can use with proficiency upon attaining the indicated number of levels above the 1st. Thus, at 1st level a cleric can use two weapons with proficiency, at 5th level the cleric may select another for a total of three, at 9th level the total is four, at 13th five, etc.

New proficiencies are part of the training process at each level. Characters may 'buy' one proficiency for 1000xp at each increase in level - which they learn during training.

3.5.2.5 Weapon Specialisation.

A character may use one additional proficiency slot for a given weapon which will confer a bonus of +1 to hit while using the weapon. This specialisation may only be taken once per weapon type and may not be taken at first level.

3.5.2.6 Blind fighting.

Normal blindness penalties: a blinded creature suffers -10 to attack rolls, loses any dexterity bonus to armor class, suffers a -2 to armor class, moves at half speed, and suffers a -4 penalty on strength and dexterity checks.

The Blind fighting proficiency may be taken in lieu of an additional weapon proficiency. Per normal weapon proficiency, specialisation may also be taken for Blind fighting. Proficiency or specialisation in blind fighting affects the penalties for fighting in total darkness as follows:

- A creature with proficiency in blind fighting suffers -6 to attack rolls, loses half their dexterity bonus to armor class (round down), suffers an additional -1 to armor class, moves at half speed (round down to nearest 5'), and suffers a -3 penalty on strength and dexterity checks.

- A creature with specialisation in blind fighting suffers -2 to attack rolls, does not lose their dexterity bonus to armor class, suffers no additional penalty to armor class, moves at half speed (round up to nearest 5'), and suffers a -2 penalty on strength and dexterity checks. For spells requiring sight to cast, Casters may target creatures that they cannot see, but can sense if they roll a successful to-hit roll.

Taking blind fighting as a proficiency will never result in a combat bonus - only in a reduction in penalties for fighting blind or in total darkness. This is dependent on other senses remaining available, such as touch, smell, hearing and so forth. This proficiency does not result in any kind of “vision” - so while penalties for melee combat are reduced, effective use of blind fighting relies on other senses. For the purposes of targeting, the reduction in penalties for blind fighting extends in a 10' radius of the individual. Attempting to hit individuals beyond this range, particularly quiet observers will be at the normal penalties.

3.5.2.7 *Martial arts.*

Monks are true masters of unarmed lethal combat (and have proficiency), but other classes can take ‘martial arts’ as if it were a weapon proficiency, allowing open-handed combat doing damage of d4/ d6/ d8/ d10/ at levels 1/ 7/ 14/ 21. Characters who spend an additional proficiency and specialize use damage dice the next category higher.

If a player *specialises* in martial arts (see weapon specialisation above), this also lets a character to do full damage with improvised weapons that resemble and are used like a weapon of proficiency for a weapon they have proficiency with (e.g. character has proficiency with dagger and specialisation in martial arts, to use chopsticks as daggers).

Only monks can train the Iron Fists feat (3rd level). Other classes are unable to use martial arts to damage creatures that require a magic weapon to hit.

3.5.2.8 *Unarmored combat*

This proficiency relies upon speed and skill at predicting a foe’s movements and attacks so as to deflect and avoid blows intended to inflict mortal harm. When not wearing armor or carrying objects that weigh down and restrict movement this proficiency in unarmored combat allows the player to use the monks table for AC (i.e. not wearing armor, carrying a shield, unencumbered and when using light single handed weapons, or martial arts weapons only). For non-monk players, the AC improves at the same rate as for a Monk two levels higher (i.e. starting at AC 11 for the first three levels). Monks already have this proficiency at first level, so they cannot get it a second time.

Specialisation in unarmored combat is and even more finely tuned ability to avoid damage - and represents an additional +1 to AC. Monks are able to take this specialisation as well.

3.5.3 *Combat ploys.*

3.5.3.1 *Ki-ai*

The ki-ai shout used by a Nakanese or Dai-suban fighter (warrior or knight) to focus an attack and startle a foe is treated as a combat ploy. As an action the warrior can ki-ai which acts as a Daze (see illusionist level 1 spell) for the foe he is engaging. A save vs Intelligence negates.

3.5.3.2 *Disarm and entangle*

A martial artist of any class may use martial arts weapons with which he is proficient to disarm (and/or entangle, if a rope or chain weapon) as a special combat ploy. An entangle or disarm action requires a successful to hit roll, and an opposed dexterity check. (Dexterity save, but with attackers BtH adding a positive bonus and the defenders BtH acting as the CR). For the purposes of this check, characters with the martial arts proficiency may be considered as having dexterity as a prime. The same ploy can be attempted without a martial arts proficiency, but is considerably less likely to succeed.

3.5.3.3 *Staredown.*

The stare-down or psychic duel is a way to resolve a confrontation without a fight or losing face. It is a contest of will and nerve in which the first to flinch or drop his gaze loses. It might decide which samurai gives way on a bridge, or be used by a priest to shame a swaggering street bully. The pair who engage close to within 10 feet. Each tries to roll under status + level + cha bonus + wis bonus on a d20. If both fail, the duel is drawn. If both succeed, the duel lasts another round: after 3 rounds, the duel also ends in a draw. If one succeeds and one fails, the former wins and the loser concedes the winner's superiority, perhaps with a quick bow, and must retreat — or instantly lose a quarter of full hp (lost confidence) and fight at -1 to hit and damage.

3.5.4 Home rule changes to Magic.

3.5.4.1 Spell material components:

Spells may be cast without the required material components - though doing so increases the chances that the spell will fail. See spell casting failures (3.5.4.7) for more information.

3.5.4.2 Special items:

In Dai-Suba, and Nakano, charms when written are always inscribed on yellow or red paper, and with red or black ink. They are often burned, the ash steeped in tea for drinking. It is thought that the power of the charms will then be absorbed into the drinker.

Bells are regarded as a powerful charm, being used in the rituals of the Dai-suban mages. Bells may be sounded to ward off evil spirits.

3.5.4.3 Caster Taboos

Beyond low level, spell casters interact with natural and supernatural powers to learn new spells and train (usually in the wilderness or with a mentor). They can speak with such spirits, and get +10% on reaction rolls with them (+20% if same alignment).

Casters are subject to player-chosen taboos at the levels specified in the class descriptions earlier in the document. Some example taboos include:

1. cannot drink alcohol or magic potions
2. cannot ignore a plea for help if help is possible
3. may not wear shoes;
4. cannot use sharp or pointy weapons (swords, arrows, etc.);

5. can only fight after being attacked, must not be the aggressor;
6. cannot own more than can be carried (including on horse or other pack animal);
7. must not accept gifts from others;
8. must not work during hours of religious observation (eg. on the sabbath);
9. is forbidden from dancing;
10. cannot / must: cut hair / nails;
11. cannot / must: wear certain colors;
12. cannot / must: sit facing E / W / N / S;
13. cannot consume meat / fruit / alcohol / salt;
14. cannot open doors;
15. must not lie, cannot countenance others lies;
16. cannot deny mercy to a fallen enemy;
17. cannot touch a dead body;
18. cannot touch or carry unclean objects (e.g., something stolen from the living or dead);
19. cannot come into contact with blood;
20. cannot carry too much metal (more than one pound), use metal weapons, wear metal against skin.

Violation of taboos stops their casting for a day (except cantrips).

3.5.4.4 Elemental spells

Dai-Suban and Nakanese magic is subtle and characterized by the absence (or rarity) of elemental spells. Fire, cold, acid and electricity (lightning) based spells - such as burning hands, acid arrow, shocking grasp, fireball and lightning bolt are not available for characters to select. At the Castle Keepers option, these spells may be found/learned from found scrolls - but even when made available it is recommended they occupy a spell slot one level higher than they usually do. This affects both arcane and divine magic types. The exception to this rule is the 3rd level druid spell Call Lightning.

For example: if allowed by the CK, fireball would be a fourth level spell rather than a third level spell.

With virtually no elemental spells (fireball etc.) usable by spell-casters, shadow magic and so on are relatively potent, and scrolls and items with such spirit powers are very valuable.

3.5.4.5 Summoning spells

It is also recommended that all summoning spells be transformed into rituals. In the normal case, rituals do not consume spell slots. A summoning ritual will require the player to create a magic summoning circle (have something to draw the circle with, and something to draw the circle on - the material and somatic components). As summonings become more complex, and the monsters summoned more powerful, these circles also become more complex, and more dangerous to get wrong. To turn existing spells into rituals modifies the time to cast them by multiplying the time required by 10 times the spell level. (so a fifth level summoning spell like "summon monster" will take 5x10xrounds to cast or 5 minutes). Damage to the summoning circle during the casting will require the save discussed below. To offset the casting time

disadvantage, the duration of the spell will also be changed to until the completion of one task (such as: defend me in the next battle), one hour or ten times longer (which ever is more beneficial). Tasks assigned to summoned creatures must be within the capability of the creature to understand, and must be capable of completion within a single day. The simple statement of “protect me” and similar cannot be completed in a single day.

Summoning spells may be cast faster by consuming a spell slot and either hurrying the protective circle, or by not using a circle at all. There are some environments that increase the difficulty of a summoning or may prevent it altogether. For example, drawing a chalk circle outside in the driving rain. In these cases the caster begins by rolling an intelligence or wisdom save to succeed or fail - for more detail refer to the section on spell casting failures below (3.5.4.7). A failed summoning may still summon the creature intended - but its reaction will be immediately hostile to everyone at the location of the summoning. Good aligned creatures will be annoyed, but probably not overtly dangerous - and might still be persuaded to help.

The majority of the casting time is related to correctly creating the summoning circle, if a circle is pre-drawn, such as one painted or carved on a floor the casting times would normal casting times as listed in the players handbook.

3.5.4.6 Divine casting changes

In the campaign setting, priests of all types (Cleric, Mystic, Druid, Onmyoji or Fang-shih) also need to learn the required rituals before they can cast specific spells. It is assumed that the Priest must be taught or learn the proper rituals before being able to cast a given spell. It is also not uncommon for a given temple to have a limited choice of spells and not be aware of rituals that other temples may teach. For some rarer spells - a quest to prove worthiness to the temple that knows the spell, journey to remote locations, a period of self realisation as a hermit, divine vision and the like may be required to learn these spells - or they might be found on ancient religious scrolls as part of adventuring.

In the event the player is not able to read - if they donate the scroll to a temple, that temple will train the mystic in the ritual in return. This is affected by the “learning new spells” chances (3.5.4.9). If the character is unable to learn the spell - they can come back and try again when they attain a new level (gain the required wisdom and insights).

3.5.4.7 Spell casting failures

From time to time situations may arise that result in spell failures. Examples include where a spell is cast with substituted, or no spell components, or when the casting of a spell is interrupted for some reason. The save for these situations is slightly different as explained below. In all cases a roll of natural 20 may be considered a success, and a roll of 1 may be considered a critical fail (see below).

Spell interruption: If the character is casting a spell, and is hit before the casting is complete, there is a chance the spell is interrupted and lost. The chance of failure is a constitution save, modified by the casters level, with a difficulty equal to the number of points of damage taken.

For example: Chian the 3rd level Kushen (Wizard) is casting a spell, when he is hit and takes four points of damage. His constitution (not a prime) is 16, which affords him a +2 attribute modifier. Chian needs to roll $18 - 3(\text{wizard level}) + 4(\text{damage}) - 2(\text{attribute mod}) = 17$ or better to successfully continue casting his spell.

Other Spell failure: In the event the character attempts to cast a spell under less than ideal conditions, such as with substituted or absent spell components, or while tied or restricted wearing armor, or while inebriated and drunk, and other situations the CK sees fit. The skill check for this is a roll against the casting prime (intelligence or wisdom), modified by caster level, and spell level as the difficulty.

Example: A second level Wushen (illusionist) with 15 Intelligence attempts to cast color spray. They do not have a collection of colored objects to act as the material components, or one of the required colors is missing.

The roll to determine if the spell may be cast successfully is 12 (Intelligence prime) -1 for high intelligence, +1 for the level of the spell. On a D20 roll of 12 or greater the spell succeeds. A roll of 11 or less causes the spell to simply fizzle and the spell slot to be wasted.

Critical spell failure: If a savings throw for casting a spell is a critical fail - roll against the following table to determine the possible outcome.

	Cost
1	Desolation. Flora and small fauna wither and die around the spellcaster. Sentient creatures are entitled to a savings throw.
2	Destruction. Creatures within 20' including the spellcaster's allies or friends suffer lose a total of 1-4 hit points per spell level.
3	Retribution. The spell turns against the caster. No save is possible.
4	Confusion. The spell gets out of control and affects another random target.
5	Inversion. The spell's effect is the opposite of the intended.
6	Oblivion. The spellcaster temporarily loses one point of their caster prime requisite per spell level.
7	Exhaustion. The spellcaster temporarily loses one point of Constitution per spell level.
8	Exsanguination. The spellcaster loses 1-4 hit points per spell level. Restored fully after a hearty meal and a full nights rest. Will never reduce HP below 1.
9	Mutation. The spellcaster's body becomes warped. See the witchcraft stigmata for ideas.
10	Provocation. The spell failure results in a flash of bright light and a thunderous boom that can be heard for up to 300 yards. Creatures sensitive to sunlight may be blinded or slightly damaged by the burst. Roll for an additional random encounter.
11	Suspicion. The spellcaster becomes suspicious to everyone, even when silent.
12	Activation. Hybernating creatures awake, the half-dead rise, old spells become active.
13	Demolition. Structures fail and objects fall around the spellcaster. Items fall off shelves. Fragile items like windows might shatter.
14	Deprivation. The spellcaster's clothes and mundane items become useless. 50% chance per item.
15	Ruination. One magic item from the spellcaster gets destroyed. This can include scrolls or a single spell from a spell book.
16	Putrefaction. Food and water all around (20' radius) are ruined. 50% chance for each separate food package.
17	Distraction. The spellcaster is unable to cast further spells for the day.
18	Stigmatization. The spellcaster gains a terrible disfiguring mark on the face or some other body location.
19	Convocation. A demon, spirit or other supernatural entity is summoned or takes interest on the spellcaster.
20	Debilitation. The spellcaster becomes harder to heal, resurrect, etc. (-2 to the healer per spell level).

The effects on a spell caster directly are not permanent. Without magical intervention they should last for at least a day. Any attribute losses are capped at zero - at which point the caster becomes unconscious until the attribute returns to a positive level.

3.5.4.8 Leveling, new spells and training

When a character has obtained enough experience to go up a level, they need to seek training from someone preferably with the same class and profession as the trainee. The trainer should be at least one level higher in the class in which they would like to train in.

i.e., Ideally a fighter must train under a fighter, a paladin under a paladin, a druid under a druid, etc.

Where the training is performed by a trainer of a related, but not identical class, training time and therefore costs rise by 50%. This might include Zhanshi training under a Wushi or vice versa, or a Wushen training Kushen and vice versa. Note that while mystics (Clerics/Druids) of competing ideologies may choose not to offer training to one another, there is little animosity between most pantheons within Dai-Suba and Nakano - so provided that the alignments of the religion are compatible - this does not usually present an issue.

At the CK's option, the tutor may opt to accept some combination of gold and service, or exchange of goods (spells for example) in return for his tutelage. Note that after seventh level, characters are able to self-train, but this requires the same period of time and similar costs as the character takes a sabbatical to reflect, study and train themselves.

Until training has occurred, and the level advanced the only benefit of attaining an additional level is the additional hit die that the level increase would represent (which is gained immediately). During this period of time, the character can continue to amass experience until they are one point shy of the following level. Any further experience is wasted. After training has occurred - the player may re-roll the hit points for the gain in level - and take the higher hit point value if desired.

Spells

When a character attains a new level, they learn an additional spell related to the training and leveling process. The spells they can learn at the time are dependent on the spells that the trainer can teach. Some trainers will not be prepared to teach specific spells to a character, instead keeping some in reserve for themselves. It may be possible to negotiate with such a trainer, if you have a spell they particularly want. So while there might be a degree of freedom to choose, the spells available during training could be limited.

Spells learned during training and leveling up will also not include elemental spells. When creating a character and using the process of randomly selecting spells - if an elemental spell is rolled, instead allow the character to choose an alternative spell of his choice.

Skills

Until training has occurred, and the level advanced, the benefits of additional skills are not conferred on the character.

3.5.4.9 Learning new spells.

From time to time characters will discover spell scrolls or spell books and ritual books from other inhabitants of Nakano and Dai-suba. For each spell within the book or scroll, there is a chance that the character is able to learn it. The base chance of learning a new spell is an intelligence (arcane casters) or wisdom (divine casters) check modified by the player character level, and the level of the spell being learned. A character is not able to learn spells above the level they can memorize. But they can try again each time they gain a new level.

For example: A third level kushen (wizard) trying to learn a first level spell from another kushen spell book or scroll would roll an Intelligence check at +2 (+3 for the character level, and -1 for the spell level). Third level wizards cannot cast level 3 spells yet - so if there are spell level 3 items in the book, they will need to wait until a later level before the wizard can attempt to add them to their repertoire.

To learn new spells from scrolls and spell books as described above, requires that the caster be able to read and write. If the caster cannot read and write, they will need to enlist the assistance of someone else of the same profession who is able to read and write, and who is willing to assist. Usually - if the enlisted person does not already have the spell in question this is easy to arrange - provided that they are also able to make a copy. The person enlisted must be of a level and class sufficient to cast the spell.

3.5.4.10 Spell Slots

It is recommended that a slightly modified alternative slot based spell approach is used for spells in Dai-suban campaigns (see below). The implications of this are that the CK will need to put more effort into managing starting spells and spell availability throughout the adventure. The freedom to cast a wider variety of spells somewhat compensates for the absence of elemental spell types.

The spell slot approach applies to both arcane and divine spells. The following paragraphs explain a suggested way that this might work within the game.

One of the oldest forms of overcoming the seeming confines of the Vancian system has been the simple conversion of memorized spells per day into so-called open “Spell Slots.” For example, as is detailed in the Players Handbook, a third level arcane spell caster gains four 0 level spells, three 1st level spells, and one 2nd level spell per day. Normally, casters select the spells they “think” they might need for the day. Unfortunately, the character has no idea what sort of things he might encounter during the course of the day. The character is stuck, if you will, with a limited number of options based on choices already made, and he must use these limited options in the face of the unknown! The horror! In the spell-slot system, the character does not pre-memorize spells at the beginning of the day. Instead, he may use a given spell slot to cast any of his known spells of the appropriate spell slot level on an as-needed basis, allowing him to spontaneously react to encounters the CK throws at him. In this free-flowing system, spell slots represent the caster’s pool of magical energy based on experience and personal power, which grows, of course, as they gains spell caster levels.

Additionally - a caster can cast a lower level spell from a higher “slot”. For example - if the character has used all of his first level slots, and would like to cast another first level spell - assuming they have one free, a higher level spell slot may be used to do so. Casting spells from a higher spell slot confers no additional benefits, and consumes the higher slot upon use.

If this seems to overpowered, you can limit the number of spells caster can *memorize* for each spell level to the number in the players handbook. But a memorised spell can be cast again if so desired until there are no further spell slots available.

3.5.4.11 Taints and pacts

At second level, Wizards, Sorcerers, Maho-zukai, Ku-shen of evil alignment *can* take a witch pact benefit with a corresponding taint of evil. The CK may choose to randomly assign benefits and taints - or allow players to choose them as best suits their campaign.

Sample witch pact benefits:

Name	Effect
Force of personality	The mage garners a bonus to charisma based saves, diplomacy and intimidation checks of +3.
Ageless	The mage is forever young, and no longer suffers ability penalties for aging and cannot be magically aged; bonuses are still accrued, and the mage still dies of old age when their time is up. This is extraordinary.
Dragon Skin.	The mage becomes more physically resilient and has +3 natural armor. This may or may not be physically evident.
Demonic fortitude.	The mage gains a +1 bonus to hit points per level. Resistance to disease and +1 on saves vs poison.
Regeneration.	The mage regenerates 1 hp per round, but needs to consume twice as much food to compensate.
Unnatural reactions	The mage has supernaturally fast reactions and can add an additional 4 sided die to their initiative rolls each round (rolled each time).

Taints of Evil.

Demonic Bestial horns grow from the mages skull. The horns may vary in nature from deer antlers, goat horns, demonic sheep-like horns - and rarely a single horn like a unicorn. These horns are a clear sign of evil to the common man, and will affect perceptions and reactions accordingly. A side effect of these horns is that they may be used as a weapon in some cases, and will cause 1-3 points of damage. Either a proficiency slot, or skill in martial arts is required to use them without penalty. In Nakano and Dai-Suba people are somewhat xenophobic, and mutations of any kind are seen as evidence of disfavor of the gods and spirit realms.

Firebane: The mage is especially vulnerable to fire. Fire spells and effects do an additional +1 point of damage per die to the mage. Any fire damage suffered can only be healed by magic. Given the dearth of elemental spells detailed above, this is probably manageable.

Ironbane: Cold iron weapons strike the mage as if the wielder has +1 to damage. A critical hit forces the mage to make Constitution save (Challenge level equal to half the damage dealt) or be nauseated for 1 round. Any cold iron damage the mage suffers can only be healed by magic.

Marked: The mage has a deformity that clearly separates her from others of her race, such as green skin, a long warty nose, a large hump, or cloven feet. The mage receives a Charisma penalty of -4 to Diplomacy, Disguise, Gather Information, and Handle Animal checks. Animals always regard the mage with hostility (other than the mages familiar if applicable). This is particularly an issue in Dai-Suba and Nakano. Disabled or marked individuals are treated quite poorly - as it is commonly thought they have disfavor of the gods and spirit realms. Some deformity may be concealed through disguise, make-up or loose clothing.

Pact: The mage is schooled in magic by a more powerful being, such as a celestial, dragon, fiend, or spirit of the land – but at a price. Before being allowed access to spells of a higher spell level, the mage must strike a bargain with her patron, such as agreeing to perform some deed or making some sacrifice. The nature and difficulty of the bargain depends upon both the disposition of the patron and the capability of the mage. If she fails to complete the given bargain, she suffers a –10% penalty to all earned experience points, which stacks with any multi-classing penalties, until she attains another level of mage granting spell casting and fulfills the next bargain.

Pagan: Her pagan nature leaves the mage vulnerable to scriptures, and both holy water and unholy water. Splash from either liquid inflicts 2d4 points of acid damage upon the mage, which can only be healed with magic. In addition, if she consumes food or water created by divine magic, such as from the create food and water spell, she must make a Constitution save (DC 10) or be nauseated for 1 hour.

Silverbane: Silvered weapons strike the mage as if the wielder has +1 to damage. A critical hit forces her to make Constitution save (Challenge level equal to half the damage dealt) or be nauseated for 1 round. Any damage from silvered weapons that the mage suffers can only be healed by magic.

Witchcraft stigmata: For those practiced in the ancient art of Witchcraft, Corruption is not so much a black energy of evil but a counter force of nature. Whenever a mage summons the spirits of magic the very fabric of reality thrashes and stabs in retaliation. The greater the power of the summons, the greater the affront to nature and the greater the resistance shown. The mage's perception of this resistance depends on the path followed.

The Green path presents as a tangled mass of probing, grasping, thorn covered vines that squirm about the mage, pressing ever closer to ensnare and strangle. The White path surrounds the mage in a swirling haze which becomes a howling white tempest capable of dragging the unwary in. For those on the Red path a sea of churning, bubbling and ever oozing blood beckons, deepening about them and clawing warmly, threatening to drown the mage in its crimson embrace.

The mage counters all of these forms of resistance with a blend of will and poise. For the mage it isn't a matter of overcoming resistance but an attempt to coax nature into permitting the perversion suggested. However, as the mage uses her guile, knowledge, reputation and power to sway the spirits in her favor their opposition increases. The debt she owes swells and the patience and respect once extended to her begins to wane. Eventually, the barbed thicket takes hold, the storm whisks them away or the mage sinks into the hot red pool.

Stigmas suffered by the offending mage relate to the path that has overwhelmed them, symptoms increase over time as the mage casts spells and they recede as the mage spends time meditating and reconciling with the spirits and entities as detailed in recovering from corruption.

Walkers of the Green path often become afflicted with bark like skin, leafy tendrils, painful spores giving off foul odors, or dank fungi growing from their bodies. Sometimes they find they grow weak without sunlight, suffer perpetual thirst or cannot sleep unless abed in soft, rich earth. Vines and roots replace their hair and woody nobs form, like tumors, upon the skin or the tongue. In rare cases, branches strut from bone, piercing the skin and angulating the joints in twisted, painful ways.

Those following the White path are sometimes driven close to madness by their glimpse into the gales of Corruption. Many suffer terrible nightmares that shatter their sleep, while other glimpse grim visions of their future. Some become accursed with uncontrollable weeping or maniacal laughter, their minds cracking beneath the strain. Sometimes the effects grow manifest, as snow white hair or sudden baldness, while the pupils vanish from the eyes of others, leaving only a stark white orb, their vision clouded and surreal.

For those on the Red Path, the consequences of Corruption are grisly. As the mage succumbs to the deluge of blood they are typically stricken with a hemorrhagic purge, blood trickling uncontrollably from their nose, eyes, ears or other orifices. The eyes fill with blood, the pupils disappearing in a reddish murk. As they speak, they sputter and cough blood, their voices often garbled and compromised by the continuous bubbling and gurgling in their throat.

The veins of the corrupted mage have been known to stand out hideously on their wracked body, roping their way under the flesh like great crimson worms. A thirst for blood is also common, varying in degree from a slight preoccupation to a slaving hunger that must be appeased before the mage can rest. In rare instances the mage is robbed of her life-giving blood each day requiring a daily feeding or suffer as if starving.

Recovering from Corruption is a burden of bonding for the mage, wherein they must commune with the spirits aligning against them and reestablish a harmony. This is typically attempted during short periods of meditation, accompanied by the use of rare herbs (ingested or inhaled) and ritualistic chants and gestures utilised to deepen the meditative state. Through the process the mage regains the respect and trust of the opposing spirits and their hold relinquished.

The in-game effects of corruption are as follows:

After casting the listed number of prepared spell slots make a Constitution save or suffer the effects listed. First level spells count as 1 slot, second level slots as 2 and so forth:

	Green	White	Red
each 10 spell slots	visual effects	visual effects	visual effects, light sensitivity
after 50 spell slots	5' slower movement	-1 Charisma	-1 Constitution
after 100 spell slots	-1 Strength	-1 Intelligence	-1 initiative

Visual effects as describe the game mechanic changes that manifest in the preceding text, that begin to take place and become progressively worse until they become more and more debilitating.

Stigmata and spell selection.

Through close connection with the spirit realms, the following spells become available as spells of the indicated spell level.

Spell Level	Green	White	Red
1	Entangle[D], Shillelagh[D]	Sound Burst[C]	Ray of Enfeeblement
2	Barkskin[D], Warp wood[D]	Spiritual Weapon[C]	Aid[C]
3	Plant Growth[D]	Wall of Wind[D]	Remove Disease[C]
4	Spike stones[D]	Lesser Blade Barrier*	Blood Bond[N]
5	Wall of thorns[D]	Control Winds[D]	Blood Sacrifice[N]

[D] Druid spell of same level

[C] Cleric spell of same level

[N] New arcane spell

* Per the 6th level Cleric spell Blade Barrier, but 6d6 damage instead.

3.5.5 New Spells

3.5.5.1 Illusionist spells

Spell Name	Level	
Hogo shīrudo (protection shield)	2	3.5.5.4
Null field	0	3.5.5.4

3.5.5.2 Wizard spells

Spell Name	Level	
Hawk arrow	1	3.5.5.4
Hogo shīrudo (protection shield)	2	3.5.5.4
Null field	0	3.5.5.4
Paper lantern	2	3.5.5.4
Qīn xiōngdì (Blood Bond)	4	3.5.5.4
Tiger Claw	1	3.5.5.4
Xīshēng (Blood Sacrifice)	5	3.5.5.4

3.5.5.3 Druid spells

Spell Name	Level	
Create Twiggan	3	3.5.5.4

3.5.5.4 Spell descriptions

Create Twiggan (Druid spell - Nature/Divine) Level: 3

CT: 1	R: 15'	D: Permanent
SV: None	SR: Nil	Comp: V, S, M

Explanation Description: Twiggan's are constructed of branches and twigs gathered from plants and trees, they are tied together using twine, vine and natural components. These constructs are usually created to protect a sacred grove or other natural location of significance. Their power of animation is contained within the grove (and area sanctified with a plant growth spell or similar). Twiggan are not able to travel more than 1 mile beyond the grove without becoming inanimate and falling apart into their component parts.

This spell turns the assembled twigs and branches 15' radius area into animate Twiggans that follow the caster's spoken commands. Twiggans can follow the caster, or can remain in an area and attack any creature or specific type of creature entering the area. Given no instruction the Twiggan default to protect the grove - wherein they will remain neutral and inert unless someone begins to damage the grove, and then animate and attack the intruders. The Twiggan remain animated until they are destroyed. The caster can't create more HD of these constructs than the caster has levels in any single casting of the spell.

The Twiggan remain under the caster's control indefinitely. No matter how many times the caster uses this spell, however, the character can only control 2 HD worth of Twiggan creatures per caster level. If the caster exceeds this number, all the newly created creatures fall under the caster's control, and any excess become inert. A single 100' radius grove cannot support more than twenty Twiggan.

Hawk Arrow (Wizard spell - Alteration) Level: 1

CT: 1	R: Touch	D: 1 round/level
SV: None	SR: Nil	Comp: V, S, M

Explanation Description: When this spell is cast upon a single arrow, dart or crossbow bolt, the missile gains a special dweomer that changes the arrow into a hunting hawk as the arrow leaves the hand/bow. This dweomer remains present on the projectile until used, or for ten minutes before it dissipates.

The hunting hawk: AC 14 ; Move 35"; HD 1; hp 6; #AT 3; Dmg 1 - 2, 1 - 2, 1 - 4 ; AL N.

The hawk's first strike is a swooping attack, striking at +2 bonus to the missile launchers roll to hit, with its claws (only) doing double damage. In subsequent rounds the hawk will continue to attack opponents as the caster orders, for one round per level of experience of the caster, or until the hawk is destroyed. If a magic arrow has hunting hawk cast upon it, then the hawk retains whatever magical bonuses the arrow had, including attack or damage bonuses, so a hawk formed from an arrow +2 will also be +2 on all attack and damage rolls. When the spell's duration ends, the affected projectile disappears permanently. The material component is a wing feather.

If desired, the caster is able to cast and launch the projectile as a single action.

Hogo shirudo (protection shield) (Wizard/Illusionist spell - Illusion) Level: 2

CT: 1	R: Touch	D: Special
SV: None	SR: Nil	Comp: V, S, M

Explanation Description: This versatile spell is similar to the cantrip null field. The spell creates a personal shield around the caster that provides a degree of protection from energy passing through it. The shield is transparent and invisible, though visible sparks may be emitted as the shield absorbs energy. Sparks are more noticeable in the dark. The shield is about two finger widths distance from the mages skin and conforms to his or her body shape.

Magical energy, physical energy, and elemental energy are absorbed as they pass through the shield to the caster at the point of transition. Missiles passing through the field have some or all of their kinetic energy absorbed. Elemental or spell energies passing through the shield are absorbed by it. The shield collapses and ends the spell after taking sufficient damage. A dispel magic spell is also able to remove the shield.

The null field can absorb up to 5 hit points of damage energy per round - and may absorb up to half casters hit points in damage before it collapses - acting as as damage reduction DR5 with the energy being absorbed by the shield. Any damage not absorbed by the shield is passed through to the mage, who must make a concentration saving throw to maintain the spell - with a Challenge Rating (CR) of the damage passed through. For example if an arrow would strike for seven points of damage - the first five points are absorbed, the remaining two points damage the mage - and he needs to make a save at -2 or lose concentration and end the spell.

Concentration saves are vs constitution.

The field lasts up to 12 hours, until dispelled, until the energy absorbed exceeds the current shield HP total and dispels the field, or the mage loses concentration. The caster may dispel the field as an action.

In addition - the strength of the shield recovers by one point every minute (10 combat rounds) provided it is not dispelled until it is back to full strength.

Spell energies originating within the shield will affect the mage inside normally. The mage may cast spells and perform other actions with no negative effects.

Null field (Wizard/Illusionist spell - Illusion) Level: Cantrip

CT: 1	R: Touch	D: Special
SV: None	SR: Nil	Comp: V, S

Explanation Description: This versatile cantrip creates an elongated spherical shell field around the caster that provides a degree of protection from energy passing through the field. At the time of casting the mage decides the size of the field, from a size small enough to encompass just the mage, to a size large enough to provide some protection in adjacent squares. (10'). At the casters option, the size of the globe may be altered at any time - but requires taking an action to concentrate to do so. The field can be created either transparent and invisible, translucent or opaque. If created translucent vision in and out of the field is unimpeded - but from outside the caster appears to be in a globe of shimmering light. The brightness can range from almost imperceptible, to slightly more than a candle. If created as an opaque globe, it appears as a glowing white sphere through which vision is impeded in and out. An opaque field provides the equivalent of 50% concealment to the people within.

Living creatures may pass in and out of the field unimpeded, but magical energy, physical energy, and elemental energy are absorbed at the point of transition. Missiles passing through the field have some of their kinetic energy absorbed. Elemental or spell energies passing through the field are absorbed by the field (up to one point) before the field collapses. Weapon attacks through the field are similarly absorbed and reduce damage by a single point before the field is dispelled.

The null field can absorb five hit points of energy before it is dispelled, but otherwise acts as a damage reduction DR1 for an attack passing through the field, with the energy being absorbed by the field instead. The field lasts up to 12 hours, until dispelled, or until the energy absorbed dispels the field. The caster may dispel the field as an action.

The field is not intelligent, and not selective in any way. Attacking creatures wholly within the field are completely unaffected. If the mage creates a field large enough to encompass adjacent creatures, then an attacker totally within the field can attack with no penalties and without affecting the field. If missile attacks are directed from outside the field to an attacker within the field, the field will absorb a point of damage to the attacker and dissipate as well. Spell energies originating within the field will affect the people inside normally, but will protect the people outside the field by one point.

Environmental effects: The temperature within the field can be altered up or down by up to 5 degrees. The field may also provide some shelter from normal winds. This might allow lighting a candle within the field in

moderate winds, and for it not blow out within the sheltered field. The field may also offer some protection against light rain.

Notes: that the caster need not be in the centre of the created field, but must be within the perimeter at all times. A caster cannot create more than one field at a time. Multiple casters can create overlapping fields such that up to five fields may be in simultaneous effect in the same area.

Paper Lantern (Wizard spell - Divination) Level: 2

CT: 1	R: Touch	D: 10 minutes/level
SV: None	SR: Nil	Comp: V, S, M

Explanation Description: This spell requires a kite or paper lantern as a material component which is consumed at the end of the spell. When this spell is cast a paper lantern or kite is imbued with special properties that allow for it to be consciously controlled. The spell differs slightly for kite and lantern.

For kites - the kite may be controlled back, forward, left, right, up and down in 60' of movement per round, but is limited to remaining within the distance of the connecting string (approx 300').

Lanterns may be controlled back, forward, left, right, up and down in 15' of movement per round - but the distance from the caster may be as much as half a mile away (~2500') and up to 300' in height. Bearing in mind the rate of movement would allow for only about 1500' distance without a favorable wind.

Hereafter 'device' refers to both kite and lantern.

In both cases the prevailing wind will affect the speed and direction of the device. If the wind is blowing harder than the device movement then the movement will be affected accordingly. Strong winds will affect the stability of the view, and the ability to position the device in a favorable location that looks credible (kites and lanterns do not usually fly against the wind).

The caster imbues the device with an invisible magical eye that sends the caster visual information. While concentrating, the caster sees exactly as they would if they were looking from the device. If the device is used to closely examine objects walls or ceilings, it moves at 10 feet per round. The caster must concentrate move and view through the kite/lantern. If the caster does not concentrate, it becomes inert, and behaves as a standard object of it's type until the caster again concentrates. This may mean that it is blown off course during moments of distraction. The device must be/remain within sight to regain control of the component and resume concentration.

The view through the device cannot be enhanced by other spells or items (though the caster can use magic to improve the caster's own eyesight). The caster is subject to any gaze attack against the device. A successful dispel magic cast on the caster or the device ends the spell. With respect to blindness, magical darkness and other phenomena that affect vision, the device is considered an independent sensory organ of the caster.

Creatures may make an intelligence based save to identify that the device is something special, but must spend an action (round) and call out that they are trying to do so. Spells such as detect scrying can also identify the divination.

Qīn xiōngdì (Blood Bond) (Wizard spell - Necromancy) Level: 4

CT: 1	R: Touch	D: 1 round/level
SV: None	SR: Nil	Comp: V, S, M

Explanation Description: When this spell is active, the mage attempts to touch the subject (which they may attempt for the first time in the casting round, and each subsequent round until the spell expires). A failure to touch the subject does not end the spell, but does reduce the duration accordingly. The mage can

attempt to touch a subject on subsequent rounds until the spell expires. On a successful touch the subject must save vs charisma (at CR5) or a blood bond will be created. Once a bond is established, the spell is complete. The bond is not able to subsequently transfer to other subjects.

When a blood bond is created, the mage and the subject are joined by a red tinged translucent umbilical which is visible but not material, like a spiritual tendril of steam like consistency. Dispel magic may be used to break a blood bond.

Each round, for every 10 points of damage the subject takes, 1D6 HP is transferred to the mage either as healing or added to the mages hit point total. The mages hit point total can become temporarily greater than his usual maximum, with additional hit points dissipating after an hour. The number of additional hit points is capped to the mages maximum hit point total. For example a 9th level mage with 23 hit points at full health could gain a maximum of 23 additional temporary hit points.

Tiger Claw (Wizard spell - Alteration) Level: 1

CT: 1	R: Touch	D: 5 minutes/level
SV: None	SR: Nil	Comp: V, S, M

Explanation Description: This spell may be cast on the mage themselves, or on a willing subject. When this spell is cast, the subjects fingers extend into tigers claws that manifest on the hands of the subject, each talon ending with a razor sharp claw. In combat these claws perform as tekko-kagi +1, but they may also give advantages to climbing checks and other activities where tiger claws may be useful. Subject to the CK ruling, these claws may still be used to hold weapons or other items, though fine motor control actions (such as picking locks) may not be possible.

Unlike real tekko-kagi, martial artists cannot use the tiger claws to catch or deflect weapons.

The claws may be dispelled by the caster at will without taking an action.

The material component for this spell is a claw from a feline animal.

Xīshēng (Blood Sacrifice) (Wizard spell - Necromancy) Level: 5

CT: 1	R: Self	D: N/A
SV: None	SR: Nil	Comp: V, S, M

Explanation Description: When this spell is cast, the mage is able to transfer hit points for spell slots on a one for one basis.

Temporary hit points from spells like blood bond can also be used for this purpose.

3.6 Mundane items with special powers

3.6.1 Peach wood

A bludgeoning weapon made with peach wood is particularly effective against undead. Undead will take +2 damage from such a weapon - independent of any other capabilities that the weapon may have. A peach pit used as a sling pellet against undead will also cause them +2 damage. Because of it's lightness though - the same projectile will do half damage to non-undead.

3.7 Magic items

3.7.1 Modified random treasure generation

Dai-Suba and Nakano are low magic regions. Magic items are consequently exceptionally rare and special, and typically need to be found. Other than potions, scrolls and the odd weapon it is very unlikely any magic item will be found for sale. Any magic items available for sale will be astronomically expensive (At least 3-30x the normal price).

3.7.1.1 Weapons

Magic weapons do not require special attention, other than to state that local weapon variants will be discovered rather than the western alternatives, except in very rare cases. Simply swap out the C&C Monsters and Treasures version for the direct replacement Dai-subanese or Nakanese version - for example, +1 Horseman's Flail becomes +1 Nunchaku. Common weapons are axe (hand), bow (short), club, crossbow, dart, flail, glaive, spear, staff, Dao (falchion). These weapons and those listed as first preferences within character classes (such as Katana and Wakizashi for Samurai) are more likely to be magical. Weapons of higher bonuses, are disproportionately likely to be weapons used by Bushi, Zhanshi, Jab shr, Samurai, Ronin, Wushi, Xia, Wu shr. Classes more likely to have sufficient funds to create really magnificent and special weapons.

It should be noted that many legendary swords are reputed to be sentient and confer great powers to their wielder. Some of which are reputed to improve with more time spent with the weapon, and greater experience.

3.7.1.2 Armor

Common armors are padded and leather (as worn by ordinary soldiers), lamellar, scale or laminar leather, studded leather, scale mail, wooden (laminated bamboo) shield. Magic armor, is almost always one of the above forms. If plate or other armor is rolled - replace it instead with a variant of chain-mail, lamellar or laminar leather.

Lamellar armor has the weight and encumbrance values as for laminar leather, but the protection of scale mail armor. It consists of many plates of metal, bone, or in some cases Cuir Bouille leather strung together with leather thong. Unlike scale mail - it is not attached to a fixed shirt underneath and so allows for considerably greater mobility. This kind of armor takes twice as long to put it on or take it off as compared with scale mail.

Damage reduction: Optional rule - consider that medium and heavy armor (armor providing a AC bonus of +4 or more) reduces physical damage by one point for each individual attack.

3.7.1.3 Misc.

Rods and wands are rare within Nakano and Dai-Suba - if a rod or wand is generated as random treasure - consider replacing it with a ring or staff with similar capability, or perhaps a walking cane. Note also that the restrictions for spells and magic also apply to magic items - and it is suggested that items that replicate elemental spells be replaced with alternatives. Items like Rod of Thunder and Lightning or Staff of Fire simply do not exist in the campaign environment.

3.7.2 New Magic items:

3.7.2.1 Amulet of long life and good fortune.

This amulet is typically made from bronze and hung from the neck on a red silk ribbon, is square, about the size of a coin and bears the markings shown above.

The wearer is protected from disease and infection. The wearer saves against disease as though he has constitution as a prime. If the character already has constitution as a prime, saves against disease are further improved by +3.



Amulet of long life

3.7.2.2 Amulet of retaliation.

This amulet when worn, transfers a proportion of the damage from any given melee attack back to the attacker. The amulet provides no benefit against either missile weapons or similar effects from spells. Touch spells that cause damage are affected. The amulet comes in variant strengths either +1 or +2. With each reducing the damage taken by the wearer by a point, and by damaging the attacker by a point for each point bonus of the amulet. In the rare situation that both attacker and defender each wear an amulet - a successful strike from either will cause both amulets to explode, causing 1-6 hit points of damage to their wearers.

3.7.2.3 Animus Origami papers

These papers are often found in piles of between 2 and 12 sheets of paper approximately 6" square. Each colorfully printed paper sheet can be folded by someone with origami skills and will then form an animated paper figure.

For example - folding a paper into a crane causes a giant paper crane to spring into existence. Other creatures may be folded using origami, which may have alternative or more useful forms. For example a paper crane can fly, while an origami crab might swim. In either case - the statistics for creatures created are per "paper golems" in the Dai-Duba, Nakano Bestiary (by the same author).

The origami papers may also be used to create other useful objects, such as folding a boat - which would grow to a size large enough to accommodate two people, and other items which may also be of use.

Folded paper items remain active and animated for an hour. At the end of an hour - the magic dissipates, the origami returns to the original size of the paper - still folded, and falls to the ground inert. Magic spent.

It is suggested that paper cranes and hats can be made by any player without a check - but that any other form requires the player to fold the paper into the desired form to successfully animate.

The creations may be folded in advance, and animate when cast to the ground.

3.7.2.4 Bell of warding

This slightly oval hand-sized iron bell is embossed with symbolic iconography which suggests a relationship with putting the dead to rest. When rung, the bell will cause all undead within hearing distance (and who are able to hear) - to be dazed (per the 1st level Illusionist spell) for a duration of 1-6 rounds. Dazed undead

can still defend themselves, dodge and block attacks but are unable to cast spells or make weapon attacks. Though they can react to external stimulus, their mind is clouded and they cannot make any positive actions of their own.

The sound of the bell is an unexpected low bong sound that resonates for several seconds. More like a fog horn than a tinkle. The bell can be rung in this manner no more than once per hour.

3.7.2.5 Book of the Dead

This tattered and poorly bound book consists of several dozen pages of text scrawled in an ancient and unrecognizable language. Some pages appear to be missing, and some loose papers from unknown authors seem to be tucked within the pages. If thrown in the air, the pages will scatter over a 20' diameter circle. Undead feel a powerful compulsion to gather the pages and reassemble the book. A challenge level 5 save vs charm (Charisma) is required or the undead stop what they were doing and attempt to re-assemble the book.

3.7.2.6 Boots of mobility

These boots are usually of the split toe soft boots style, though leather sandals are also known to exist. They enable the wearer to walk greater distances without fatigue and additionally grant the wearer additional movement speed of 5' per round. They also allow the character to jump vertically 10' plus one foot per point of strength/dexterity bonus.

3.7.2.7 Bracelet of insect repellent

This amulet when worn completely protects the wearer from normal insects: bees, wasps, mosquitoes, ants, ticks etc. These insects will not bother the wearer under normal circumstances. The amulet also has a similar effect against giant varieties of insects, though for these larger specimens it acts as a "sanctuary" spell (see cleric spells 1st level, cast as a sixth level caster).

3.7.2.8 Bracelet of magical proficiency

While worn, this bracelet provides a +2 bonus on spell-casters saves vs spell failure - whether through interruption, or skipping components or cutting corners in some manner. This item is highly prized by summoners.

3.7.2.9 Cike Courtesans fan

This colorful bamboo ribbed paper fan appears to be nothing more than an ordinary paper fan, unless magic is detected. In that case there is a faint magical glow.

When the fan is rapidly snapped open - viewers watching the courtesan (or fan) at the time need to make a save vs Charisma or be dazed for one round (per first level illusionist spell Daze). Dazed opponents can still defend themselves, dodge and block attacks but are unable to cast spells or make weapon attacks. Though they can react to external stimulus, their mind is clouded and they cannot make any positive actions of their own.

If the fan is swept in a specific circular motion though, it casts blink (as 6th level illusionist) - which may then be used to facilitate escape or in any other way the spell might be used.

Both of these actions may be performed once per day (24 hour period).

3.7.2.10 Dai-Suba Herbal Teas

There are a number of herbal teas prevalent in Dai-Suba that may be purchased from various vendors. Each described further below.

Tisane of Alertness - this fruity tea is orange in color and has a slightly citrus taste. When this tea is consumed it has the following effects: The imbiber if tired, fatigued or exhausted is revitalized for one hour. Otherwise the tea imparts alertness which gives +1 to initiative rolls for an hour. When taken less than 4 hours before sleeping - this tea prevents good sleep - and requires an additional two hours of sleep for the normal benefits of sleep to accrue.

Sleepy Dragon Ginseng tea. This tea is almost clear, perhaps very slightly yellowed and has no smell. When consumed, it tastes like bitter, sour dirt, although regular consumers say it is an acquired taste. Following consumption, for an hour the tea imparts +1 to intelligence and +2 to concentration checks. This tea is commonly sought in preparation for exams and similar.

Mountain Daisy Infusion. This tea is clear, but has flower petals and stalks floating in the infusion (which can be consumed but usually are not). This infusion has a calming effect - and grants +1 to concentration for people who have consumed the tea. Diplomacy checks when both parties consume this tea can be made at +1.

Healthful Tonic. This tonic is a form of medicine, and can take several different forms. Traditionally it is made by adding three bowls of water to a wok of herbs, leaves and medicinal plant extracts - and it boiled down to a single bowl of fluid. To look at it is light to dark brown in color, and has the consistency of blood. The smell is earthy and the flavor is bitter and woody. Consuming this tonic aids natural healing. A bowl of this tonic each day doubles the rate of natural healing, and halves the duration and intensity of any natural disease. Still Dai-Suban residents often joke that the flavor is so bad - they would prefer the sickness to the cure.

3.7.2.11 Huàidàn Battle Standard

This battle standard may be unfurled and staked in the ground as an action (if the soil is sufficiently soft). Otherwise, or when moving the standard it requires a hand to hold aloft for the effect to be produced. Allies of the standard bearer no more than 100' away, and who can see the standard, are affected as though "bless" had been cast upon them while the standard is visible, and for a further 1-4 combat rounds. The rousing effects work but once per day per for each ally.

3.7.2.12 Iron Scarf

The iron scarf is a light material scarf, usually of a bright color. Given a command word - it is able to become the consistency and hardness of iron. This can be very useful for a variety of things. An iron scarf can also be used as a weapon - if the character has the proficiency.

3.7.2.13 Portable fire

This item first appears to be a small blanket or leather bundle with some char marks at various points. It smells strongly of smoke. When unwrapped, and placed on the ground leather side down, the groundsheet becomes a 3' diameter campfire. To put the fire out, requires simply lifting the corner, and tossing it over it's opposite diagonal corner, waiting a moment and then carefully rolling it up. If the blanket is turned upside-down the lit fire is extinguished in a single round. However any creature caught beneath during this time will take 1d6 damage. While lit, the fire is exactly like a real fire of the same size in every way, except that it will never completely go out regardless of the weather. Cannot be used underwater or where there is no oxygen.

3.7.2.14 Ring of influence

This ring allows the wearer to cast the illusionist cantrip “Influence” three times per day.

3.7.2.15 Spirit infused hand-wraps

These hand-wraps when worn, confer the bonus of “Iron Fists” the third level monk feat to the wearer. There are no known spirit hand-wraps that confer benefits for higher levels of the feat.

3.7.2.16 Headband of compulsion

Like magical shackles, these headbands were created to enforce the behavior of the individual which they are placed upon. Often placed on prisoners of high value - these bands allow a degree of freedom to be provided to the wearer, but for control to be taken when the wearer has displeased the owner. Because the cost of creating the headband is high, these devices are extremely rare. Sometimes they are used to ensure that the wearer completes a quest or action for the owner. An owner cannot have more than a single active band at any given time. Activating a subsequent band deactivates at random either of the two bands in question.

Each band has a keyword that once placed upon a creatures head, enables the bands magical properties. Thereafter only death or a successful remove curse spell or similar is able to remove the band.

If the owner of the band wishes, they may take an action and cause the wearer of the band intense pain. The affect of this is that unless the wearer makes a successful (constitution) saving throw, they will drop whatever they are holding, stop whatever they are doing and hold their head in pain. The pain continues until the owner ceases to concentrate on activating the band (while concentrating they can do only basic actions). On a successful save - the wearer experiences the pain, but is able to retain their concentration, and keep doing what they were doing, though skill checks during the episode will be at -2. The bands are effective across any distance on the same plane of existence.

The band does not provide any guidance or feedback on the location, the pain, or any activity of the wearer. An alternative means may be required to retain visibility of the individual.

3.7.2.17 Motive Candelabra

Looking a little like a coat rack, but with a candelabra at the top. This animate three legged pole carries a suite of four ever-burning candles, and provides light in a 30’ radius, and dim light out to 60’. The candelabra will follow basic instructions. Follow: will follow its owner 10’ behind them. Wait: Will remain stationary awaiting further commands. Extinguish: The candles go out. Light: The candles ignite.

Constructed of metal it has 20 HP, AC 17. It weighs about 20lbs and has an EV of 5 in the event that it needs to be carried. It is able to navigate stairs and uneven ground, but is not able to climb or swim. It has a movement rate of 25’ when unladen. Note that it’s metal feet make considerable noise on most floors which is not good for sneaking.

If the candles are extinguished with the activation word, the candelabra can carry 20lbs, if appropriately suspended from the arms or pole.

3.7.2.18 Scroll of martial arts technique

Like magical scrolls that contain spells, these scrolls are often the recordings of the martial arts techniques. They can be sometimes be found in various temples, monasteries and rarely in libraries. More often they are recovered as a spoil from a quest, or as dropped treasure items. These techniques are often jealously guarded

as the signature moves from a specific style, and are highly sought after. If stolen, or otherwise learned by people deemed to be unfit, especially if provided indiscriminately to others, there may be consequences and retribution from jealous guardians.

If a player (of any class) is able to locate and read a scroll - and spend the requisite time and experience learning the technique, then they are able to master the technique for future use. Spell casting classes will require double the training time, except for the meditation technique.

Only common and uncommon techniques may be made available at shrines and temples. Other techniques of greater rarity, may require completion of a quest and may require the players to prove themselves before they will be taught the technique.

Each technique can only be learned once. Some sample techniques are listed below.

Technique Name	Rarity	XP Cost	Training time	Technique Details
Meditation	Common	200	2 weeks	One hour of meditation can replace two hours of normal sleep. During meditation the student is oblivious to hunger, cold, heat, and thirst. The practitioner is aware of his surroundings and does not suffer penalties to surprise or initiative. Up to four hours of sleep can be replaced this way.
All around sight	Uncommon	400	1 month	Attackers do not get a bonus to hit when striking the practitioner flanking or from behind. Always in operation to the student who has mastered this discipline.
Mental resistance	Uncommon	600	1 month	The recipient receives a +1 on all saving throws against mental attacks including charm, illusion, and hold spells. Always in operation for the recipient who has mastered this discipline.
Iron Skin	Rare	1000	2 months	On mastering this technique, when wearing no armor, (but may carry a shield) the students base unarmored AC is improved by +1.
Weapon breaker	Uncommon	400	1 month	This method can only be used against other melee weapons, not martial arts using the body. A successful hit means that the item must save versus crushing blow or be destroyed. The maneuver does no other damage.
Instant Stand	Common	400	2 weeks	If knocked to the ground, can immediately regain his footing and his stance and be ready to attack. Mere mortals usually require a round to stand from prone when knocked to the ground.
Legs of stone	Uncommon	600	1 month	The master of this discipline can avoid being knocked over, lifted, or thrown off his feet by making a successful strength save. Only if the saving throw fails will the student be affected by the move

Crane Strike	Very Rare	2000	1 month	Against a living (not undead) humanoid opponent, you can make an unarmed attack that deals no damage, but blocks nerve pathways and has a chance of paralyzing your target. If your attack is successful, your target must attempt a constitution saving throw (CR = difference in character level/hit dice). If the target fails this saving throw, he is paralyzed for 1d4+1 rounds. A paralyzed target stands rigid and helpless, unable to move or act physically and has an effective Strength and Dexterity scores of 0. Purely mental actions may be taken.
Vigor of the immortal peach	Legendary	5000	6 months	After examining this scroll, and making the requisite diet and lifestyle changes, the character improves their constitution score by one. The character acquires a taboo that prevents the addition of salt to foods or the consumption of alcohol or magic potions. Violation of the taboo causes loss of the additional constitution for a month.

3.7.2.19 Stone of Mimicry

This small stone has a symbol carved on either side. The symbol is a command word.

On one side is “record” (录) pronounced “Lù”

On the the other is “play or speak” (讲) pronounced Jiǎng.

The owner of a stone of mimicry can speak the command word and record up to five minutes of ambient sound, speech or other noise. Speaking the other command word will play back the recorded audio one or more times until it is recorded over - at the same volume as the original sound was made.

3.7.2.20 Sword/glaive of true form

Usually swords, but sometimes glaive, These weapons usually appear as a well made but otherwise unexceptional Tao (falchion) or Naginata / Yanyuedao (glaive) with three iron rings at the back of the blade. The blade is typically etched with mystical symbols of some form. In terms of combat the weapon may be regarded as +1 of its type, however it has the special ability that a hit from this weapon will return the victim to it's true form. The creature struck is entitled to a savings throw (at CL-5 against charisma) to resist this effect.

Given that many of the regional creatures have the ability to shape change - this sword is particularly powerful in returning those creatures to their true form: A demon from shape changed form to the original form, a creature in gaseous form to solid form, a druid wild-shaped into an animal to their humanoid form, and hengeyokai to their hybrid half humanoid half animal form and so forth. The creature once returned to its true form cannot change shape again for an hour.

3.7.2.21 Talisman of companionship

When this talisman enters the characters possession - it enables them to attract a normal animal companion who can assist the character in many ways. This works much as detailed in the first level Wizard spell

Summon Familiar, with the following exceptions: The familiar does not confer additional hit points on the character, and despite the profound feelings of loss and disappointment, the hit point and constitution losses are also not a consequence of the familiars death. The talisman is able to function in this manner only once per year. The familiar and it's capability is retained even if the talisman is separated from the person who summoned it (i.e sold). Most of these talismans are keyed to a specific family of animal, for example snakes, dogs, cats, owls, lizards, vermin, etc. If the owner travels to a location where there are more of the creature he is interested in - the likelihood of him attracting the variation he seeks is more likely.

3.7.2.22 Wind Sword

A steel Tao (falchion) that resembles a giant feather. Has five charges, recovers one charge per 24 hours of exposure to the wind. A charge can be expended to give one attack a gust knock-back effect of 10 feet. A dexterity save is required (Challenge level 2), or the knocked back creature will be knocked prone. Four or more legged creatures get +2 on their save.

Credits:

Original content written by Paul Mauriks.

Maps were created using the following tools:

Dungeon and building maps were created by a fabulous (and free) mapping tool called Mipui. (<https://www.mipui.net/index.html>). The icons and tokens within the Mipui maps are sourced from game-icons.net (<https://game-icons.net/about.html#authors>) each deserving recognition for their work.

The outdoor hex map was created using (<http://hextml.playest.net/>) which can also be used online.

Maps of land masses were created using (<https://azgaar.github.io/Fantasy-Map-Generator/>).

Images within the document were sourced from public sites on the internet, and as far as I am aware are free. They have all been changed using Gimp to thematically fit with the look that I was seeking.

Finally, inspiration for the Castles and Crusades© Content came from an early version of an Adventure supplement originally written for AD&D. Described as “house rules and additions for first edition Advanced Dungeons and Dragons”. The document was written by a Malcolm Bowers, from New Zealand. At the time of writing a copy can be located here: (<https://www.slideshare.net/pabloparzanini/oa-rev1>). Much of the content detail has been lifted from this document.

The section relating to witchcraft stigmata comes from a webpage contribution by Paul Baldowski. (<http://theironpact.com/the-taint-of-corruption-part-1/>). Other than some minor changes, it’s all his amazing work.

Appendix A: The Open Game License

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