Chivalry and Sorcery™

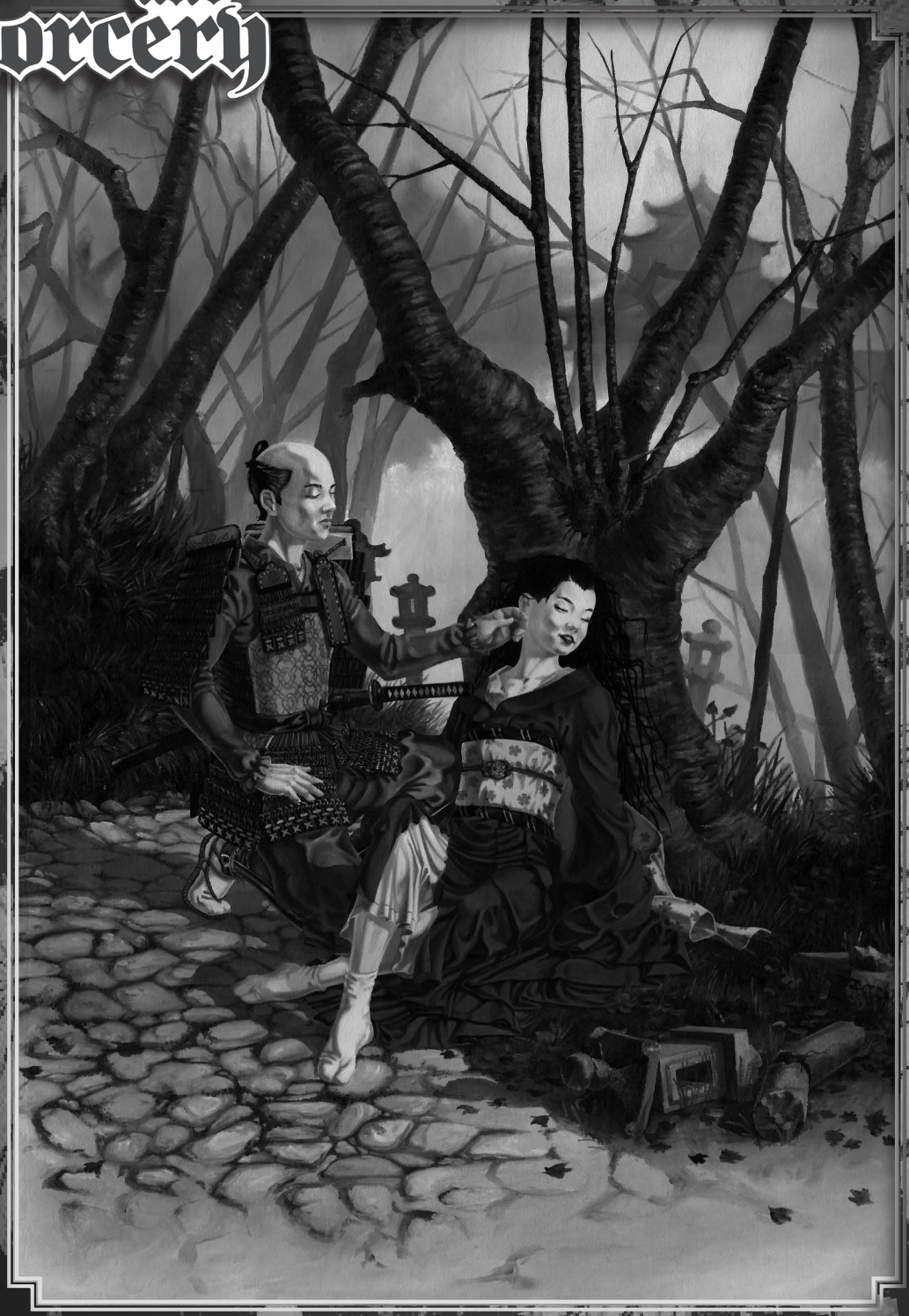
太陽の昇る国

Land of the Rising Sun

Adventure and Honour in Feudal Japan

By Lee Gold

Chivalry and Sorcery™



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Foreword

One of the products we inherited when we acquired the **C&S** IP was the revised version of Land of the Rising Sun by Lee Gold. Finally we have had the opportunity to bring it up to date for 5th edition and present it here in full colour and would like to thank Lee for entrusting us with it.

A larger number of people have been involved than expected and I would like to give a big thanks to Yuki and Kana our Japanese advisors/editors. Also thanks must go to Allison Kaese and the other editors whose input was invaluable.

A special thanks to the family of Mike Brunton for allowing us to include his adventure in this rulebook.

So enjoy and explore the world of medieval Nippon.

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DEDICATED TO:

I'd like to thank many people for helping me with this game, both the first edition and the current edition: my husband, Barry Gold for his faithful proofreading; Keiko Kito for double-checking the use of Japanese words; Owen and Eclare Hannifen who introduced Barry and me to Fantasy Role Playing; and also the wonderful people who have role-played in my Japanese campaign: Richard Aronson, Mark Kampe, Tim Merrigan, Diane Myers, Rita Prince Winston, Kay Shapero, Rick Schwall, and Elizabeth Wolcott. Finally, I'd like to thank Ed Simbalist for bringing me into the world of professional role-playing game writing.

--Lee

Brittannia Game Designs and the designers of **Land of the Rising Sun** and **C&S** 5th Edition celebrate diversity among gamers and in our games. In this edition of the classic medieval fantasy game we encourage you to break away from the bland white, male Middle Ages of yesteryear and make your game as rich and varied as the Middle Ages really were.

If this does not reflect your vision of the Middle Ages, this is not the game for you.

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By A.R.Cowley, p118 watercolour, p130 landscape, p138 interior floorplan p139,140. 228, 234., 256 photography. p182, 234, 278, 280, map p229 vector art Various other art.

Heraldry – All Mon were created by Derek Hodge and are used with permission

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Introduction

For centuries the Japanese have called their islands the Land of the Rising Sun. This fantasy Role-Playing Game is set in Feudal Age Japan, the culture that prevailed between 850 and 1500 Common Era. This is the Japan of legend -- with brave samurai, stealthy ninja, crafty cat spirits, terrifying demons, awe-inspiring Kami and Buddhas, and lovely geisha. It lies comfortably after the subdual of the Ainu and comfortably before the coming of the Europeans with their foreign weapons, medicines, and other contributions which were to revolutionize the course of Japanese culture. The reading list at the end of the rules may be used by those interested in more information about Japanese culture. The index at the end of the rules lists important gaming terms and unfamiliar Japanese words and gives the sections in which they are mentioned.

The GM should feel free to modify the fantasy Japan presented herein to a Land of the Rising Sun which is more suitable to his own gaming purpose. The cultural background is detailed not to bind the GM's imagination but to present to those unfamiliar with Japanese culture and history a highly oversimplified picture of what feudal Japan was like in history and ancient legend.

I myself discovered Japan (as opposed to Japanese food) when in 1975 my husband and I lived there for four months while he worked as a computer programmer on a geosynchronous satellite project. Challenged by an alien land, I set to work to learn as much of its history, culture and language as I could. My own reading knowledge of Japanese is on the level of a third grader. However, luckily, many useful books are available in English (see the reading list or find the nearest city with a Kinokuniya bookstore).

My role playing life began when I discovered Dungeons and Dragons™ in 1974. In 1975, I founded an amateur press association called ALARUMS AND EXCURSIONS to allow role players to discuss game rules, share ideas, and write up game sessions. A&E still continues, with an international set of contributors willing to put up with waiting a month for feedback in order to get longer and better thought out essays and comments than those usual on netgroups. (People interested in contributing or subscribing should contact me at leeway@mediaone.net, barry.gold@platinum.com or 3965 Alla Road, Los Angeles, CA 90066.)

Once the initial fascination of exploring what Mark Swanson later termed the Gilded Hole had worn off, I was delighted to buy **Chivalry & Sorcery** by Ed Simbalist, Wilf Backhaus and friends. A few weeks later, I sent them a set of twenty questions about ambiguities I'd noticed in the **C&S** rules. For a while I maintained a 20 questions a month private correspondence with Ed Simbalist.

I was thrilled when Ed Simbalist contacted me in the late 70s to write an adaptation of **C&S** to the Japanese scene. And now, over fifteen years later, I am thrilled to know that Land Of The Rising Sun is in print once again.

This book is part of the **CHIVALRY & SORCERY 5th** edition family, but it contains a number of new options for character vocation, combat, Magick, acts of faith, and other aspects of the rules, in order to better depict Japanese culture. Some sections from **LAND OF THE RISING SUN 1st edition** are still the same; others have been rewritten for clarity or concision. Still other sections are totally different, because I've learned more about Japan in the last 15 years -- and also because I've had a few new ideas about role-playing in the last 15 years.

You will need

A copy of **Chivalry & Sorcery** 5th Edition to use these rules to their fullest.

If you have any questions about anything in this book, please feel free to write me. (If you use the post office, please enclose a self-addressed envelope with stamps or postal reply coupons to cover the cost of postage.)

I'd like to thank many people for helping me with this game, both the first edition and the current edition: my husband, Barry Gold for his faithful proofreading; Owen and Eclare Hannifen who introduced us to Fantasy Role Playing; Allison Kaese for faithful nitpicking while I worked on adapting these rules to **C&S**; and also people who have role played in my Japanese campaign: Richard Aronson, Mark Kampe, Tim Merrigan, Diane Myers, Rita Prince Winston, Kay Shapero, Rick Schwall, and Elizabeth Wolcott.

Now that you have bought this book

Glance at the Table of Contents. You may want to read about the cultural background in Chapters Two and Three before plunging into character creation. You may want to read about Vocations in Chapter Four and about Skills in Chapter Five before deciding what sort of player character you want to create.

Sayonara, Lee Gold

Japanese History

Japanese culture and technology didn't change very much over the centuries. This history will chronicle the ups and downs of various influential families during each era, then point out the era's historical pattern (see page 47) and roleplaying opportunities (also see Appendix 1).

The Yamato Era: Conquering the Ainu

The islands of Japan were originally settled by the Ainu. Archaeologists think that the ethnic Japanese migrated from North Asia to settle the islands over three thousand years ago, driving the Ainu out of the temperate areas into the snowy regions in the north.

The conquering clans struggled with one another for the best territory, occasionally uniting to drive off Korean or Chinese invaders or to quell an Ainu uprising. All the clans accepted the nominal authority of the Yamato clan, who had settled on the eastern coast of the main island of Honshu. In legend, the lord of the Yamato clan was descended from Amaterasu, the Sun Kami, and the other clans paid him ceremonial deference as the Emperor of Japan and the chief priest of Amaterasu.

Historical Pattern:

This is an era of Contending Clans, with no Shogun, no Buddhist priests, and no Ninja. The GM may rule that there are no Martial Arts and no Fine Arts (and no Geisha). All pure-bred Japanese have Commoner height and weight. Except for Courtesans, Entertainers are considered Artisans, not Outcasts. There are no Eta Outcasts, only Ainu slaves. The largest cities are Type 6 (see page 208); there are no castles. Garments are made of hemp, fur or leather, with cotton and silk available only as expensive imports (both costing about twice the price of silk in later eras).

The social classes are very fluid. Instead of using the father's vocation to determine Masteries acquired in childhood, the GM should allow a PC to have a background as an apprentice in any vocation the player prefers. Clan leadership went to the man that the warriors felt would be their best leader rather than necessarily going to one of the sons of the previous leader.

The following Combat skills are rare and only available with GM permission: Tesubishi, Chain weapons, Crossbows, Explosives, Fuku Bari, Half-Bow, Jitte, Katana Great Blow, Neko-De, Ninja-To, Ninjutsu, Quick-Draw, Shuriken, and Tetsubishi. Ringmail armour is not available. The usual sword is the straight, single-edged Tsurugi (treat as a Longsword)

Notes On Ainu:

Ainu have Samurai height and weight. Ainu Priest Mages are Shamans. Ainu weaponsmiths produce inferior metal weapons and armour. Ainu warriors taken as prisoners became slaves. It is said that not a few Ainu women who married Japanese men experienced discrimination from relatives and people close to the men.
.

Roleplaying Opportunities:

This is an unsettled time with iron age Japanese battling bronze age Ainu to settle the land. Any warrior can become a samurai or even a clan lord; all he needs is courage, intelligence, and weapons to use against the enemy. The wilderness is full of Ainu, bandits, hengeyokai, bakemono and Ryo. Peasant villages and even clan towns are isolated and often endangered. The players may watch the clans battle to see which of them will achieve central authority, and perhaps their PCs may become the advisers or even the leaders of the imperial clan. Heroic PCs may end up becoming the Kami honoured by later eras.

This setting allows the same sort of free-wheeling campaign as a **C&S** 5th Edition Dark Ages setting. It's an era rich in opportunities for glory, power, and wealth, and with few social restraints except for the need to respect Shinto shrines.

Jingo's Conquest of Korea

The Empress Jingo supposedly conquered Korea in the middle of the third century. Although this victory may have been mythical, Japan maintained a strong military and political presence in Korea throughout this period, until the rise of the Korean kingdom of Silla in the middle sixth century. The Japanese also stayed, at least indirectly in touch with Chinese artistic and technological developments. Chinese silkworm raising was introduced into Japan during the third century; Chinese writing and the Chinese calendar were adopted in the fourth century.

Historical Pattern:

This is an era with a Strong Emperor, and with slaves being both Korean or Ainu prisoners. Jingo's capital may be a Type 7 or 8 City, but all other cities are still limited to Type 6 or below. Silk is now produced domestically, but cotton is still an expensive import (priced the same as silk). Otherwise this is just like the previous era.

Roleplaying Opportunities:

These are the same as for the preceding era, plus the chance to explore other countries by trading with China or fighting in Korea.

The Soga Era:

The Introduction of Buddhism

Buddhism began over two thousand years ago in India. Japanese Buddhist tradition places Buddha's enlightenment in 992 BCE. (Western scholars prefer other, later dates, from 516 BCE to 448 BCE.) Buddhism was carried to China along trading routes in the 1st century, and to Korea in the late 4th century. Buddhist tradition credits Bodhidharma, whom the Japanese call Daruma, with finally bringing the complete Buddhist sutras to China in 520.

During this era, the imperial capital was in Asuka, near the current location of Nara. In 552, King Syongmyong of Korea sent a Buddhist image and some sutras to Japan, starting a feud between two factions at the imperial court. The Nakatomi clan traced its ancestry to the Kami who had coaxed Amaterasu to emerge from her cave. Allied with the Mononobe clan, the Nakatomi rejected Buddhism, partly for genuine religion reasons and partly from opposition to the Soga clan whose clan lord, Soga Iname, had the imperial court rank of Chief of Chieftains, roughly equivalent to the later position of Imperial Chancellor.

The Emperor attempted a compromise by presenting the Buddhist image from Korea to the Sogas. Iname converted a mansion he owned into a temple for it. An epidemic struck the capital, and the Mononobes claimed this was due to the wrath of the Kami. They burned the temple and threw the Buddhist image into the Naniwa Canal which had been built by Korean labourers to protect the city of Naniwa, located in the same area as the modern city of Osaka.

Despite this setback, the Soga clan soon regained its political power, and continued to dominate the Imperial court through the sixth and seventh centuries. The Korean King sent another Buddhist image in 579; the Soga put it into a temple and arranged for Buddhist priests and priestesses to perform religious services. But another pestilence struck the capital, and the Mononobe and Nakatomi destroyed the temple, stripped the priests and priestesses of their religious clothing, and publicly whipped them. But this time the Buddhist image was not destroyed. Emperor Yomei gave Soga Umako (a man, despite his having what would later become a feminine style of name) permission to practice Buddhism privately.

Shortly thereafter, during the 580s, the Chinese Emperor Wen began the Sui dynasty and reunified his country, increasing its military power, and thereby its cultural power. In 587, Emperor Yomei fell ill and decided to convert to Buddhism on the advice of his son, Shotoku (and the encouragement of his wife who was the Soga clan lord's daughter).

There was a short clan war (with the Nakatomi and Mononobe attempting to put a young prince on the throne, and crying that converting to Buddhism would mean "turning their backs upon their country's gods"), but the Soga retained their power and Emperor Yomei was permitted to abdicate and become a Buddhist.

Encouraged, the Koreans sent over more images, sutras, and holy relics of the Buddha. The Sogas sent Buddhist priests to Korea and China to study the new religion. But none of this interrupted the court's power struggles. When Yomei's younger brother, the Emperor Sushun, attempted to seize power from the Soga and rule in his own right, Soga Umako had him assassinated.

In 593, Prince Shotoku became regent for his aunt, the Empress Suiko, who also named him as her heir. Although never officially Emperor, Shotoku is revered by the Japanese for his support for Buddhism, although of course this would have had little effect if it had not agreed with the policies of his Soga advisers and relatives.

Under Shotoku's regency, Japan sent its first ambassador to China. He carried a letter which began "The Emperor of the Land of the Rising Sun writes to the Emperor of the Land of the Setting Sun." Offended at being addressed as an equal, or perhaps even as an inferior since sunset is darker than sunrise, the Sui emperor refused to accept the letter. He did permit the ambassador to return (with a more polite letter) the next year, bringing a number of students with him. The ambassador "lost" the letter that the Sui emperor gave him for Empress, probably because it was equally insulting.

Shotoku issued a code of laws and moral advice modelled on that of China. He also encouraged Buddhist temples to open hospitals for treating the poor. Clan heads competed to see who could build the most magnificent Buddhist temple. By the time of Shotoku's death, Japan had 46 Buddhist temples, 816 male Buddhist priests and 569 female Buddhist priests. It was only now that the Japanese began to use the word "Shinto" to refer to their own, native religion. After Shotoku's death, he was worshipped as an incarnation of the Buddha.

During the later part of the Empress Suiko's reign, China experienced another change in dynasty, with the T'ang dynasty seizing power in 618, three years before Shotoku's untimely death. This began a Chinese cultural renaissance which welcomed contact with foreigners: not just Japan but also Tibet, India, Turkey, Persia, Arabia, Constantinople, and Siberians. There might even have been Viking and European traders who had taken the Silk Route from Byzantium to Arabia to China. Chinese writings about Japan from this period record that they believed the imperial clan name was Ame (presumably because they were told the clan was descended from Amaterasu).

The Japanese modeled their formal government on the Chinese, with a strong central monarchy served by an elite bureaucracy of intellectuals. In practice, however, the Japanese government continued to be administered by men who thought of themselves first as vassals of their clan lord and only secondarily as vassals of the Emperor.

After Soga Umako's death in 626, the imperial court was dominated by his son, Soga Emishi, who levied forced labour from the townsfolk and peasants to build Soga family tombs and temples. The Sogas overreached themselves, however, when Emishi's son Iruka chose an imperial prince of Soga blood as the next emperor and had Prince Yamashiro killed to make room for him. The Nakatomi clan lord retired from court office and allied with Naka no Oe, an imperial prince, to overthrow the Sogas in 644. The Soga-backed Empress resigned.

Historical Pattern:

This is an era with a Strong Emperor, dominated by the Soga clan lord as imperial Chancellor. There is no Shogun and no Ninja. Buddhist Priests are rare (and usually speak and write Chinese because they spent some years studying in China or Korea). There are no yamabushi; all Buddhist priests are ascetics. Cotton is still an expensive import.

The warrior clans and their samurai are commoners, with imperial nobles being the only elite class. Any warrior can become a samurai as long as he can afford to purchase arms and armour and a horse, or persuade a clan lord to equip him. From this time on, see page 208 for maximum City size. There are no castles.

The following Combat skills are rare and only available with GM permission: Tetsubishi, Chain weapons, Crossbows, Explosives, Fuku Bari, Half-Bow, Jitte, Katana, Great Blow, Neko-De, Ninja-To, Ninjutsu, and Quick-Draw. Ringmail armour is not available. The usual sword is the straight, single-edged Tsurugi (Treat as a Longsword).

Roleplaying Opportunities:

Players may, of course, participate in imperial court intrigue and assassination if they wish, but the GM may prefer to keep all that in the background and focus on the warrior clans' continuing struggle to drive back the Ainu and build civilization outside of the imperial capital. Or the campaign may focus on a Buddhist temple, whose priests and lay followers are attempting to gain followers and defend themselves against the attacks of hard-line conservatives who reject a foreign religion. And of course there's also the chance for foreigners visiting T'ang dynasty China to go just a bit farther and drop in on Japan. (It didn't happen historically, but you don't have to adhere strictly to history.) Heroic PCs can end up founding their own clans or being honoured as Kami or Buddhist saints by later generations.

The Dawn of the Fujiwara Era

The new Emperor chose a new capital at Naniwa, about the same place as the modern city of Osaka. He issued a law code which attempted to keep affluent commoners from enjoying luxuries unsuited to their social position by taxing polished rice and silk brocade. He also requisitioned commoners' horses for the imperial army and messenger service. Provinces were also required to send their most beautiful girls to serve the Empress at the imperial court. When Naka no Oe in his turn became emperor (under the title of Tenchi), he enlarged the code of laws and gave the Nakatomi clan a new name: Fujiwara.

The Fujiwara clan was to have a major place in the imperial court for the next two centuries. The Emperor continued to honour Buddhism, and the Fujiwaras did the same now that they had achieved their goal of conquering the Soga. The Fujiwara clan lord built a Buddhist temple in honour of his ancestors. In 687, the imperial capital was moved again to an area dominated by the Fujiwara: Fujiwara-no-miya in Yamato. Meanwhile the T'ang dynasty continued in power in China, conquering the Western Turks in 657 and Korea in 688.

In 699, the Buddhist priest En no Shokaku, who had lived as a hermit on Mount Katsuragi for over thirty years, was accused of sorcery and exiled to an island. Several years later he was pardoned and allowed to return to his mountain. The school of Buddhism that he founded was believed to teach its priests as much about Magick as about the path to enlightenment.

Historical Pattern:

This is an era with a Strong Emperor, dominated by the Fujiwara clan lord. There is no Shogun and no Ninja. There are only a few Buddhist Priests, who usually speak and write Chinese because they spent some years studying in China or Korea. There are no yamabushi; all Buddhist priests are ascetics, but some may be mages. Aside from that, it is much the same as the preceding era. Cotton is still an expensive import. There are no castles.

The following Combat skills are rare and only available with GM permission: Tetsubishi, Chain weapons, Crossbows, Explosives, Fuku Bari, Half-Bow, Jitte, Katana Great Blow, Neko-De, Ninja-to, Ninjutsu, and Quick-Draw. Ringmail armour is not available. The usual sword is the straight, single-edged Tsurugi (Treat as a Longsword).

Roleplaying Opportunities:

These are much the same as for the preceding era. In addition, a campaign might focus on the imperial nobles sent to inspect a province's women and choose the ones beautiful enough to be the Empress's ladies-in-waiting. (Some of these girls have relatives or sweethearts who want to keep them at home. A few may be Hengeyokai or other non-humans.) Such an expedition would be heavily guarded against bandits. Or a campaign could focus on a Buddhist mountain hermitage its nearest neighbours hengeyokai, yama hito, and other non-humans, but with occasional visits from the villagers who lived at the foot of the mountain, pilgrims, and even an imperial messenger sent to bring a priest to the capital to cure an important noble or even a member of the imperial family. Heroic PCs can found a clan or be honoured in future generations as Kami or Buddhist saints.

The Era of Fujiwara Ministers

A new Imperial capital was founded in 710, at Nara in Yamato province, and would remain there until 794. It was built with wide gridded avenues, imitating the Chinese capital. Fujiwara no Fubito, the Fujiwara clan lord, built a shrine on Kasuga hill to his family's ujigami, their patron ancestral Kami. (Like Amaterasu's shrine at Ise, this shrine was ceremonially rebuilt every twenty years.) It eventually became a shrine to the ujigami of all of the Yamato clans and acquired many branch shrines. Its symbols are its pine trees and its deer herd. Fubito also moved Kamatari's Buddhist temple to Nara, where it was called Kofukuji. It eventually became a martial temple, whose yamabushi were always allied with the Kasuga shrine.

At about this time, two chronicles of Japanese history were published: the Kojiki and then the Nihongi. Their dates don't agree with one another, not surprising for works of historical legends. A new code of laws was also issued, this time not by the Emperor but by Fujiwara no Fubito, who dominated the imperial court through marriage politics: two of his daughters and one of his granddaughters were empresses. Fubito's rule lasted during the reigns of six emperors who held only ceremonial power. He preferred to rule from behind the throne, and didn't even become Chancellor until after his death, as a posthumous title. He was followed by his son who exercised similar power. The Fujiwara became wealthier than the imperial family; Fujiwara clan bureaucrats had more power than the equivalent imperial bureaucrats.

During this period, an imperial court noble who was not successful politically might be appointed as governor of a province. This position would bring him great wealth, but it also meant banishment from the capital for some years. A governor was inspected once a year to verify his accounts were in order and was not allowed to return to the capital until his successor had certified that all the required taxes had been sent to the Emperor. The governor's subordinates were the local clan lords who were responsible for supplying not just taxes but also men trained and equipped for military service. These units were used to keep down bandits, pirates, and the northern Ainu.

The government attempted to increase its income by encouraging peasants to cultivate new land, promising that any farmer who could raise a 1,000 koku of rice from his new fields would be given lifelong immunity from taxes. A farmer who could raise 3,000 koku was given an honorary court rank at the lowest level.

Despite this, many peasants fled the fields to become townsfolk or bandits. Some of them were seeking new opportunities; others were upset at high taxes on harvests and forced labour on government projects, such as building the new imperial palace and the capital's many beautiful shrines and temples. (The temples and any land they owned including farmland were immune from taxes.)

The imperial mint's coins became increasingly debased in order to finance the court's extravagant spending. Meanwhile, the clan chiefs in the faraway eastern provinces kept the military supplies and tax money they raised for their own wars, against the Ainu and against one another, rather than sending them to the imperial capital.

Historical Pattern:

This is an era with a Strong Emperor, dominated by the Fujiwara clan lord. Buddhist Priests may be ascetics or yamabushi, and some may be mages. Aside from that it is just like the preceding era.

The following Combat skills are rare and only available with GM permission: Tetsubishi, Chain weapons, Crossbows, Explosives, Fuku Bari, Half-Bow, Jitte, Neko-De, Ninja-to, Ninjutsu, and Quick-Draw. Ringmail armour is not available. From this time on, the usual sword is the Katana (slightly curved unlike the Tsurugi) and Katana Great Blow is now available as a Combat skill.

Roleplaying Opportunities:

There are many opportunities in addition to those of the preceding era. The campaign may focus on a peasant village attempting to settle new land in the wilderness, facing opposition from Ainu, bandits, and non-humans. It may focus on a peasant village devastated by years of bad harvests: some of its people becoming bandits, some townsfolk, some staying stubbornly to work the land. All of them still recognizing their common bonds as they return each year to the village at the Harvest Festival to worship the village Ujigami, their common ancestors. It may focus on an imperial noble named as the governor of a province and his interactions with the local warrior clan lords. It may focus on Kofukuji temple, and what challenges drove it to change from being an ascetic to a martial temple order (and on people's surprise at finding Buddhist Priests who were warriors). Japanese civilization is starting to fall apart, and it needs heroes to save it.

The Era of Fujiwara Chancellors at Nara

In 737, the imperial capital was struck by a smallpox epidemic. In order to invoke the Buddha's protection, an order was issued in the name of Emperor Shomu that a Buddhist temple be built in each province. The emperor himself wrote holy texts in golden letters to be kept in each of these temples. Each temple was awarded the tax revenues of fifty households plus sixty acres of rice-land. The funds required for this project significantly depleted the imperial treasury.

In 742, the Buddhist monk Gyoji was sent as an imperial messenger to Amaterasu's shrine at Ise and returned with the Kami's proclamation that the Buddha was another form of herself as the Sun. Gyoji is also famous for building bridges and for his skill with a potter's wheel. He was later given the title of Bosatsu by imperial decree.

In 749, Koken became Empress. She was a fervent Buddhist, and issued a ruling forbidding people from killing any living beings, imposing great hardships on commoners. Her reign saw the building in Nara of the great Todaiji temple to Rushana Buddha and the equally huge Hachiman shrine. Inspired by the Chinese temple in Lo-Yang which had an 85-foot high stone statue of the Buddha, Todaiji had a huge bronze Buddha, 53 feet high and containing over a million pounds of bronze, gilded with mercury and several hundred pounds of gold. Meanwhile, a retinue of imperial nobles of high rank went to Hachiman's shrine in Usa to escort the Kami to Nara. His mikoshi was welcomed to Nara by a week-long ceremony performed by thousands of Shinto and Buddhist priests, culminating in a ceremony in which the Empress awarded Hachiman the highest court rank. The Manyoshu collection of poetry was compiled the next year.

In 759, Empress Koken abdicated, at the Fujiwara Chancellor's request, and became a disciple of the Buddhist priest Dokyo. She heaped honours and wealth upon Dokyo. Chancellor Fujiwara Nakamaro led an army against Dokyo's yamabushi but was defeated and killed. Dokyo persuaded Koken to return to the throne, banishing the previous emperor to an island. Koken made Dokyo her Chancellor and gave him the title of Ho-oh ("King of the Law," a phrase previously used only by retired Emperors, and now used to translate "Pope"). Dokyo was not satisfied with this and told the empress that Hachiman had sent him a vision that he should become Emperor.

Koken sent Wake no Kiyomaro, an imperial noble whose elder sister was one of her ladies in waiting, to the Hachiman shrine at Usa. Dokyo told Kiyomaro that he would make him Chancellor if he brought back a favourable message or torture him horribly if he brought back an unfavourable message. Kiyomaro returned with the message that only a descendant of Amaterasu should be permitted to become an emperor. Dokyo had Kiyomaru hamstrung and exiled him to a small island. Soon after, the empress died; her successor banished Dokyo and recalled Kiyomaro who lived thirty years longer, laden with imperial and Fujiwara honours and wealth.

On the advice of Chancellor Fujiwara Tanetsugu, Emperor Kwammu founded a new Imperial capital in 784 in Nagaoka. Like Nara, it was laid out to resemble the Chinese capital. It was begun in the month of the Dragon. Five months later, the Emperor moved into his palace. During its building, at least 300,000 labourers were used at a single time, with work going on both day and night. The peasants who had owned the land were paid for the loss of their fields.

The nobles who had to move their homes were given additional koku of rice for their building and moving expenses. Tanetsugu was assassinated the next year by the emperor's younger brother Prince Sawara, whom he had offended by denying one of Sawara's favourites a high position at court.

Prince Sawara was exiled to the island of Awaji but soon died: he starved himself to death. Shortly thereafter, the emperor's son fell ill. Diviners said the boy's illness was due to Sawara's angry spirit which was haunting the capital. Envoys were sent to the island where Sawara had died to plead with his spirit and to build him a magnificent tomb. When the heir's consort also fell ill, even more costly offerings were sent.

In 790, the Ainu began to make increasingly strong attacks on the northern frontier. Military posts had to be established to defend the border, another heavy financial expense. A Sei-i-tai-Shogun ("barbarian-subduing great general," the first use of the title later born by the Minamoto Shoguns) was appointed to lead an expedition against the Ainu. One such expedition included taxing the provinces and capital for 120,000 koku of rice, 34,500 arrows, 20,000 suits of leather armour and 3,000 suits of iron armour.

Historical Pattern:

This is an era with a Strong Emperor, with the Fujiwara clan lord competing with other notables to see who will run the government. Shinto and Buddhism accept one another as kindred faiths. Imperial nobles study the fine arts but not the art of war. Aside from that, it is much like the preceding era. Cotton is an expensive import, and there are no castles.

The following Combat skills are only available with GM permission: Tetsubishi, Chain weapons, Crossbows, Explosives, Fuku Bari, Half-Bow, Jitte, Neko-De, Ninja-to, Ninjutsu, and Quick-Draw. Ringmail armour is not available.

Roleplaying Opportunities:

In addition to the opportunities of the preceding era, the campaign may focus on the group sent to escort Hachiman's Mikoshi to Nara, despite opposition from die-hard believers in pure Shinto. Or the campaign may focus on the struggle between Dokyo and the Fujiwaras. Or the campaign may focus on one of the numerous missions sent to the island of Awaji to propitiate the soul of Prince Sawara. Japanese civilization is threatened not just by war but by evil spirits, and needs heroes to save it.

The Era of Fujiwara Chancellors at Hei-an no Kyo

In 794, in hope that the new site would be luckier, the capital was moved once again, five miles away to Hei-An no Kyo, the site of the modern city of Kyoto. Official notifications were sent to major shrines and to the tombs of former emperors. This time there wasn't enough money to compensate the peasants for their fields or the nobles for their moving expenses.

An imperial decree attempted to limit the building of temples and the admission of priests to holy orders, but nearby Mount Hiei already had one Buddhist temple, begun by the ascetic priest Saicho. It soon became covered with Buddhist temples, many of them the home of martial orders of yamabushi. The imperial bureaucrats issued many orders but had little means of enforcing them save through the military clans, who disregarded any order not to their liking, with the court often withdrawing an order to issue another, less stringent one it hoped might be enforced.

In 799, an Indian trader first brought cotton seed to Japan. That same year, Prince Sawara's body was brought back to Yamato. He was posthumously named Emperor Sudo and given an imperial tomb and a temple to worship him as an incarnation of the Buddha. When Emperor Kwammu fell ill in 806, he ordered priests at all the provincial temples to recite the Diamond Sutra at the equinoxes on behalf of the Emperor Sudo.

In 809, the Buddhist priest Kobo Daishi returned from China after studying there for three years. He was a popular preacher who would become renowned in legend as a wonder-worker. He devised the Hiragana syllabary (perhaps modelled on the Sanskrit alphabet he'd learned in China). He is also said to have been a notable poet, painter, and sculptor.

The Ainu were finally subdued in 812. The imperial court took the money it had been spending on armies and used it for building more temples and palaces. The financial problem was worsened by later emperors granting tax-free land to their children or to members of the Fujiwara family and other powerful nobles.

Imperial court expenses were lowered by reducing all but the emperor's first two or three sons to commoner rank, giving them the name of Minamoto (also pronounced Genji). Emperor Saga had fourteen (!) sons who became Minamoto, known as the Seiwa Minamoto from their place of residence. Meanwhile, one of Emperor Kwammu's grandsons was given the name of Taira (also pronounced Heike).

In 816, Kobo Daishi retreated to Mount Koya on the Kii peninsula where he founded the temple Kongobuji, which thanks to gifts from the Emperor and his nobles soon became very large and prosperous. He died in 836. His sect is thought of as encouraging the priests to learn Magick spells. It maintained its own troops of yamabushi, both to defend its territory and to guard the illustrious "exiles" it kept as prisoners. Its huge graveyard has the tombs of wealthy and famous people from across the country, who thought they would reincarnate in a Paradise if they were buried near Kobo Daishi's grave.

Historical Pattern:

This is an era with a Strong Emperor, with the Fujiwara clan lord dominating the imperial government. After 805, cotton is quite cheap and most commoners wear cotton clothing. Aside from that, this is much the same as the preceding era. There are no castles.

The following Combat skills are only available with GM permission: Tetsubishi, Chain weapons, Crossbows, Explosives, Fuku Bari, Half-Bow, Jitte, Neko-De, Ninja-to, Ninjutsu, and Quick-Draw. Ringmail armour is not available.

Roleplaying Opportunities:

These are much the same as those of the preceding eras. In addition, now that the country is more peaceful, traveling is safer. A campaign may focus on a pilgrimage to Mount Hiei or Mount Koya or to the 33 temples of Kannon near the imperial capital. Each of the towns and villages will have its own unique flavour and problems that the pilgrims may be interested in setting right. Eventually there may be a campaign guidebook that details the most popular pilgrimage routes. This is a great time for either deeds of heroism as warrior clan members or for righting wrongs committed by arrogant officials.

The Era of Fujiwara Regents

In 877, Fujiwara Mototsune became Regent at the accession of the ten-year-old Emperor Yozei. Later Yozei was declared insane and forced to abdicate; Mototsune installed first the 55-year-old Koko as emperor and then Koko's son Uda but continued to serve as Regent. His descendants also used this title. Emperors began to abdicate after less than a decade on the throne.

The Fujiwara schemed to keep the Minamoto and Taira warrior clans as rivals in order to control their power. Wars and rebellions became increasingly common, particularly in the east, and were put down by naming a Taira or Minamoto general to restore order. Both the Taira and the Minamoto clans had numerous branch clans, some of which fought one another for territory or recognition.

The Fujiwara ignored the fact that these wars helped keep the Taira and Minamoto samurai skilled in warfare. Gradually most of the Japanese warrior clans became allied by marriage with either the Taira or the Minamoto. Many of the lesser clans hedged their bets by forming branch clans, one allied with the Taira, one with the Minamoto. During this period, the samurai developed the ethic of Bushido based on bravery in battle and loyalty to their clan lord.

Meanwhile the imperial court devoted itself to such amusements as the Winding Water Banquet, in which guests sat by the side of a natural or artificial river. A sake cup was placed on a tray that floated downstream. Each guest in turn picked it up, drank, recited a poem (usually continuing the theme set by the first poem), and replaced it and let it float on. Court ladies amused themselves not just with poetry but with diaries and novel writing (including The Tale of Genji), using Hiragana rather than Kanji. A new sumptuary law code was passed, forbidding people from ostentatious expenditures, partly to preserve the privileges of the upper classes from encroachment by the increasingly wealthy merchants.

In China, the T'ang dynasty had gradually lost control of the country. Peasant rebellions looted the eastern and western Chinese capitals in 880. No clear successor emerged for the Chinese throne, and Japan's diplomatic and trading relations with China began to wither.

Sugawara Michizane was a powerful court noble in the late 9th and early 10th century who was famous for his scholarship, including his skill at verse and calligraphy. The Fujiwaras distrusted his influence over Emperor Uda whose tutor he had been, and in 894 appointed him as ambassador to the T'ang court. Michizane was afraid to lose his place in court politics and asked Emperor Uda to sever relations with China because the journey was so dangerous. The emperor granted his petition.

Later, Michizane tried to help Uda seize power from the Fujiwaras by having him abdicate in favour of his son, Emperor Daigo. The Fujiwaras succeeded in getting Michizane banished from court (by appointing him assistant Viceroy of Kyushu). He died in exile in 902. After Michizane's death, the imperial capital was repeatedly troubled by fires and epidemics, attributed to Michizane's vengeful ghost. He was posthumously promoted to Chancellor, and then decreed to be Tenjin, the Kami of Calligraphy.

In 1048, Minamoto Yoshiie held his coming of age ceremony at seven years old at the shrine of Hachiman. He took the nickname of Hachiman Taro, the first-born son of the Kami of War. After him, the Minamoto considered Hachiman to be their patron Kami.

Historical Pattern:

This is an era with a Weak Emperor, with the Fujiwara clan lord dominating the imperial government. Contending Clans wage small-scale war in the provinces, but the area around the imperial capital is still an island of peace, with the court preoccupied by the Fine Arts. The GM should emphasize the difference in manners between the plain-spoken, unrefined warrior clans in the provinces and the elegant, cultured nobles of the imperial capital, each of whom feels morally superior to the other. Aside from that, it is much the same as the preceding era. There are still no castles.

From this time on, ringmail armour is available, and so are most Combat skills. The GM may decide that Ninja developed from the samurai whose clans were destroyed by the Taira and Minamoto. These ronin learned their skills by studying with yamabushi or with non-humans such as Fox Hengeyokai and Tengu. If there are no Ninja, then the Combat skills for Ninjutsu and for Ninja weapons are not available.

Roleplaying Opportunities:

There is plenty of room for enterprising warriors to gain glory and wealth in the provinces by fighting for one of the clans. Central authority is beginning to collapse, and the only social restraints are respect for Buddhist temples and Shinto shrines. In addition, most of the opportunities from the preceding eras still remain, although traveling has become more dangerous. Pilgrims and merchants will probably feel safer hiring bodyguards to protect them from bandits or clan armies suspicious of spies. Japanese civilization is threatened, and it needs heroes to save it.

The Era of Retired Emperors

Beginning in 1073, Emperor Shirakawa ruled the court without the aid of the Fujiwara, first in his own name and then, after becoming a Buddhist priest, in the name of his young son. His successors ruled in the same way. But the Fujiwaras' loss of power didn't make the imperial army any more powerful.

The imperial army was staffed by nobles and had become largely ceremonial. The emperor had to rely upon the Taira or Minamoto warrior clan to maintain civil order. Almost every year, bands of yamabushi would march from Mount Hiei, bearing the mikoshi of Sanno, the Kami of Mount Hiei, and riot in the streets of the capital, besieging the palace. Almost as frequently, other bands of yamabushi came from the Kofukuji temple in Nara, bearing pine branches from the Kasuga shrine. Once, the two groups came close to fighting one another in the streets of the capital, with nearly 20,000 men on each side.

Historical Pattern:

This is an era with a Weak Emperor, with the Retired Emperor dominating the imperial government. Contending Clans wage small-scale war throughout the provinces. Merchants, artisans, and peasants must rely on the honour of their local clan lord to protect them from enemy clans and bandits, and may throw their support to a neighbouring clan if not treated well. Traveling is dangerous. The imperial capital is occasionally troubled by bands of yamabushi but is still relatively peaceful, with the court preoccupied by the Fine Arts. The GM will have to decide if Ninja are present. There are still no castles.

Roleplaying Opportunities:

Civilization seems to be falling apart, and there's plenty of opportunities for a band of brave warriors to seek glory. The only social restraints are respect for ascetic Buddhist temples and Shinto shrines. This era has even more opportunities for heroism than the preceding one.

The Era of the Taira and Minamoto

The Taira and Minamoto conflict continued to escalate, and finally came to a head in a series of battles fought in the late 1150s, between a retired emperor and his younger brother, one side backed by the Taira, one by the Minamoto. Eventually, the Taira clan emerged victorious. The Minamoto clan lord was executed. His son, Minamoto Yoshitomo, rebelled and was killed by one of his own vassals.

Taira Kiyamori took Yoshitomo's widow as his mistress and to keep her happy spared the lives of her sons. The oldest was exiled to the small village of Kamakura on the east coast; the others were forced to become Buddhist priests. Kiyamori became the first Imperial Chancellor who was not an imperial noble. He married his youngest daughter to the Emperor.

When Kiyomori died, the Minamoto clan rose in rebellion. Yoritomo allied with the Hojo clan (a Taira branch clan) by marrying the clan lord's daughter, and conquered the eastern provinces, with the help of his younger brothers who had escaped from their temple prisons. His brother Yoshitsune proved to be a brilliant general who led the Minamoto forces to victory, driving the Taira out of the imperial capital and defeating their forces utterly at the naval battle of Dan-no-Ura in 1183. The child emperor and his Taira mother jumped off their ship and drowned rather than surrender to the Minamoto.

Historical Pattern:

This is an era with a Weak Emperor, with the Taira or Minamoto warrior clan dominating the imperial government. Contending Clans wage large-scale war across the provinces. People only trust their relatives and oldest friends; strangers might be spies for an enemy clan. Merchants, artisans, and peasants must rely on the honour of their local clan lord to protect them from enemy clans and bandits. Traveling is very dangerous. Even the imperial capital may be the scene of battling between the warrior clans. The first castles are being built. From this time on, there are definitely Ninja, and all Combat skills are now available.

Roleplaying Opportunities:

Civilization seems to be falling apart, and there's plenty of opportunities for a band of brave warriors to seek glory. The only social restraints are respect for ascetic Buddhist temples and Shinto shrines. Japan needs heroes to protect it.

The Kamakura Shogunate

In 1192, Minamoto Yoritomo became Shogun, beginning a line of hereditary Minamoto Shoguns. After this time, although Japan was sometimes ruled by dictators who were not Minamoto, they had to be content with some lesser title; only a Minamoto could be Shogun. The Shogunate capital was established in Kamakura, the site of Yoritomo's exile. Nobles and clan lords built palaces and residences in the town. By the end of the next century, it had a population of over a million people.

Jealous of his younger brother, and upset because Yoshitsune had accepted an imperial court rank without his permission, Yoritomo declared Yoshitsune was a rebel and condemned him to death. He also assassinated a number of other relatives he didn't fully trust and blamed their deaths on the Fujiwaras. He seized the land of the clans he had conquered and distributed them among his supporters and allies.

Now it was the shogunate bureaucracy, not the imperial bureaucracy, which collected taxes and apportioned them. Shogunate taxes were imposed on all land equally, including the fields that had been tax-free. The shogunate law code (and courts) were harsh but fair, demanding evidence and examining precedents.

Ito Suketsune (member of a Fujiwara branch clan) was murdered by one of his relatives who accused him of disloyalty to Yoritomo. Ito's two sons were adopted by their mother's second husband, Soga Sukenobu. When they were young teenagers, they left home to find their father's murderer and killed him. Yoritomo had them executed, but they became famous as examples of filial and bravery, made immortal in poems and drama as "the Soga brothers."

Yoritomo died in 1199, from injuries he suffered due to falling from his horse. His Hojo wife and her father, the Hojo clan lord, became the regent for the boy Shogun. Yoritomo's favourite Buddhist priest, Mongaku, attempted to persuade the Hojos to force Retired Emperor Go-Toba from power, believing that his lavish lifestyle made him a moral and financial danger. When this failed, he attempted to raise an army and drive Go-Toba from the imperial capital. His rebellion failed, and he was exiled to a small island where he died. Go-Toba continued to rule as regent for first one of his sons and then the other one.

In 1200, Japan resumed trade and diplomatic relations with China, where the Sung dynasty had achieved peace by appeasing first invading Manchurians and then invading Mongolians, who would eventually seize power and reunify China.

In 1202, Shogun Minamoto Yoriie, oldest son, fell ill and his mother Masako suggested the eastern provinces be given to his younger brother and the western provinces to his son. His wife's father, the Hiki clan lord, thought the division would be unfair to his grandson and tried to overthrow the Hojo regents but was assassinated. The Hiki clan rebelled, but died when the Hojos set their castle on fire. Yoriie was forced to become a Buddhist priest, then assassinated at his Hojo grandfather's orders.

In 1221, Retired Emperor Go-Toba rebelled against the Shogunate with the aid of the Mount Hiei yamabushi but was defeated and exiled, allowing the Shogunate to confiscate his followers' estates and distribute them among loyal but landless samurai. The Shogunate also reduced the budget of the imperial court; imperial nobles became quite poor compared to Shogunate officials.

A few years later, in 1226, the child Shogun died without a convenient Minamoto to serve as puppet for the Hojo regents. So the Hojo had a Fujiwara baby brought from the capital and adopted as a Minamoto. Later, young imperial princes would be adopted as Minamotos and became Shogun.

The Hojos took care to supervise their officials and punish any financial irregularities. Any clan that engaged in border warfare would be destroyed and have its lands confiscated. The Hojos also made sure that taxes weren't too high during years of crop failure. The Hojos themselves set a fashion for military austerity while maintaining the puppet Shogun in a luxury which rivaled or surpassed that of the imperial court.

In 1257, there was a major earthquake at Kamakura, followed in 1259 by poor harvests creating general famine and a plague in the imperial capital. The Shogunate asked for nation-wide prayers. The Buddhist priest Nichiren began to warn that the Mongols (who had recently conquered China and Korea) would soon invade Japan unless the country was protected by honouring the Lotus Sutra. The Shogunate rejected his advice, preferring to rely on its warriors instead. Nichiren was sentenced to death, but lightning is said to have struck the executioner's blade and he was banished to a small island.

Kublai Khan had subjugated Korea partly through his military power, partly by marrying one of his daughters to its king. Now he began sending increasingly menacing letters to "the King of Japan," which were taken to Kamakura. His forces attacked Japan with a huge fleet of ships and tens of thousands of soldiers, first in November of 1274 (well after the usual typhoon season) and then again in June of 1281 (well before the usual typhoon season). Each time, the fleet was destroyed and the invading soldiers stranded by unseasonal typhoons referred to as kamikaze ("divine winds").

Various Buddhist sects claimed that their prayers had brought the storms to save the country. Bands of yamabushi descended upon the imperial capital, demanding official thanks in the forms of court rank and wealth. Nichiren retreated to a mountain hermitage where he died in 1282, convinced that Japan was not yet safe as long as Kublai Khan was still alive. The Hojo regency's expenditures for national defence left it less money to reward its vassals.

Many samurai began to pledge their land to merchants in return for money, some to defend their land against Mongol attack, some to live in the same luxury as the affluent merchants. The Shogunate passed sumptuary laws forbidding low-ranking samurai from extravagance and placing even stricter limits on the merchants, but the wealthy always found new ways of showing their riches. Fearing a rebellion, the Shogunate passed the Law of Virtuous Administration exempting samurai from having to pay their debts. Merchants refused to lend any further money to samurai.

Minamoto Yoshiie Hachiman Taro was said to have prophesied that in seven generations Japan would be governed by his heirs. But when that time came, the Hojos were still firmly in control of the Shogunate. Ashikaga Ietoki, the lord of a Minamoto clan, committed seppuku at the shrine of Hachiman; he left a letter saying that his sacrificial death would allow the prophecy to be fulfilled in another three generations.

In 1331, Emperor Go-Daigo attempted to seize governmental power. The Hojos had him exiled to an island. He escaped and led an army toward the capital, where he allied with Ashikaga Takauji, the tenth generation of Minamotos since Hachiman Taro. Meanwhile, Nitta Yoshisada, another Minamoto branch clan lord, captured Kamakura from the Hojos, then marched to the imperial capital.

Go-Daigo thanked Ashikaga and Nitta for their support but named government officials who were imperial court nobles, not warrior clan lords. Nitta supported the emperor, but Ashikaga rebelled against Go-Daigo and defeated his troops. Emperor Go-Daigo retreated to the mountains of Yoshino, where he and his son continued to claim the throne. Ashikaga Takauji became Shogun.

Historical Pattern:

This is an era with a Weak Emperor and a Strong Shogun. It's quite peaceful until the last few years, but most of the major clan lords build castles, just in case the age of wars returns. The social classes are becoming more stratified, but it's still possible for a brave, strong warrior to gain recognition from a clan lord and attain the rank of samurai. The merchant class has gained in wealth and political power, with many merchants far richer than the samurai who are their social superiors.

Roleplaying Opportunities:

This is an age of civilization, with general respect for law and order. The campaign may focus on life in a clan capital, as the clan castle is being built, with money lent the clan lord by the city's merchants. If the players are more interested in glory than wealth, the campaign may focus on a lost cause: Yoshitsune's small band of faithful companions, Nichiren's pious disciples, and Emperor Go-Daigo's loyal but impoverished nobles. And of course, during the Mongol invasions and the fall of the Hojo regency, there's plenty of opportunity for samurai and other warriors to show their bravery and win the clan lord's favour.

The Ashikaga Shogunate

The new Ashikaga Shogunate did not have the money or troops to keep the local clan lords from waging occasional small-scale wars to avenge old wrongs or increase their territory, usually using the pretext that one side supported the Nancho (southern court) of Go-Daigo and his heirs while the other side supported the Hokucho (northern court) of the emperor backed by the Ashikagas. The only tranquil area was the eastern coast of Honshu, which remained under the dominion of the Hojos.

The Ashikaga could not afford to support the Hojos' country-wide network of vassals, each with his army of loyal samurai. Instead, they relied on the support of local clan lords, who favoured them (and their emperor). The Shogunate court's lifestyle became increasingly lavish, financed by higher taxes and by government toll barriers on the major roads, each charging a toll on travellers and the goods they transported, significantly raising the prices of non-local goods.

Trade with China had stopped after the first Mongol invasion. But in 1368, the Mongol dynasty was supplanted by the Ming dynasty, and Japanese trade with China was soon resumed. The Shogunate court delighted in Chinese artwork, setting a fashion which was followed by clan lords and merchants. The Chinese permitted this trading in exchange for the Shogunate's promise to suppress Japanese pirates.

Ashikaga Takauji tried to atone for having rebelled against Emperor Go-Daigo by building a large number of Buddhist temples, some in the imperial capital, others in the provinces. He also enlarged the Ashikaga College in his family's home town, a school specializing in the Chinese classics. But he and his successors were unable to control the Buddhist martial orders. By now Mount Hiei by the imperial capital had over three thousand temples, with enough warriors to rival the shogunate army in size.

Merchants and artisans prospered. Artisans joined together in trade guilds, each with a patron shrine or temple. Each guild regulated the prices its members charged, the wages they paid, and the number of employees they could hire. Each guild carefully guarded its own trade secrets. Temple schools increased in number, with students welcome to continue to learn until they had reached the age of twenty.

At first the only toll barriers had been shogunate. As the years went by, local clan lords, shrines and temples also set up their own toll barriers. The cost in tolls eventually rose to equal all the other transportation costs combined. Merchants banded together to lower tolls, sometimes by negotiating, sometimes by force, using bands of hired ronin.

Farmers, meanwhile, suffered under ever-increasing taxes. The Ashikagas didn't bother decreasing taxes in areas that had suffered poor harvests. Rice riots became increasingly common, with impoverished farmers banding together to attack and loot wealthy merchants, money lenders, the guards at toll barriers, and even Buddhist temples. Many of these farmers were samurai whose clans had been abolished by the Hojos or who had lost their land during a border war. The Shogunate didn't have enough warriors to control these outbreaks militarily, so they followed the Hojo tactic of occasionally declaring an amnesty for debts.

Up until this period, a commoner's will usually divided his wealth among his children. Now it became obvious that everyone would benefit if the wealth remained undivided, in the hands of the eldest competent son or other relative. Both legal and moral law codes emphasized loyalty to the family, with the law holding all family members responsible for any crime committed by one of them.

Shogun Ashikaga Yoshimitsu, Takauji's grandson, left Kamakura and built a palace in the Muromachi district of the imperial capital, called the Golden Pavilion, because of its lavish decorations. Yoshimitsu was very fond of Chinese art and literature and often dressed in Chinese clothing, setting a fashion for his nobles, who in turn were imitated by the major clan lords. Most of his palace feasts were marked by the performance of Noh plays, which also set a fashion.

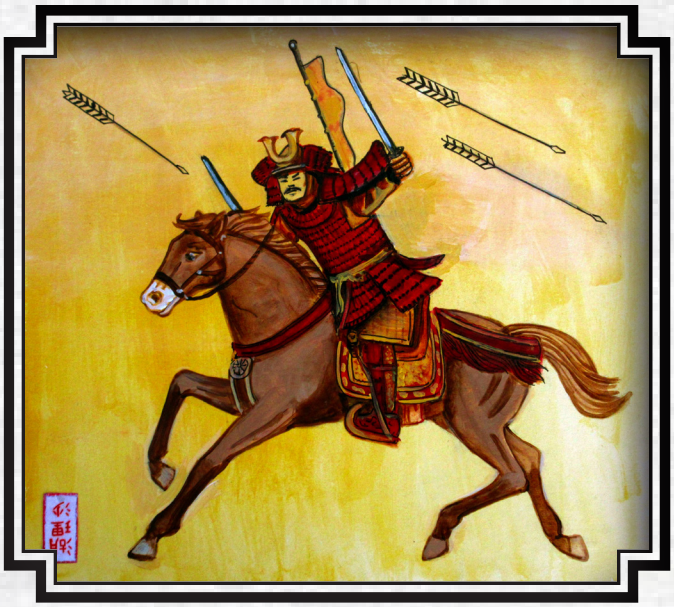
In the early 15th century, the shogunate proved unable, or perhaps unwilling, to control Japanese pirates. Fleets of ships carrying bands of warriors sailed to attack China, plundering trading ports. Even supposedly legitimate traders often refused to pay the proper taxes to the Chinese government. In Japan, traders were supervised not by the government but by temples, which took a share of their earnings and paid taxes to the Shogunate and the local clan lord. Trading ships were named after their patron temple or clan lord. Seaports prospered, particularly Hyogo (the port of the modern town of Kobe) and Sakai (the port area of the modern city of Osaka).

Historical Pattern:

This is an era with a Weak Emperor, a Weak Shogun, and Contending Clans, but it is still relatively peaceful, allowing merchants to pass freely from one clan's territory to another, except when a battle is actually being waged. Like the Era of Fujiwara Regents, the area around the imperial capital is still an island of peace, with the court preoccupied by the Fine Arts. Ascetic Buddhist temples and Shinto shrines are still respected as sanctuaries by warriors, but not by impoverished farmers who feel free to loot the homes of the Kami and Buddha who did not protect them from famine. The GM should emphasize the difference in manners between the plain-spoken, unrefined warrior clans of the provinces, the wealthy and sophisticated merchants of the great cities, and the elegant, cultured nobles of the imperial and shogunate courts, each of whom looks down on the other two classes.

Roleplaying Opportunities:

There is plenty of room for enterprising warriors to gain glory and wealth in the provinces by fighting for one of the clans. A campaign might focus on the struggle of a clan to dominate its province or on a temple or shrine's attempt to protect itself and its worshippers. In addition, most of the opportunities from the preceding eras still remain. Pilgrims and wealthy merchants will probably feel safer hiring bodyguards to protect them from bandits. This is a great era for roleplaying: PCs of any social background, any vocation, can find an opportunity to be heroes.



The Ashikaga Wars

In the mid-15th century, a war of succession began between Shogun Ashikaga Yoshimasa's younger brother (a Buddhist priest whom he had asked to leave the temple and become his heir) and the Shogun's baby son. Many clan lords used this conflict as a pretext to go to war with their neighbours other clans had their own wars of succession, with clan heirs fighting over which Shogunate heir to support. The only tranquil area was the eastern coast of Honshu, which remained under the dominion of the Hojos.

In 1477, with large parts of the imperial capital in ashes due to the wars, the Shogun built himself a new palace, the Silver Pavilion. His court spent its time contemplating imported Chinese paintings and porcelains, the tea ceremony, calligraphy, moonlight on pine trees covered with snow or springtime showers of cherry petals. When Yoshimasa's son died, he adopted his brother's son and died the next year.

The shogunate succession was no longer disputed, but the clan continued their wars for the next century, fighting to see which clan would rule in the name of the Shogun (who had no military power of his own). When the fighting got too close to the capital, the shogunate court fled to safety, taking their artistic treasures along. The streets of the capital were unsafe at night. There were blocks of abandoned or ruined buildings, the home of wolves and foxes.

Clan samurai were never sure from day to day what neighbouring clans were their allies and what clans were their enemies. Most wars were waged against castles, which might change hands every few years. Each clan formulated its own code of laws. A town's laws might change from year to year according to which clan controlled its territory. Many of these codes forbade all communication with people from other clan territories. One clan's law code proclaimed: "All quarrels and disputes are forbidden. Both sides will be executed without inquiry into right and wrong."

Buddhist martial temples joined in the fighting, allying with various clan factions. Many fortified temples were built during this period, with contributions from commoners who hoped to find some safety inside their walls. During a battle, the yamabushi chanted praise to Amida Buddha or to the Lotus Sutra as they killed their foes.

Meanwhile, many farmers wearied of seeing their crops destroyed by battling armies or their harvests seized by an invading clan. Some farmers joined the clan armies as ashigaru; some even rose to samurai status. Other farmers formed self-governing communities sponsored by temples devoted to Amida or the Lotus Sutra. They fought only to defend themselves and to pull down toll barriers which kept them from selling their harvest in nearby towns and cities. In 1487, a community under the patronage of a temple to Amida besieged and defeated a clan lord and seized control of the clan territory. This was the first of many similar combats led by Amida temples, causing one historian to speak of the temples as "declaring war against the clan lords."

The imperial court didn't take any part in this fighting. It couldn't afford to. The Shogunate had cut the Emperor's revenue to a bare minimum. Nobles' stewards seized the land they had administered and claimed status as clan lords and the Shogunate needed their support too much to dare to stop them. Many nobles left the court and took vows as ascetic Buddhist priests.

Emperors didn't abdicate in their 30s any more; there wasn't enough money for the abdication and enthronement ceremonies, let alone to support the courts of both a reigning and a retired emperor. Emperor Go-Tsuchimikado died in 1500, but there was no money to pay for his funeral. It was finally performed, forty days later, by a local clan lord. His son didn't have enough revenue for the enthronement ceremony until another twenty years had passed. The chief source of imperial revenue during this period was selling court rank to clan lords.

Many artists and poets took refuge in Buddhist temples and Shinto shrines, but even these buildings were sometimes attacked and burned. Some clan lords invited artists and scholars to visit them, some out of genuine respect and enthusiasm for the arts and learning, others to keep up with their neighbours. A fad for poetry began in the imperial court but soon even townsfolk were holding poetry parties. There were professional poetry teachers and even professional poetry judges. Poets printed their poems for sale, to be bought as shrine offerings by soldiers about to go off to battle or by pregnant women hoping the poems would assure them a safe and easy childbirth.

When a clan lost its territory, some of its surviving samurai became farmers. Others became Buddhist priests. Some sought out another clan lord, eager for trained warriors. A few used their wealth to become merchants; many lived a hand-to-mouth existence as ronin bodyguards, otokodate, or bandits. A conquering clan knew that all of these samurai were still loyal to their clan lord. The victor's troops would search the towns and villages, killing any child whose birth was not recorded in the Buddhist temple records in order to wipe out any possibility that a clan heir might survive.

Clan lords didn't spend all their money on their armies. They also built roads and bridges and ships. Merchants sold their goods to the warring clans, and so grew even richer. Merchant guilds made loans to clan lords or the Shogun and were rewarded by having their city be given the right to govern itself and make its own law codes. Merchants hired bodyguards to protect themselves and their shipments, both from bandits and from clan armies.

In 1542, Japan had its first direct contact with a non-Oriental civilization, the Portuguese. Their traders would introduce many new goods and ideas: Christianity, guns, cannons, and Western medicines. The Japanese medieval era was over.

Historical Pattern:

This is an era with a Weak Emperor, a Weak Shogun, and Contending Clans. There are no safe havens from the wars. Merchants are increasingly rich but must safeguard their wealth by hiring bands of ronin and otokodate to guard their homes and goods and families. The social classes are very fluid; any warrior can become a samurai if he is brave and strong and can get hold of weapons and armour. Any samurai can became a general if he's got the intelligence and social skills.

Roleplaying Opportunities:

The challenge of this era is to survive, perhaps with honour. The campaign may focus on warriors striving to gain glory and wealth. The campaign may focus on ronin struggling to avenge their fallen clan lord and protect his young heir or on peasants struggling to protect their village from becoming a battlefield. The general mood is "eat, drink and be merry, for tomorrow we die." PCs of any social background, any Vocation, may be called upon to be heroes. This is a wonderful time for roleplaying.

The Social Context

Childhood

Children too young to go to school are never left alone; they're cared for by their mother, a sister, or a servant. They are never spanked. A misbehaving child is warned that rude or ignorant behaviour will make people laugh at him or make his family ashamed to be related to him, perhaps even driving them to commit seppuku. If such scolding has no effect, the child's naughtiness may be treated as an illness by burning moxa on his back or legs.

The child is taught to never question his father's orders. (One Japanese proverb classes a father's power along with that of the earthquake, fire, and thunder.) Later, when the child grows up, he will offer the same respect to his teacher, employer, or clan lord.

Babies wear few clothes until they're three years old. Then they wear gaudy clothing of red, with a metal tag showing their zodiac animal, name, and address. They play with dolls, kites, spinning tops, wooden or tin swords, bows and blunt arrows, and stilts. They play tag up and down the street in the summer and make snow men in the winter.

At the age of five, Outcast or Commoner children are given subdued clothing of blue and brown and start helping out at the family farm or business. At the age of ten, Commoner boys are sent to school (at the Buddhist temple their parents attend); Commoner girls are taught housekeeping, arithmetic, reading and writing, and other skills by their mothers.

By the age of 13, the sons of peasants or artisans are done with school; they are given an adult name and assist their fathers as full-time apprentices. Boys with other ambitions try to be hired as servants by a Merchant, Samurai, or Noble family. Girls of 13 were given an adult name and then often sent out to work as servants for a few years, to prepare them for serving their in-laws once they were married.

The sons of merchants or priests continue school until the age of 15 or even later. Both boys and girls in this group may also receive tutoring in various artistic and combat skills. At the age of 15, the boy or girl is given an adult name and taken into the family business as a full-time apprentice.

The samurai or noble boy is sent to school at the age of five with other children of the same clan, for twelve hours a day. He is taught the syllabaries and ideographs, his clan and national history, proper manners, and appropriate combat skills. A left-handed boy has his left hand tied to his waist so he will learn to write, hold chopsticks, and use weapons like everyone else. (The left hand was the proper hand for drinking sake, not for more honourable actions.) A samurai or noble girl is tutored at home in much the same subjects, with less emphasis on combat skills and more on the arts, sewing, and housekeeping. An Imperial Noble's son was also taught the family's closely-guarded secret, usually the meaning of a particular reference in an ancient poem or novel. At the age of 13 to 15, there is a coming of age ceremony in which the child puts on adult clothing and is given an adult name. A boy's head is partially shaved in a samurai's hairdo, a girl shaves her eyebrows, and both of them begin blackening their teeth.

A ninja child begins training as soon as he can talk, learning to have one identity with his family and others with outsiders. He also learns a number of Athletic, Combat, and Thievish skills. The children of Eta and Entertainers are brought up in the family profession if they seem to have a talent for it. If not, they are usually adopted by a family friend with another vocation.

Marriage & Divorce

A marriage is arranged by a go-between, not a professional but a friend of the families of the bride and groom, who will always consult an astrologer to make sure the young people's horoscopes are compatible. He will also check carefully to make sure that an apparently respectable family doesn't have any trace of Eta blood or other Outcasts.

The bride is escorted to the groom's house by a procession carrying her trousseau. She wears a white outer robe and a red inner robe, with a white scarf wrapped around her head. A Shinto priest pours sake into two cups which the bride and groom drink from, exchange and drink from again, and then exchange and drink from a third time.

If there is a Strong Shogun, a clan lord's official wife lives in the Shogunate Capitol. His children and his secondary wives live in his clan castle. He spends every other year in the Shogunate Capitol. His official wife is never permitted to leave there; she is a hostage for his good behaviour.

A man expects his wife to be faithful to him and to love their children. He doesn't expect her to love him nor does he expect to love her. Romantic passion is not considered appropriate between a married couple; a man is supposed to love a courtesan or geisha, not a respectable woman.

A woman gives birth leaning against an armrest, attended by a midwife who holds her to make sure she doesn't lie down. It was thought to be dangerous for a new mother to lie down until 21 days had passed after the birth of the child. The child was named when it was seven days old.

Neither Shinto nor Buddhism considers divorce a sin. A man may divorce his wife whenever he decides she no longer suits him. Divorce is common if the couple has not had any children in the first three years of marriage. It is less common if there are children but still occurs, the man customarily keeping his sons, the woman taking her daughters with her back to her parents' home. A man who is planning on committing a serious crime will usually divorce his wife so she will not be punished as part of his family. Divorce was usually handled by the same go-between who had arranged the marriage.

Food & Entertainment

Most people's normal diet was fruit and vegetables with small amounts (perhaps 4 ounces a day) of fish. Those who could afford it ate polished white rice as the staple grain; poorer people ate wheat, millet, or barley. Buddhist Priests ate a strictly vegetarian diet with un-hulled brown rice. Buddhism taught that it was a sin to kill an animal to live. Most people, however, reasoned that a fisherman didn't precisely kill a fish; he just pulled it up into the beautiful sunlit air and it wasn't his fault if the fish dropped dead as a result.

Many peasants supplemented this diet by eating domestic birds (hen or goose or duck) that had gotten too old to be useful. Many samurai and nobles hunted game not just for sport but also to eat their kill as a stamina food. But all respectable people looked down on the Eta who actually raised animals in order to kill them and make leather of their hides.

Those who could afford it drank tea with their meal. Poorer people had a cup of one of the cheaper grades of tea at the end of the meal, to rinse their mouths. Sake and shochu were never drunk at a formal meal (defined as food accompanied by rice or some other grain). When the bowls of rice were served, the sake cups were cleared away.

Men cemented an alliance by getting drunk together as a sign of trust and friendship. A noble might hold such a drinking bout in his castle, but most samurai or commoners would hire a room at an inn and hire a courtesan or geisha to act as his hostess. Food might be served at such a drinking party, but it would never contain rice and so not be considered a formal meal. It was considered very rude to pour yourself a drink. People poured drinks for one another or had their cup filled by a serving woman, perhaps by the courtesan or geisha hostess.

Another, more refined way of cementing a friendship was for the senior man to host a tea ceremony in a small pavilion (by tradition one with an area of 4.5 tatami mats) in his home garden. Some arrogant men showed off their wealth by using gold or silver for tea utensils, but most attempted to show their good taste by using utensils that were beautiful and rich in tradition rather than ostentatiously expensive. Sake and shochu were never drunk in a tea room.

A castle lord might entertain guests by presenting a feast of many different dishes, each only an ounce or two (see Kyo Ryori, under Cooking). During the meal, musicians would play and geisha would sing and dance or actors might put on a Noh play. Later on, the guests would be encouraged to join the entertainers in a song or dance.

Other refined amusements included parties held to appreciate some fleeting beauty such as the blossoming of the cherry trees, the full moon of the eighth month, the colours of the autumn leaves, or the full moon shining on the snow. Court nobles sometimes amused themselves by Comparisons: assembling poems or pictures or other beautiful things with a common association. Finally, there was the incense party, in which people began by smelling a number of different types of incense, and then tried to identify which one was being burned during each of ten rounds.

There were several different sorts of theatres. The Noh plays had developed from Shinto rituals and used an ancient dialect and dance forms, with plots focusing on myth and legend. It was mostly appreciated by scholarly nobles. Kabuki and Bunraku (puppet) plays focused on more modern stories of love and vengeance, with ghost stories presented in the summer so the audience's shivers would make them feel cooler. Some Shoguns forbade samurai to attend these performances, saying it would soften their warrior spirit, but many samurai went anyway, sitting in a private box screened by bamboo blinds.

Many people went to religious festivals to enjoy themselves rather than to pray. Shinto festivals included wrestling contests, dancing, singing, horse racing, plays, parades, and many other amusements. Buddhist festivals included displays of statues and pictures showing the Paradises and Hells. Both Shinto and Buddhist festivals ended with a feast in which the worshippers ate and drank the food and sake that had been offered to the spiritual powers.

Travelling

Most travellers walked. A Commoner might carry his child or mother on his back. Merchants transported their goods inside the city by ox-cart; outside the city by ship, in boxes borne by porters, or by pack-horse. Guards accompanied the more valuable shipments. The government's harvest taxes on peasant crops were transported by ox-cart. Samurai on official business went by kago (a basket suspended from a pole carried by two men). Nobles went by horse or by norimono (a covered palanquin mounted on two poles, carried by four men). Noble ladies used ox-cart to journey around a town but otherwise went by norimono. Kago and norimono carriers were available in all towns on the major roads. Travelling by kago or norimono was a jolting and exhausting experience.

The great highways crossed rivers by sturdy stone bridges, by floating bridges of planks laid on top of sampans, or by ferryboats (some with oarsmen, others drawn across the river by a team of strong men pulling on a rope). Lesser roads crossed rivers at shallow fords or by suspension bridges of rope and bamboo that swayed in high winds and might fall during a typhoon or storm. There were usually casual labourers at a river ford, ready to carry travellers across for a small fee. (Sometimes they'd stop midway and ask for more money.)

Japanese did not camp out with tents and bedrolls. Night was the time for bakemono and ghosts, a dangerous time to be out of doors. Travellers usually sought shelter in the nearest town or village at an inn or shrine or temple if they didn't have any acquaintances there. Even a hunting party would seek shelter in a woodcutter's or charcoal maker's hut rather than spend the night under the trees. Anyone journeying by night without a lantern was assumed to be a thief or bandit and treated accordingly.

The roads were dangerous enough that even townsfolk who were forbidden to carry a sword inside the town limits were permitted to carry a sword on the road. (The sword was tied into its scabbard and sealed by the guards at a town gate before permitting travellers to enter.)

If there was a strong Emperor or Shogun, then travellers also had to pass official checkpoints usually stationed at river bridges, fords or mountain passes. Each traveller carried a travel pass describing him and stating the reason for his journey, issued by his clan lord, ward head or village headman. Checkpoint officials watched for criminals or rebels. Checkpoint officials near the capitol of a strong Shogun also kept watch to see that the clan lords' official wives remained at the capitol where they were kept as hostages to ensure their husband's loyalty to the Shogun.

The GM should ask each player to write down the information on his PC's travel pass. Bandits didn't usually have real travel passes but might carry forged or stolen ones or intimidate another traveller into adding them onto a legitimate travel pass so they could go through a checkpoint.

Pilgrimage was a common excuse for tourism. A pilgrim might undertake a trip to the great Shrine of Ise (dedicated to Amaterasu the Sun Kami) or to the 33 temples of Kannon or to Mount Fuji.

Good Manners

Japanese society emphasized manners at least as much as morality. It was very important for a man to seem forthright and fearless in public; for a woman to seem respectful and innocent. It was extremely rude to show the turmoil of one's inner feelings to anyone but the closest of friends (see Smiling Skill'). People who disliked one another were especially polite, using all the possible honorifics. A European using Courtly Language may well give a Japanese the impression that he's somehow been offended and is going to lose his temper.

An embarrassed person was said to have "lost face." You could lose face due to what Europeans would regard as immoral behaviour: being caught in a lie or betrayal. Or you could lose face due to accidental clumsiness, naivete, ignorance, cowardice, or poverty. What mattered was that the victim had to wipe out his shame by performing some heroic deed or wipe out the witnesses to his shame by killing them or himself.

One deadly Japanese insult is to call a social equal or superior "baka" which means "fool." Another is to say that someone is "mucha" (literally "no tea") meaning unreasonable. A samurai or noble might yell, "Your head is too high" at an insolent commoner and cut off the head if the commoner didn't immediately kneel down and apologize.

Obligations & Punishments

Overriding Obligations

Certain obligations were considered as more important to a person than his own life, more important than his money or other possessions, even more important than his honour in the eyes of the world. In a situation in which several of these duties conflict, the usual solution was to commit suicide or to place oneself in a position in which one would be killed.

Filial Duty:

Duty to one's parents and ancestors. This has nothing to do with affection or love; it is the acknowledgment of the debt one owes one's parents for one's birth and upbringing. One can never fully repay this debt; one's filial duty binds one throughout one's entire life. (An adopted child is bound by filial duty to both natural and adoptive parents.)

Students

Owed filial duty to their teacher. A teacher only accepted a student who had sworn to be loyal to him and to guard his secrets. (Each teacher taught a slightly variant method of his art, craft, or other skill, thus allowing each village or town to produce at least one unique item for sale, its meibutsu, eagerly purchased by passers-by.) The teacher provided the students with their food, clothing, and housing, and was expected to protect them as if they were his sons. If a teacher found out a student was dishonourable, he might disown him or he might kill him.

Employees

Owed filial duty to their employer. No man would hire an employee unless he was satisfied with the person's honour. An employer whose employee behaved dishonourably not just in regard to the business but in any area of life would discharge him.

Wifely & Motherly Duty:

A woman was expected to obey her father when unmarried, her husband when married, her sons when widowed. She put off these duties only if she became a Buddhist Priestess and then one of her prayers to the Buddha was to be reborn next life as a man, since a woman could not directly achieve enlightenment.

A wife was expected to behave filially to her parents-in-law, to be faithful to her husband but never to become jealous if he was unfaithful to her, to manage the household (including finding money to pay her husband's debts to a courtesan), to bring up her children properly, and to be willing to sacrifice everything to her husband and his honour, including selling herself as a courtesan to bring him any money he needed.

Duty to One's Clan Lord:

A samurai's duty was to his clan lord. Many a samurai felt he should commit seppuku on the death of his lord, to follow him in death as he had in life.

A warrior whose clan lord has been offended from a spoken insult to being killed in an unfair fight had a duty to avenge him. His vengeance was complete when he could put the offender's head at his master's feet or, if the clan lord was dead, upon his grave.

Duty to The Emperor:

All Japanese felt they were loyal to the Emperor, but except for Imperial Nobles this was not their strongest loyalty, and was often easily rationalized.

Duty to Repay Favours:

Anyone who received an extraordinary favour (like having his life saved or being rescued from financial ruin) had an obligation to repay the favour. Again, this has nothing to do with friendship or affection. There is a Kabuki play about a man who in order to repay a favour allowed a rival to gain glory in battle, knowing that his parents would disown him for the disgrace. There's also a story about a Hengeyokai fox who repaid a kindly hunter whose child was dying by bringing him a fox liver that would cure the boy, that of his own child.

It is not surprising that the Japanese view receiving a favour as being entangled in a net of obligations. One Japanese proverb claims that it's cheaper to buy something for oneself than to get it as a gift and know one will have to buy one's benefactor a gift of equal value.

Suicide & Seppuku

Any character bound by conflicting overriding obligations will seriously consider committing suicide. The GM should never tell a player that his PC must commit suicide, but should feel free to have NPCs tell the PC that it is the polite or sensible thing to do.

Commoners usually commit suicide by hanging themselves, by jumping off a bridge into a river, or by taking poison. Samurai usually commit suicide by slashing themselves: a woman in her throat with a knife or dagger, after tying her ankles together so her body won't assume an immodest position after death, a man in the guts with a wakizashi (this last method is called Seppuku (the ideographs can also be read as /hara kiri/): belly cutting).

A man whose father or teacher finds out he has behaved dishonourably will commit suicide. So will a woman whose husband finds out she has behaved dishonourably. Young lovers whose parents forbid them to marry will either run away or commit suicide together. The suitor of a geisha or courtesan who is rejected or who cannot afford to buy the girl's contract will commit suicide, often double suicide along with the girl. It is regarded as a great disgrace for a man to kill his beloved and then botch up killing himself.

Only male Samurai were permitted to carry out Seppuku. As it was believed the soul resided in the stomach it was thought this was an honourable way to die.

By submitting seppuku , a samurai would have the option to keep up or forestall the deficiency of honour for himself and his more distant family. In this way, a samurai who submitted seppuku was frequently venerated after his passing. Vanquished or disrespected samurai who decided to give up instead of end it all regularly wound up censured by society.

By the Edo Period (the end of the period in these rules), the act of seppuku had become a completely evolved custom. Accentuation was put on a severe adherence to the service. In a common seppuku, an enormous white pad would be placed on the floor and witnesses would stand discretely to the side. The samurai, wearing a white kimono, would stoop on the cushion in a conventional style. Behind and to one side of the samurai bowed his kaishakunin (his *"second"* or collaborator).

The job of the kaishakunin was to keep the samurai from suffering by cutting the samurai's head off whenever he had cut his stomach. In opposition to prevalent thinking, the custom of seppuku for a samurai was to inflict a fatal wound with the lethal blow delivered by the kaishakunin.

Once the Samurai had knelt on the pad a servant would place a wooden table before him. On it would be placed a cup of sake, a sheaf of washi paper and writing tools as well as the blade he would use. The sake would be drunk in two drinks of two sips each (the character shi which means four also means death). One sip would show greed and three hesitation. The samurai would then write his Jisei (death poem) which should be meaningful and mentioning his death was considered uncouth and bad form.

When felt ready he would loosen his kimono exposing his abdomen and proceed to draw the blade across from left to right, then turn the blade and bring it upwards.

The Kaishakunin would then strike, aiming to hit hard enough to sever the spine but with enough control to not completely sever the head, ad to do so would dishonour both of them.

Reasons for Seppuku

Junshi

Where a Samurai whose lord has died may commit seppuku to follow him. A samurai whose clan lord has been defeated and is about to be captured might cut off his master's head and ride off with it, to prevent the enemy's getting hold of it. Then again, he might put on his lord's armour and ride off, hoping to confuse the enemy. He might even put on his lord's armour and have a fellow samurai kill him.

There's a play about a five-year-old boy, captured by his father's enemies, who is shown a freshly-severed head (there's a special word in Japanese for this: *"nama-kubi"*) and asked if it is his father's. He tries to kill himself to convince his captors that the head is his father's, even though he recognizes it as belonging to one of the clan samurai instead.

Funshi

Where a Samurai commits Seppuku to express one's indignation at a situation.

Kanshi

A Samurai who cannot convince his clan lord to act honourably will commit seppuku in protest.

Sokotsu-shi

A samurai whose clan lord finds out he has behaved dishonourably will commit seppuku. A samurai who finds out his clan lord distrusts him will commit seppuku. A samurai who has been incapacitated by illness or wounds and decides that this lord has died for lack of his defence in a fight will commit seppuku.

Codes Of Justice

There were no official authorities for handling disputes between Outcasts. The authorities resolved any dispute between an Outcast and a Commoner, Samurai or Noble by killing the Outcast.

Petty disputes between Commoners were handled by the headman of the village or ward. Important disputes were referred to the clan lord's magistrate who imposed his decision of arbitration between the parties.

A Samurai or Noble who wished to kill a Commoner had the legal right to do so without bothering to have a trial. The legal charge was that the Commoner had "behaved other than is expected." Some arrogant Samurai took advantage of this to kill a Commoner just to test the quality of a katana before buying it.

Samurai or nobles who wished to kill one another were supposed to file legal notification of a duel with the local clan lord. Samurai who got into an unexpected fight were expected to notify the local authorities immediately afterwards and face an inquiry as to whether it had been a fair fight. Failure to do so meant the fight was illegal, and any survivors were usually sentenced to commit suicide.

Wanted notices were posted on the village or ward bulletin board describing people suspected of crimes. Captured criminals were briefly imprisoned until the magistrate ruled on their case. No judge could impose a verdict of guilty unless the criminal confessed, but torture was acceptable to get a confession. Witnesses were summoned, but little weight was put on the favourable testimony of a spouse, child, parent, employer, or employee because it was assumed they would lie to protect the accused. Some Emperors or Shoguns sought to ward off the anger of the Buddhas by forbidding samurai or ward guards to arrest a criminal who had sought shelter in a temple.

The laws were not published. People had a general idea of what was illegal but did not know the specifics. There were no lawyers. The usual verdicts on lesser criminals were one of the following:

a. Confinement in one's house for up to a month
b. Cutting off a woman's hair (and thus disgracing her), and sometimes degrading a samurai or noble woman to a commoner
c. Exile from the district in which the crime was committed, or to an island, to be kept under guard
d. Scourging: fifty or a hundred strokes, doing 5 or 10 Body Points damage and causing a Distraction (see Combat) of 15% or 20%.
e. Wrist-chaining for up to a month
f. Fines of up to half the person's wealth

Criminals guilty of theft, burglary, robbery, murder, or rape were crucified. Criminals guilty of arson were burned to death. Samurai or nobles who rebelled against the Emperor were exiled or forced to commit seppuku, depending on their political influence. Samurai or nobles who rebelled against the Shogun were killed by having their necks sawed off by a procession of enemies, each one taking one stroke of the saw-blade; their immediate relatives were crucified, their distant relatives were forced to become Buddhist Priests, and their clan was abolished.

Peasant rebellions were common in years of bad harvests if the clan lord didn't lower taxes so peasants had enough to eat. City riots were also common during these years, as hungry mobs stormed the warehouses of rich merchants or broke into pawnshops to take their property back again. Ringleaders of rebellions and riots were crucified, along with their families.

Codes Of Combat

A Samurai or Noble began missile combat by shooting a turnip-head arrow to make a whistling flight over the heads of the enemy. He began melee combat by declaring his name and boasting of his proud family heritage. Anything less was ignoble, more like an ambush than a proper battle.

Many samurai and nobles carefully washed their heads and set their hair the night before a battle. Some even perfumed their hair with burning incense. They knew that if they were defeated, they would probably be killed and beheaded and they wanted their heads to look their best when displayed. The sign of surrender on the battlefield was to remove one's helmet so as to make it easier for the enemy to lop off one's head. Most samurai wore a moustache so that their heads would plainly be those of men. Samurai going into battle usually carried a bag for the heads of the enemies they'd killed.

Some Samurai also took a rope into battle with them, for tying up a prisoner. Prisoners were kept for interrogation and hostages; they expected to be executed unless they had powerful relatives or allies who could set up an alliances between the two warring sides.

In an age of Contending Clans, even the clan lord's children were expected to commit suicide or go proudly to their execution. Sometimes a clan lord's line survived because the child's nurse nobly substituted her own son for the clan heir and sent him to be executed.

Death & Mourning

A dead person's body was usually cremated but might be put intact into the coffin, folded up into a kneeling position. The funeral was conducted at the Buddhist temple attached to the graveyard where the body was buried. The bereaved family wore white and handed white envelopes containing money to the people who came to pay their respects to the dead.

Immediate relatives returned to the grave every seven days until 49 days had passed. Then a service was held to move the dead person's pure spirit to another site that would not be contaminated by a dead body.

A funeral could not take place without a body to bury. People always went into the wilderness in groups so that if one of them died, the others could bring back the body. Even peasant woodcutters, charcoal makers and hunters always went into the wilderness in groups of two, three, five, or more. (A group of four was avoided because / shi/ is the pronunciation of the word for "four" and the pronunciation of the word for "dead.")

Mourning periods were 3 days for a child of less than three years old; 3 months for the eldest son and 1 month for younger children; 3 months for a wife, brother or sister; 5 months for grandparents or for a mother who'd been divorced, 13 months for husband or parents. A person in mourning could not visit a Shinto shrine or the Imperial Palace.

	Noble & Samurai Hours	Commoner Hours
Rat	Midnight - 2:00 AM	*One-sixth of the night, beginning at midnight*
Bull	2:00 - 4:00 AM	*One-sixth of the night*
Tiger	4:00 - 6:00 AM	*One-sixth of the night*
Hare	6:00 - 8:00 AM	*One-sixth of the day, beginning at sunrise*
Dragon	8:00 - 10:00 AM	*One-sixth of the day*
Snake	10:00 - noon	*One-sixth of the day*
Horse	Noon - 2:00 PM	*One-sixth of the day, beginning at noon*
Sheep	2:00 - 4:00 PM	*One-sixth of the day*
Monkey	4:00 - 6:00 PM	*One-sixth of the day*
Bird	6:00 - 8:00 PM	*One-sixth of the night, beginning at sunset*
Dog	8:00 - 10:00 PM	*One-sixth of the night*
Boar	10:00 - midnight	*One-sixth of the night*

Telling Time

The day was divided into 12 hours, each lasting two European hours, named after the twelve zodiacal animals, and beginning at midnight with the Hour of the Rat. The second hour, the Hour of the Bull, equivalent to our 2:00-4:00 a.m was the "witching hour" when ghosts walked and bakemono were most likely to appear.

Nobles and samurai kept track of time by a water clock which was turned every 30 minutes, four times a Japanese hour. Commoners kept track of the hours by a slightly different system in which the length of hours changed throughout the year but sunrise and sunset were always at the same hour.

Weather & The Calendar

The Japanese use the Chinese lunar calendar. There are twelve months in the standard year. Odd months have 29 days; even months have 30 days. The first day of the month is the new moon; the 15th day is the full moon. An extra month is added if there is a second new moon while the sun is in the same zodiac sign. The first month of the year begins with the new moon that occurs when the sun is in Pisces; in the Western calendar, it may begin anywhere from February 21st to March 19th. Years are numbered by the Emperor's spirit-name. Each time the Emperor changes his name, or a new Emperor comes to the throne, the year number goes back to 1 again.

Each month is divided into three parts, roughly corresponding to the European week: the first 10 days, the middle 9 or 10 days, and the last 10 days. In addition, days are counted by the zodiacal animals. There was no day of rest, but businessmen usually let employees off work for major religious holidays (except for those businesses that stayed open as part of the holiday, like restaurants).

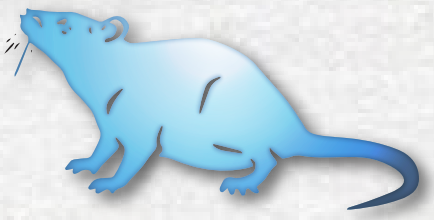
Devout believers in Shinto tried to attend shrine services not only on major festivals but the on 1st and 15th of each month. Devout Buddhists tried to attend temple services not only on major festivals but on the 8th, 18th, and 28th of each month.

This calendar shows the major festivals: B = Buddhist; S = Shinto; P = Popular. Humidity is usually roughly equal to temperature, varying from 35% in the month of the Boar to 85% in the month of the Horse. The temperature is 10 degrees colder at night. The temperature on a mountaintop is 10 degrees colder for each 2,000' of the mountain's height. Rain that falls at 35 degrees or below will become snow. A rainstorm or typhoon will last ½ x 1D10 days. See Typhoon (Air 8) for a description of this storm.

RAT

(40 degrees, clear): first month

1-1 - New Year's Day (P): Feasting, visiting and exchange of gifts. Front doors are decorated with pine and bamboo. Farmers decorate their ploughs fishermen their boats, and artisans their tools. Many people go to visit Shinto shrines (especially Amaterasu's at Ise) or Buddhist temples and buy religious amulets. Local area Kami were believed to change their homes on this day, and likely to kill anyone who saw them, so sensible people stayed out of the wilderness.

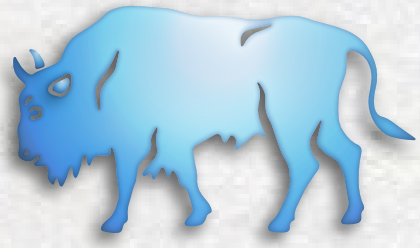


BULL

(50 degrees, 35% rainy): second month

1 - Setsubun (S): The evening before the first day of Spring. People throw roasted red beans out of the house or Shinto shrine to expel evil spirits. In some areas, young men disguise themselves as Oni and demand payment to go away. After being paid, they are then driven off by children shooting blunt arrows at them.

1-7 - Equinox (B): Buddhist rites for the dead who have died in the last six months. Family graves are tended.

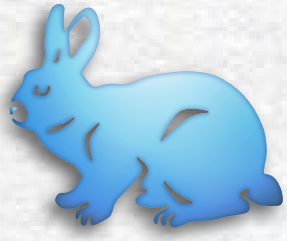


TIGER

(60 degrees, 50% rainy): third month

3 - Doll Festival (P): Little girls play carefully with a set of 15 dolls representing the Imperial Court. (These are valuable and delicately made symbols, kept on display for one week and then put back in the kura storehouse again until next year. They cost 5 Bu for an average set.)

HARE



(65 degrees, 50% rainy): fourth month

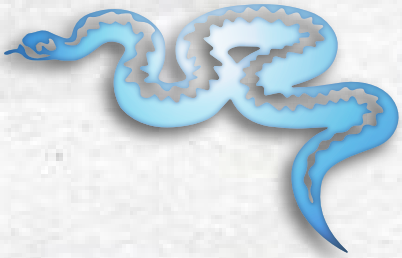
8 - Buddha's Birthday (B): Images of the infant Buddha are displayed at temples.

DRAGON

(70 degrees, 50% rainy): fifth month

5 - Boys Day (P): Kites are flown, one for each boy in the family. Boys play with dolls of famous heroes.

SNAKE



(80 degrees, 50% rainy): sixth month

1-7 - Rice Planting Festivals (P): Villagers dance and sing every night of the rice planting. Festivals for local Kami are common in farming areas.

30 - End of Half Year (P): All debts must be paid or the debtor will never be given any more credit. Pawnshops sell pawned goods that were not redeemed.

HORSE

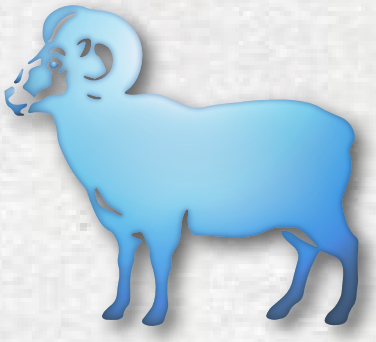
(85 degrees, 35% rainy): seventh month

1 - Mid-Year (P): Feasting, visiting, and exchange of gifts. This was the start of the Mount Fuji climbing season, which lasted only two months.

7 - Tanabata (P): Festival honouring the marriage of two stars: the Herdboy and the Weaver Girl. They are separated by the Milky Way and can only cross it this one night if it doesn't rain. A traditional time for creating works of Calligraphy and Weaving. Children wrote their wishes on paper stars or on strips of paper spangled with stars and hung them up on trees.

13-15 - O-Bon (P): A festival for the dead, to release them from further rebirth. Families hang lanterns on their front doors and visit the graves of their dead, escorting them back to their former homes. There is feasting, dancing, singing, fireworks and frequently Shinto mikoshi processions. On the 16th day, the lanterns are taken back to the graveyard.

SHEEP



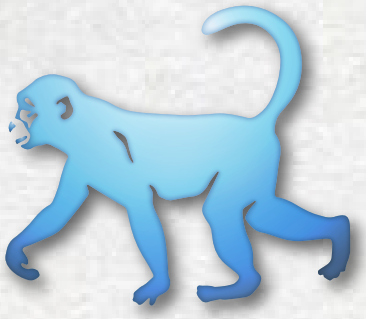
(75 degrees, 50% rainy, with a 10% chance of a typhoon): eighth month

1-7 - Equinox (B): Buddhist rites for the dead who have died in the last six months. Family graves were tended. Afterwards, people celebrated the end of Summer with gifts of cooling food such as watermelon.

15 - Full Moon (P): Considered the most beautiful full moon of the year.

30 - Taxes collected on cotton, hemp, silk, vegetables, tea, and all crops besides rice.

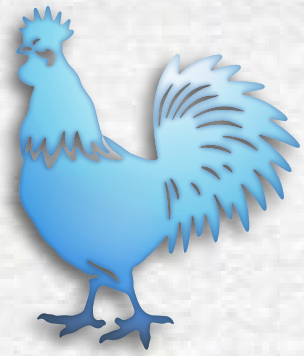
MONKEY



(65 degrees, 50% rainy, with a 10% chance of a typhoon): ninth month

No major festivals occur in this month.

BIRD



(50 degrees, 10% rainy, 2% chance of a typhoon):
tenth month

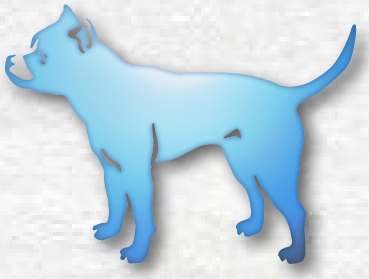
Farmers often kept a vow of abstinence from meat and sexual relations during this month in the hope it would assure a good harvest.

15 - Rice Harvest Festivals (P): Villagers dance and sing, and hold a Shinto festival for Ebisu. All the other Kami are believed to spend this month in Izumo with O-Kuni-Nushi.

20 - Festival of Ebisu (S): On this day, tradesmen sell off their surplus stock and entertain their customers.

30 - Taxes collected on rice.

DOG

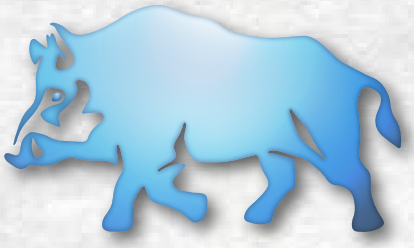


(40 degrees, clear): eleventh month

8 - Feast of the Bellows (S): Held to honour Inari as the Kami of the Forge. Fires are lit in shrines. It is a traditional time for creating works of Blacksmithing or Weaponsmithing.

15: Seven-Five-Three (P) A feast held for girls of 3 and 7 and for boys of 3 and 5, to ensure their safety.

BOAR



(35 degrees, clear): twelfth month

30 - End of Half Year (P): All debts must be paid or the debtor will never be given any more credit. Pawnshops sell pawned goods that were not redeemed. Ward guards and firemen sell calendars, with people giving them from 1 Sen up to hundreds of Bu depending on how much they expect to need their services in the coming year. People spend the night at a shrine or temple for protection and burn all their old religious amulets on a bonfire.

Catastrophes

Earthquake:

There is a 10% chance each year that there will be an earthquake the PCs will notice. The GM should roll to see what month it occurs and, use the table for the spell Quake (**C&S** 5th Ed Page 331), for how bad its effects are.

City Fire:

There is a 20% chance each year that there will be a city fire the PCs will notice, destroying 1D10 x5% of the city. (Check the Quake spell as above.) Anyone found guilty of starting a city fire was executed by being burned alive.

Volcanic Eruption:

There is a 5% chance each year that Atago or Fuji or some other volcano will erupt, with triple the standard chance if there has been a nearby earthquake. A volcanic eruption has a 90% chance of killing anyone on the mountain: see Call Forth Lava (Earth MR 9, treat as ML*10) and Volcanic Ash Storm (Fire MR 8), plus Cloud of Death (Fire MR 4) and optionally random Bolts of Steam (Fire MR 4).

Thunderstorm:

There is a 20% chance a summer rainstorm may become a thunderstorm with ½ x 1D10 bolts of lightning striking trees, buildings or people. The lightning bolt was associated with both the Kami and with the Buddhas, as well as with the Tengu. The GM may allow the bolts to strike at random or have them target people who have recently offended the Kami or Buddhas.

Karma

Karma is the result of a person's good deeds and bad deeds in former lives. It may manifest itself in good or bad luck, in spontaneous friendships and enmities, in all the unpredictable and illogical events of life.

It has been said that the relationship of a parent and a child endures for only one life, that of husband and wife for two lives, that of master and servant (or lord and samurai) for three lives. Lovers may, however, vow themselves to each other for not two but seven lives, and samurai may swear to die for their lord for not just three but seven deaths.

A person whose former incarnation was bound by love or duty to someone may feel friendship for that person's reincarnation or descendants, overriding rolls based on Attributes, Social Status, or Charismatic Skills. The GM may wish to check occasionally for the possibility of such relationships between characters (PCs or NPCs) who have just met, but should allow the player to veto any attachment he feels uncomfortable with.

A person whose former incarnation was betrayed to death by someone he trusted and was duty-bound to - a parent, child, master, servant, spouse, lover, teacher or pupil -- will feel instant enmity for that person's reincarnation or descendants, again overriding rolls based on Attributes, Social Status, or Charismatic Skills. Again the GM may wish to check occasionally for the possibility of such a relationship.

Legend said that there were ages when your Karma caught up with you. 33 was a dangerous age for a woman; 42 for a man. People who had reached a dangerous year often celebrated their birthday with a Shinto or Buddhist religious service at which they were given an amulet they wore until their next birthday (instead of, as usual, burning it on New Year's Eve).

A GM may consider Karma equates with Grace in the **Core Rule Book**. A former life may impact on a characters Grace if the character believes in a religion or philosophy which incorporates reincarnation. In fact any stain from a former life can be regarded as a hindrance under the Grace rules.

Preliminary Character Creation

Before creating your character, consult with your Game Master. Some campaigns will only allow humans. Others will only allow certain types of non-humans. Some campaigns will be high mana, with powerful mages on the centre stage. Others will be low mana, with little if any objective evidence of the existence of non-humans or mages. Some campaigns will be set in the Imperial or Shogunate Capitol. Others will be set in a smaller town or even a peasant village. Still others will have the characters traveling one of Japan's great roads, on a pilgrimage or on a mission for their clan. Each of these settings will dictate the player characters' backgrounds and vocations. (See 6.3 and Appendix 1 for further discussion of campaign possibilities.)

The GM may opt to allow a player to role play several characters at once, to ensure each player's having a character able to take part in the action of the moment, regardless of whether it focuses on combat or solving a murder mystery, high society at the Imperial court, clan samurai trying to protect their lord, the shadow world of ninja or a gambler gang. The smaller the gaming group, the more convenient it is to have multiple characters per player.

And of course the GM has to decide how much the campaign setting will resemble that of Japanese history. See Chapter: The Setting for suggestions on creating your own Land of the Rising Sun in your own fantasy world.

Character Creation in Land Of The Rising Sun follows the **C&S** 5th Ed 19 Step method, but there are a number of changes in various details.

Character Creation Methods

In addition to the three methods outlined in **C&S** 5th Ed, here are two more methods of character creation.

Limited Social Status Campaign: The GM may opt to have all the PCs of roughly the same apparent social class, by setting a range for Social Status (see Steps 5). He may then opt to allow players not to gain or pay any PC points for Social Status unless the PC is secretly above or below the general social class.

Subdivided Point Method: The GM may tell players how many fixed points they may allot in two separate categories:

- Attributes
- Age, Curse, Deficiencies & Defects, Father's Vocation, Omens, Personal Fears, Race, Social Class, Special Talents & Abilities

Gender And Species

Japan does not have any Elves or Dwarves, but there are a number of other non-human species. You can pick your PC's species or roll on the table below:

01-80	**Human**	
81-90	**Hengeyokai (Shape-changer)**	
	01-60	*Fox*
	61-80	*Badger*
	81-95	*Cat*
	96-00	*Tree*
91-98	**Bakemono (Monster)**	
	01-10	*Kappa*
	11-20	*Kojin*
	21-30	*Orochi*
	31-40	*Tengu*
	41-90	*Rokuro Kubi*
99-00	**Ryo (Spirit)**	
	01-20	*Yurei (Ghost)*
	21-40	*Sword*
	41-60	*Mirror*
	61-80	*Musical Instrument*
	81-00	*Temple Bell*

Gender

The player may opt to have the PC be the same sex as he or she is, or may choose the PC's sex with a particular Vocation in mind, or may have the PC's sex depend on the Attributes (see Step 11) with male PCs having **STR** higher than **CON**, female PCs **CON** higher than **STR**. Or the player may leave it up to the Dice, as with the PC's siblings (see Step 6 in **C&S** 5th Ed).

The Japanese expected women to fulfil their social duties as daughters, wives and mothers (see Wifely Duty), but this did not mean a woman had to be a stay-at-home housekeeper. She could be a courtesan or a street-singer, a thief or a pearl diver, an artisan or a shopkeeper, a Shinto or a Buddhist Priestess. There are even stories about female samurai warriors. The only vocations forbidden to women (not in disguise) are clan lord and bureaucrat samurai.

Even so, Japanese women were definitely treated as second class citizens. The GM may opt to give a female character +2 PC points.

Hengeyokai

Are not like European shape-changers, humans cursed to take on animal form. Instead, they are clever animals or plants who have discovered the Magick spells necessary to take on human form. They may change to any human shape they like but may not change to the shape of any other non-human. (Thus an orange cat may take on the form of a beautiful geisha, a tall samurai, or a short Buddhist Current SPR, but may not take on the form of a horse or dog, of a kappa or tengu - or of a black cat. Even so, the player of the orange cat will need several character sheets, one for each of his PC's human forms.)

Hengeyokai may transform themselves by day or by night, at any phase of the moon. They are not especially affected by silver or immune to non-Magick weapons. Japanese legend says that Hengeyokai live for centuries; certainly animal Hengeyokai don't die at the same age as normal animals of the same species who don't know how to use Magick.

Hengeyokai are not innately evil. A Hengeyokai will try to avoid priests because they can often detect him and unmask him, forcing him to return to his natural form. A dead or unmasked Hengeyokai animal reverts to being an animal. An dead or unmasked Hengeyokai tree has its human body vanish.

Hengeyokai have a special relationship to Nature and thus to Shinto. They respect Buddhism but don't want to achieve enlightenment any time soon. Their Buddhist is half their Shinto (rounded down). Hengeyokai are more familiar with Bakemono and Spirits than humans are, but still cautious with them. Fox and tree Hengeyokai may be close friends or polite enemies with Tengu who live in the same forest. Cat Hengeyokai dislike Water Bakemono (Kappa, Kojin, and Orochi) unless propitiated with fresh fish.

A Hengeyokai can transform to either male or female human form. A cat or tree Hengeyokai usually takes on the form of a young and beautiful maiden. A badger Hengeyokai typically takes on the form of a middle-aged male Buddhist priest. A fox Hengeyokai typically takes on the form of a young and attractive samurai or noble, either male or female. Hengeyokai don't have a culture of their own, but lead a solitary life when not interacting with human beings.

If the GM allows a Hengeyokai PC but later feels he made a mistake, he can easily drive the character off centre stage by bringing in a Buddhist priest to unmask him. A player with a PC Hengeyokai should be asked to also role play another, more mundane character as well.

Foxes

Are strong and attractive, honourable and arrogant, expert swordsmen and weaponsmiths, as graceful and seductive as the most accomplished of courtesans. They have special ties to Inari, the Kami of grain and weaponsmiths. They may possess human beings who have offended them. A fox liver will cure almost any disease or injury.

Badgers

Are fun-loving but lazy, fond of drinking sake or shochu brandy. They often take the form of Buddhist priests in order to get people's respect without having to do any real work. Sometimes, they take the form of beautiful women in order to raise money for a friend or patron by selling themselves as a courtesan and then vanish after a few days. They can even take the form of an inanimate object like a backpack or tea kettle. They dislike fighting and take all skills that inflict damage (including spells) at -20% to PSF%.

Cats

Are greedy and selfish but beautiful and seductive. There are legends of cats feeding off of a lover's vitality, without worrying over the fact that their hunger may doom their mortal lover to death. Cats often take the form of courtesans or geisha.

Tree Hengeyokai

Are unselfish and loving. They're beautiful and strong as long as their tree remains healthy but grow weak if their tree becomes sick and die if their tree is killed.

Bakemono

Are supernatural beings with innate Magick powers that don't depend on learning Magick spells. They have a special relationship to Nature and thus to Shinto. They have no desire to achieve enlightenment. Their Buddhist Current **SPR** cannot exceed one-third their Shinto Current **SPR** (rounded down).

Bakemono are not innately evil but do try to stay away from priests who can detect and unmask them. If the GM allows a Bakemono PC but later feels that this was a mistake, he can easily drive the character off centre stage by bringing in a Priest to unmask him. A player with a PC Bakemono should be asked to also role play another, more mundane character as well.

Kappa, kojin and orochi are water bakemono who can take on human form. They can breathe both water and air, but they are not comfortable if they have to spend over a day out of water and prefer to bathe every morning and every evening. They will take a heated bath if they're afraid of being detected but prefer to bathe in the natural water of a river or lake or ocean.

Like Hengeyokai, Water Bakemono can transform to either male or female form. Kappa take the form of a young boy or girl. Kojin take the form of a samurai warrior. Orochi who were once human beings take their original form again; other Orochi take the form of beautiful women or strong men. A Water Bakemono can take only one human form.

Kappa are child-sized, mischievous river spirits. A Kappa is usually quite strong, but may grow suddenly weak if the saucer-shaped depression on the top of his head is not full of water and will die if it is empty. Kappa prey on people trying to ford their river, killing the unwary ones and eating them.

Kojin are sharkmen, samurai at the court of the Dragon Emperor of the Ocean, who have been banished to the land like Ronin.

Orochi are great serpents who live in deep mountain lakes. They often began life as humans but were transformed by a mountain Kami whom they'd offended by their impure emotions of shame or lust. They marry one another, and their children are also orochi.

Tengu

Are forest spirits, whose true form is a crow-like human with a long red nose, clawed hands and feet, and wings able to bear them aloft into the sky. Like the fox Hengeyokai, Tengu are masters of forging swords and using them in combat. They are also masters of Fire and Air Magick. They can only take one human form: usually that of a tall, strong male samurai.

Rokuro Kubi

Look like tall Japanese humans but have the disconcerting ability to extend their necks several feet (like a snake) or even have their head fly away from their body. They cannot change form.

Ryo (Spirits)

Are not mortal beings at all but, if the GM consents, may still make interesting player characters in a high mana campaign. They are feared and respected by humans, Hengeyokai and Bakemono alike.

The Buddhist Temple Bell Ryo has a special relationship to Buddhism, with Shinto Current SPR being only half its Buddhist Current SPR. The Yurei, Sword, Mirror, and Musical Instrument Ryo have a special relationship to Shinto, with their Buddhist Current SPR being only half their Shinto Current SPR.

Each Ryo is obsessed with achieving a particular goal: usually clearing someone's name of dishonour or avenging a wrong. Once this goal is achieved, the Ryo will cease to interact with the other characters. The Yurei will enter the paths of the dead (see 16.5). The other Ryo will return to the artefacts from which they emanated.

A Ryo can only take one human form. It cannot be injured by physical attack, only by Magick spells or spiritual forces (in Acts of Faith). If the GM allows a Ryo PC but later feels that this was a mistake, he can let the PC achieve his goal and then have him drop out of the campaign.

Or he can have the Ryo enlightened by a Buddhist Priest or Enshrined by a Shinto Priest. A player with a PC Ryo should be asked to also role play another, more mundane character as well.

The YUREI appears as a ghost or takes the form he had in life. His goal is usually related to his untimely death. The SWORD, MIRROR, AND MUSICAL INSTRUMENT Ryo have a goal associated with their previous owner (a man for a sword, a woman for a mirror, either sex for a musical instrument). They usually take the form of a young and attractive person of the same sex and social status as their previous owner. THE TEMPLE BELL has a goal associated with a priest from its Buddhist temple. Its usual form is that of a yamabushi, a Buddhist warrior priest.

Personal Attributes

Spirit

Unless he has converted to a monotheistic religion, a Japanese has two Current **SPR** numbers: Shinto **SPR** and Buddhist **SPR**. Upon generation of the PC attributes a player will need to apportion the number between Shinto Current **SPR** and Buddhist Current SPR.

Japanese Buddhism taught that each Kami was the incarnation of a Buddha or Bosatsu or one of their guardians, but the two religions are not fully compatible. No one may be both a Buddhist Priest and a Shinto Priest. Shinto priests have a Buddhist Current **SPR** that can never exceed half their Shinto Current **SPR**; Buddhist priests have a Shinto Current **SPR** that can never exceed half their Buddhist **SPR**. Non-humans have different Buddhist **SPR** and Shinto **SPR**.

Non-Human Attributes

Players creating Hengeyokai, Bakemono or Ryo must adjust certain Attributes in according with the Minimums and Maximums given in the table below.

Players using the Random Roll Method to create a particular sort of non-human should use the following modifications:

Players using a Point-Based Method for non-human PCs pay 1 PC Point for each level within 10 points of the racial minimum, with each higher level costing at least 2 PC points. If the racial maximum is Higher than human, the top 3 levels cost 3 points each, even if they are within 10 points of the racial minimum.

SPECIES	STR	DEX	CON	INT	WIS	DIS	APP	BV	SPR
Hengeyokai									
Fox	**	11/20	**	11/20	11/20	6/15	11/20	**	7/25
Badger	**	11/20	**	11/20	11/20	6/15	11/20	**	7/25
Cat	**	11/20	**	11/20	11/20	6/15	11/20	**	7/25
Tree	**	**	**	**	**	11/20	11/20	**	7/25
Bakemono									
Kappa	16/25	11/20	**	1/10	1/10	1/10	1/10	**	**
Kojin	11/20	**	**	**	**	11/20	**	**	**
Orochi	16/25	11/20	11/20	11/20	**	**	1/10	**	1/10
Tengu	11/20	11/20	**	**	**	**	1/10	**	**
Rokuru Kubi	**	11/20	11/20	**	**	**	**	**	**
Ryo									
Yurei	16/25	11/20	**	**	1/10	1/10	**	**	1/10
Sword	16/25	**	11/20	**	**	16/25	**	**	**
Mirror	**	**	11/20	**	**	**	16/25	**	**
Instrument	**	11/20	1/10	**	**	11/20	16/25	16/25	**
Temple Bell	16/25	**	16/25	**	**	16/25	**	**	16/25

If the racial maximum is LOWER than or the SAME as human, the top 3 levels cost 2 points each, even if they are within 10 points of the racial minimum.

Frank decided to create a character with **DEX** 17. For a human PC, this would cost 15+4 = 19 PC points. For a Bell PC, the Attribute is within 10 of racial minimum and not in the top 3 levels, so it would only cost 17 PC points.

George decided to create an Orochi with **STR** 25, which cost 20 (for levels 1-20) + 4 (levels 21-22) + 9 (the top 3 levels) = 33 PC points.

Gail decided to create a tree Hengeyokai with 11 **APP** and only had to pay 11 PC points. If she'd wanted a Kappa with 10 **APP** instead, she'd have had to pay 7 (for levels 1-7) +6 (the top 3 levels) = 13 PC points.

A Hengeyokai will be able to take on any number of human forms, all of which have the same Mental Attributes: **INT**, **WIS**, **DIS** and **SPR**. Each human form may have different Physical Attributes: Sex, Height & Frame, **AGL**, **STR**, **CON**, **BV**, and **APP**. The player will have to keep a different character sheet for each human form. The GM may opt to allow the Hengeyokai 1 additional PC point for each point of **INT** to raise its Physical Attributes in human form. The GM may also opt to allow the Hengeyokai to choose different skills for each human form.

For example, the Fox Hengeyokai Moritaro was rolled with **STR** 6 and **INT** 11; now he wishes to appear as a samurai. His PC Point cost for adding to an Attribute is figured as for humans, not Hengeyokai. The GM lets Moritaro expend 11 PC points on **STR** (9 points for levels 7-15, 2 more for level 16), raising his samurai's **STR** to 16.

Omens

Infanticide of weakly or ill-starred children was a traditional Japanese method of population control. The player should feel free to kill off any human character who has more than half his Attributes within three of the species minimum or who is Poorly Aspected.

By definition, all Hengeyokai, Bakemono and Ryo are Poorly Aspected.

Social Class

There are 250 samurai clans, each with a hereditary clan lord who rules all or part of one of the 72 provinces, with the help of his samurai warriors and bureaucrats. Theoretically, all clan lords are loyal to the Emperor, and everyone in the clan territory is loyal to the clan lord (see 3.6).

Sometimes there is also a Shogun, the chief general of the realm and the actual head of government. He is the head of the Minamoto clan (originally descended from an Emperor's son). A Strong Shogun is powerful enough that he can tell a clan to move to another province.

Historical Patterns For Japanese Power Structure

The GM should choose one of these patterns for his campaign - or create another one which he prefers.

A. Strong Emperor

All references in the rules to the "Shogun" refer to the Emperor or should be disregarded.

The chief sources of power other than the Imperial bureaucracy are the Buddhist temples and Clan lords. The Emperor is the nominal head of Shinto worship, but the heads of the more powerful Shinto shrines are also independent powers. The actual authority in this culture may be the Emperor himself, a retired Emperor, the Emperor's father-in-law, or the Imperial bureaucracy. In the last three cases, the Emperor will typically retire to become a Buddhist priest upon or before reaching 25 years old; a son or younger brother of the Emperor will then assume the Throne.

B. Strong Shogun

Weak Emperor: Chief independent sources of power are the Buddhist temples, the Shinto shrines, and clan lords. The Shogun is the lord of the most powerful clan. The Shogunate bureaucracy may be controlled by the Shogun or the Shogun's Regent, or may control them.

C. Contending Clans

Weak Emperor: The major clans are contending to see which one will rule the country with its clan lord as the new Shogun. Most of the lesser clans are allied with one or another of the contending clans. There are frequent battles. Cities give allegiance to the clan with the most powerful nearby army. Other independent sources of power are the Buddhist temples and Shinto shrines.

D. Strong Gambler Gangs

Weak Emperor, Shogun and Clans: Each city, town or village is run by the local gambler gang, which controls crime in order to assure order. The Buddhist temples and Shinto shrines are independent sources of power. So are Otokodate bands, which have many ronin samurai.

Human Social Class Table

Commoners are shorter and uglier but more sturdy than Samurai and Nobles. A GM may opt to let a player with a Merchant, Artisan, or Peasant PC move 2 points from APP to CON without any PC point charge as long as both Attributes stay within the Racial range.

Chance Father is a Mage

D100%	Father's Status	Point Cost	Low Mana	High Mana
01-05	**Outcast**	+15	5%	25%
06-15	**Merchant**	-4	1%	5%
16-35	**Artisan**	0	1%	25%
36-65	**Peasant**	+10	1%	5%
66-75	**Priest**	-6	10%	50%
76-95	**Samurai**	-12	1%	10%
96-00	**Noble**	-25	1%	10%

Optional: Whether using the points-based method or rolling random 1D100 dice, you always have the option of defaulting to a Peasant or Artisan PC.

Social Class

Elite Class

The highest status family was the Emperor, followed by the Nobles at his court. Next came the Nobles who protected them, of whom the highest was the Shogun, followed by the other clan lords, each served by his clan Samurai. (A strong Shogun usually got himself and his courtiers appointed to high Imperial court offices. The Shogunate bureaucracy controlled the income given to all the clans, rewarding allied clans with wealth taken from rebellious clans. A strong Shogun might clamp down on the money given the Imperial court, impoverishing the Emperor and his nobles.)

Commoners

According to Confucian doctrine, the highest non-warriors were the peasants who provided the food and other materials that all people used. In the middle place were the artisans who, while not producing anything directly, took materials and fashioned things of value from them. The lowest of the respectable classes were the merchants who neither produced nor fashioned anything but only transported and sold things. But the merchants were usually far richer than the peasants or artisans, raising their actual Social Status to the same as that in **C&S** 5th Edition.

Non-Humans

Outcasts were socially beneath contempt. They weren't considered fully human; they weren't even counted in the official census. The lowest of the Outcasts were the Eta, who laboured at contemptible trades which often involved handling the dead bodies of humans and animals. They were not permitted to be farmers or fishermen, and were despised for eating domesticated animals. (Meat eating was forbidden by Buddhist teachings. Samurai and Nobles sometimes hunted and ate wild animals, euphemistically called "mountain fish," but never ate the butchered meat of domestic animals such as chickens, dogs, horses, and cows. Peasants sometimes ate chickens that were no longer useful for producing eggs.)

Foreigners were regarded as inferior to all but Outcasts (and suspected of being Eta if seen eating meat from an Eta butcher shop).

Non-humans who had been unmasked were inferior to Outcasts. Hengeyokai, Rokuro Kubi, and Ryo should pay the Point Cost for whatever social class they typically appear to be when in human form. Kappa, Tengu and Orochi rank as Peasants. Kojin rank as Samurai. Or the GM may opt to charge the following Point Cost for being Non-human instead of a Social Status cost.

Hengeyokai: -20
Bakemono: -25
Ryo: -30

Sibling Rank

Adoption

Families often adopted a boy to carry on the family name/business and married him to the family's eldest daughter or an adopted daughter. Adoption of apprentices was common among entertainers and artisans. The adopted child owed filial duty to both natural and adoptive parents (see 3.6).

Illegitimate children never went unacknowledged but were adopted by the father's wife. Illegitimate children were not looked down upon and so do not gain PC Points. Change the PC's Sibling Rank in Family with:

01-10% Adopted child
11-20% Father's illegitimate child, adopted by his wife
21-100% Legitimate

Heir

The heir to the family farm, business, or rank in the clan hierarchy is usually but not always the oldest son. If the oldest son seems unfit, the father will choose a younger boy. A clan lord who has made this decision will often order his older sons to become Buddhist priests, thereby giving up their claim to the Lordship. It is, of course, possible for an older son to later leave the priesthood and attempt to take the clan away from his younger brother. (See Inheritance and Death and Mourning for further details.)

The Outcasts:

1D100	Father's Vocation		Starting Skill	Social Status
01-40	Eta: Roll 1D10			
	1	Gravedigger	*Digging*	-1
	2	Executioner/torturer	*Atemi*	-2
	3-5	Leather worker	*Leatherworking & Tanning*	-2
	6	Butcher	*Butchering*	-2
	7	Beggar/street singer	*Streetwise, Begging*	0
	8	Refuse collector	*Lifting & Carrying*	0
	9	Digger of wells/ditches	*Digging*	1
	10	Miner	*Digging*	2
41-60	Entertainer: (Roll D100)			
	01-12	Painter	*Painting*	3
	13-14	Printer Engraver	*Engraving*	3
	15	Tattooer	*Tattooing*	3
	16-20	Storyteller	*Storytelling*	4
	21-30	Poet	*Poetic Composition*	4
	31-32	Playwright	*Playwriting*	3
	33-40	Singer	*Singing*	3
	41-45	Biwa (lute) player	*Music: Strings*	4
	46-50	Flute player	*Music: Flutes*	4
	51-55	Samisen player	*Music: Strings*	4
	56-60	Drum player	*Music: Drums*	4
	61-63	Bunraku puppeteer	*Puppeteering*	3
	64-66	Noh or Kabuki actor	*Acting: Performance*	3
	67	Noh or Kabuki onnagata actor	*Acting: Onnagata*	3
	68-69	Sumo wrestler	*Sumo Wrestling*	4
	70-73	Martial artist	*Martial Arts Meditation, 1 Combat skill*	6
	77-85	Dancer	*Dancing: Folk*	3
	86-88	Monkey handler	*Animal Handling: Monkey*	2
	Mother's Vocation check for original vocation			
	89-98	Courtesan	*Charm*	2
	99-00	Geisha	*Singing, Dancing, Charm*	5
61-75	Bandit/Thief: (Roll 1D10, then check for original vocation)			
	1-3	Cutpurse	*Cutting Purses, Stealth*	0
	4-5	Burglar	*Concealing Objects*	-1
	6-7	Shoplifter	*Skulking, Stealth*	0
	8	Bandit	*1 Combat Skills, Ambush*	1
	9	Wako (pirate)	*Mariner, 1 Combat Skill*	1
	10	Stealer of farm animals	*Animal Handling*	0
76-90	Gambler: (Roll 1D10, then check for original vocation)			
	1-7	Unskilled labourer	*Streetwise, Athletic Skill*	3
	8-0	Gambling gang member	*Streetwise, Combat Skill*	-1
91-00	Ninja (spy and assassin).			
	Check for cover vocation assumed as a disguise.		*Ninjutsu cover background skill*	-2

Father's Vocation

Intragroup Status

Each vocation, even among the Outcasts, has its own status structure. So does each hobby. Roll on the table below to determine the PC's father's Intragroup Proficiency and Status. The GM may opt to charge or award PC Points depending on Intragroup Proficiency.

Most people only have a local Intragroup Status, but most exceptional Nobles and Samurai, and some exceptional entertainers, wandering priests, gamblers, martial artists and fine artists are known throughout the province, or even nationally. The GM may opt to give a 1-10% chance that a PC or his relatives will be widely known as being incredibly good or bad at his vocation or in a hobby.

1D100%	Intragroup Proficiency	Intragroup Status
01-02	**Abysmally Inferior**	-(1D10+5)
03-15	**Inferior**	-1D10
16-85	**Average**	0
86-98	**Superior**	+1D10
99-00	**Incredibly Superior**	+(1D10+5)

Entertainers were the most surprising Outcasts from a Western point of view. Most nobles and many samurai practiced one or more arts, and were respected as amateurs. Professional artists, however, were honoured for their skills but despised for using Art to support themselves.

Courtesans And Geisha were sold as children or teenagers to a manager who trained them in the skills of their profession -- and took 90% of their earnings. Their contracts expired when they reached the age of thirty, when they either retired and lived off their savings, became Buddhist Priestesses, or bought the contract of a youngster to be trained as a courtesan or geisha.

Many respectable families who had fallen upon hard times sold a daughter as a courtesan or geisha. Even a samurai or noble might sell a daughter to get the money necessary for an overriding moral duty, and the girl would obey out of filial duty. A retired geisha or courtesan never returned to her family.

There were both male and female courtesans but no male geisha; their counterpart was the onnagata (male actor specializing in female roles). A courtesan was available to anyone who paid her manager the correct price. A geisha or onnagata had to be courted, an expensive but prestigious undertaking. Buying a geisha's or courtesan's contract was even more expensive.

The Merchants

The lowest but richest of the Commoners. All Merchants have Bargaining as a Starting Skill and can Evaluate the sort of goods they sell. They also have Written Japanese up to Simple Ideographs.

1D100%	Father's Vocation	Starting Skills	Social Status
01-05	**Home Furnishings Merchant**	*Shopkeeping*	15
06-10	**Sea Trader**	*Mariner, Piloting*	15
11-20	**Land Trader**	*Finding One's Location*	15
21-22	**Pawnshop Owner**	*Shopkeeping, Evaluating Loot*	9
23-25	**Incense/Perfume/Flower Dealer**	*Shopkeeping*	15
26-27	**Paper and Books Dealer**	*Shopkeeping*	15
28-37	**Cloth/Clothing Merchant**	*Shopkeeping*	15
38-39	**Builder of Mansions**	*Architecture*	15
40	**Builder of Ships**	*Shipbuilding*	15
41-44	**Innkeeper (Commoners)**	*Innkeeping*	15
45	**Innkeeper (Nobles/Samurai)**	*Innkeeping*	17
46-47	**Teahouse Proprietor (Geisha or Courtesan Restaurant)**	*Innkeeping, Charm*	9
48-50	**Bathhouse Proprietor**	*Shopkeeping, Streetwise*	10
51-52	**Jewellery Dealer**	*Shopkeeping*	15
53-54	**Artwork Dealer**	*Shopkeeping, Appreciate 1 Art*	15
55	**Physician**	*First Aid, Making Drugs*	17
56	**Herbalist**	*Herb Lore, Herbalism*	16
57	**Ward Head or Village Headman Re-roll to determine vocation**	*Leadership*	18
58-60	**Sake Dealer**	*Shopkeeping*	15
61-75	**Greengrocer**	*Shopkeeping*	15
76-90	**Fishmonger**	*Shopkeeping*	15
91-95	**Rice merchant**	*Shopkeeping, Diplomacy*	16
96-00	**Business Manager for Warrior**	*Arithmetic*	18

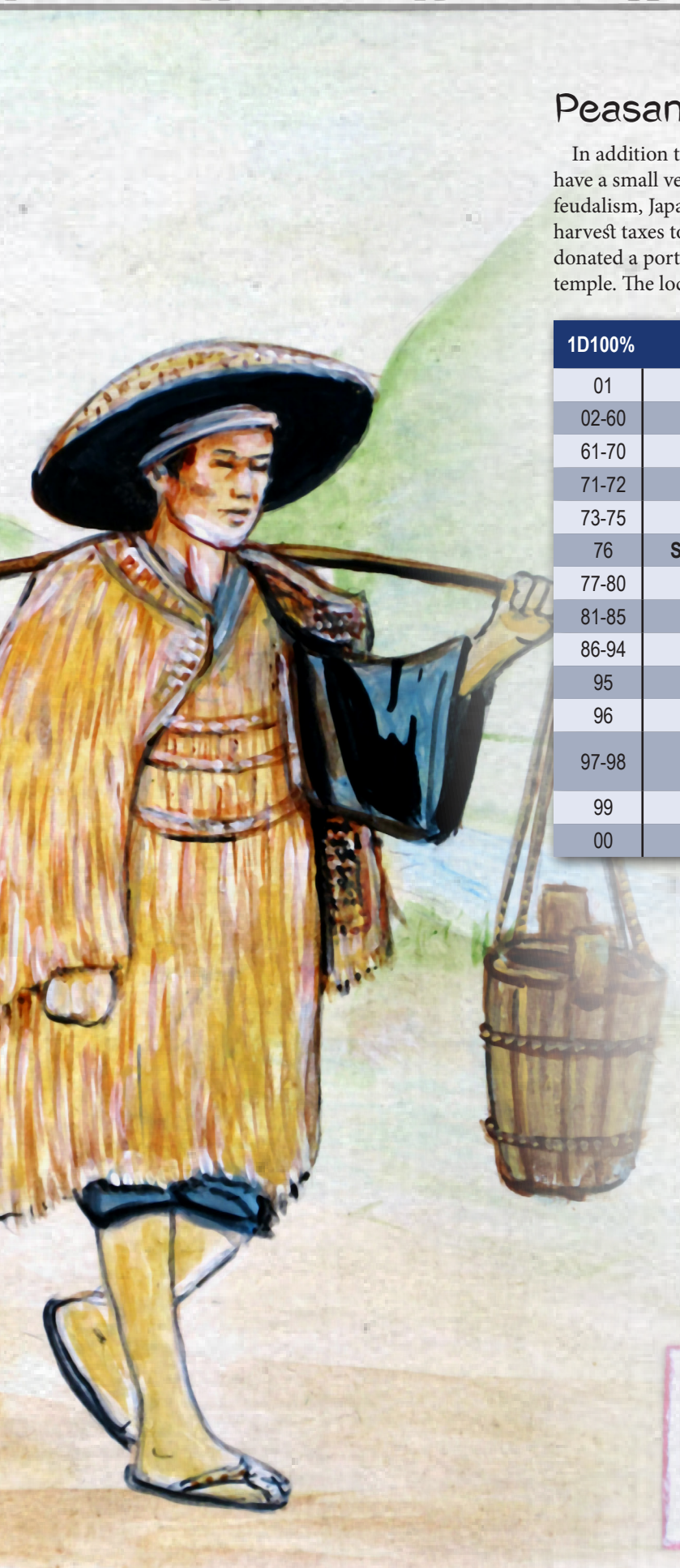
Nobles and Samurai were given their annual income in rice but usually sold it before the harvest to rice merchants, who functioned as money lenders to the warrior class. If the rice merchants got too greedy and paid too little for rice, it could send the entire economy into a tailspin, so they were carefully regulated by the national bureaucracy of the Shogun or Emperor.

Most merchants had to pay a yearly tax for a permit to operate their business, though some peddlers tried to escape official notice. There might also be a fee for use of the law court to collect payment from a debtor or to resolve a contract dispute. Pawnshops and teahouses came in for special scrutiny by the government because they were so often connected to the underworld.

The Artisans

Most artisans either peddle their goods in the streets or are employees of a merchant. The blacksmith may own his own shop or wander from village to village. The GM may opt to lower the Social Status of a peddler artisan by 2. For a cook or other servant, determine the employer's vocation. The servant of a noble is +2 Social Status (and -2 PC Points); the servant of a samurai is +1 Social Status (and -1 PC Points). Only chuja (rich farmers) have servants among the peasants.

1D100%	Father's Vocation	Starting Skills	Social Status
01-03	**Blacksmith**	*Blacksmithing*	10
04	**Book Printer**	*Printing*	12
05	**Seal Carver**	*Wood Carving*	11
06	**Bow/Arrow Maker**	*Bowyer & Fletcher*	12
07	**Fireworks Maker**	*Fireworks*	8
08-10	**Cabinet Maker**	*Carpentry*	10
11-13	**Wooden Screen Carver**	*Wood Carving*	10
14-18	**Paper Screen Maker**	*Carpenter*	10
19-20	**Lacquerer**	*Lacquering*	9
21-23	**Candle Maker**	*Chandler*	10
24-26	**Oil Maker**	*Oil Maker*	10
27	**Shoe Maker**	*Wood Carving, Sewing*	8
28	**Maker of Mulberry/ Silk Paper**	*Paper & Ink*	11
29	**Smelter**	*Foundryman: Smelting*	9
30-33	**Coffin/Barrel Maker**	*Cooper*	8
34-38	**Tatami Mat Maker**	*Tatami Mat Making*	10
39-43	**Maker of Futon (quilts)**	*Sewing & Embroidering*	10
44	**Cookstove Maker**	*Pottery*	10
45-50	**Potter**	*Pottery*	10
51-52	**Roof Tile Maker**	*Pottery*	10
53-57	**Mason**	*Masonry*	10
58-62	**Carpenter/Home Builder**	*Carpentry*	10
63	**Kago or Norimono Carrier**	*Lifting, Endurance*	5
64	**Express Messenger**	*Running, Endurance*	6
65	**Inn or Teahouse Servant**	*Housekeeping*	5
66	**Cook at inn/teahouse**	*Cooking*	11
67	**Sake Brewer**	*Sake Brewing*	10
68	**Cook at private home**	*Cooking*	9
69-75	**Home Servant**	*Housekeeping*	4
76-77	**Gardener**	*Gardening*	8
78	**Stableman for inn or warrior**	*Animal Handling*	7
79	**Animal Trainer**	*Animal Training:*	7
80	**Shipbuilder**	*Shipbuilding, Carpentry*	10
81-84	**Sailor**	*Mariner*	8
85	**Sailing Officer**	*Mariner, Leadership*	14
86	**Pilot**	*Piloting*	10
87-90	**Weaver**	*Spinning & Weaving*	10
91	**Dyer**	*Dyeing*	10
92	**Embroiderer/Cloth Dyer**	*Sewing/ Embroidering*	11
93	**Massager/Shampooer (Blind)**	*Massage or Hairsetting*	5
94	**Guard at Teahouse/ Bathhouse**	*Intimidation, Combat Skill*	5
95	**Fireman**	*Fire Extinguishing*	10
96	**Ward Guard (Policeman)**	*Intimidation, Sodegarami*	15
97	**Goldsmith**	*Goldsmithing*	12
98	**Jeweller**	*Gem Cutting*	14
99	**Swordsmith/ Armourer**	*Weaponsmith, Armourer*	12
00	**Incense/Perfume Maker**	*Perfumery*	11



Peasants

In addition to their main crop or other vocation, most peasants also have a small vegetable garden. Note that unlike the European version of feudalism, Japanese peasant farmers typically owned their land. They paid harvest taxes to the local clan lord and the Shogun or Emperor, and also donated a portion of their harvest to the local Shinto shrine and Buddhist temple. The local gambler gang might also demand a share of the profits.

1D100%	Father's Vocation	Starting Skills	Social Status
01	**Chuja (rich rice farmer)**	*Field Crops*	13
02-60	**Rice Farmer**	*Field Crops*	9
61-70	**Rice Farmer/Ashigaru**	*Field Crops, 1 Combat Skill*	13
71-72	**Tea Farmer**	*Tea*	12
73-75	**Cotton or Hemp Farmer**	*Field Crops*	9
76	**Silk Grower, Mulberry Trees**	*Silkworms, Orchard Crops*	12
77-80	**Orchard Farmer**	*Orchard Crops*	9
81-85	**Vegetable Farmer**	*Garden Crops*	9
86-94	**Fisher**	*Fisherman*	7
95	**Hunter**	*1 Outdoors & 1 Combat Skill*	9
96	**Ice Tender**	*Ice Tending*	10
97-98	**Woodcutter**	*Woodcutting, Charcoal Making*	6
99	**Village Headman**	*Re-roll for vocation*	14
00	**Pearl Diver (Mother)**	*Pearl Diving, Swimming*	5

Farm Animals

Commoner Japanese did not raise animals for meat or dairy food, only as riding mounts, pack-horses, and draught-animals. A few rich Eta had herds of goats, cows, or horses or flocks of chickens or ducks. Most Eta bought old or sick animals from peasant farmers.

Ashigaru

Were peasants with some training in combat. They paid a lower tax on their crops, in exchange for being willing to serve in the clan lord's army as foot soldiers during wartime, regardless of the needs of their farms. If the campaign culture has Contending Clans, the GM should lower the chance that the PC's father is a normal Rice Farmer to 02-35 and increase the chance that he is an Ashigaru to 36-70.

Priests

The Shinto priesthood is hereditary. If a Shinto Priest's child refuses to enter the priesthood and instead follows any vocation which involves shedding blood (whether physician or warrior), he will be disowned as a Disgrace.

Buddhist Priests take vows to forswear sexual relations, but most people do not become Buddhist Priests until they are middle-aged or elderly, long after they've had children.

1D100%	Father's Vocation	Starting Skills	Social Status
01-25	**Shinto Shrine Priest**	*Dancing, Singing, Theology*	20
26-30	**Wandering Shinto Priest**	*Begging or Intimidate*	17
31-35	**Shinto Hermit Priest**	*1 Materia Magicka Skill*	21
31-35	**Shinto Mage Priest**	*2 Materia Magicka Skills*	22
36-80	**Buddhist Temple Priest: Roll 1D10. Check for original vocation.**		
	1-5 Meditative Ascetic Order	Concentration, Meditation	22
	6-7 Scholarly Ascetic Order	Japanese up to Complex Ideographs	25
	8-10 Martial Order	2 Combat Skills	18
81-90	**Wandering Buddhist Priest**	*Begging, Streetwise*	17
91-95	**Buddhist Exorcist/Physician**	*Exorcism, Lore of the Dead Healing Arts*	22
96-00	**Buddhist Hermit Priest**	*Concentration, 1 Lore Skill*	22

Shinto Priest's Patron

The GM should feel free to revise this table to suit his campaign. (See page 258 for details on Kami)

D100	Patron
01	*Amaterasu (the Sun Kami and Imperial Ancestress)*
02	*Jimmu Tenno (First Emperor, son of Amaterasu)*
03	*O-Kuni-Nushi (Amaterasu's brother, ruler of the Meido)*
04	*Dragon Emperor (Lord of the Clouds and Ocean)*
05	*Sengen (Kami of Mount Fuji)*
06-10	*Hachiman (Kami of War, Protector of Japan)*
11-25	*Inari (Kami of Grains and Food)*
26-30	*Tenjin (Kami of Calligraphy)*
31-35	*Atago (Kami of Fire)*
36-45	*Ebisu (Kami of Hard Work and Good Luck)*
46-55	*Koshin (Kami of Travellers by Road)*
56-58	*Kami of a Fine Art*
59-60	*Kami of a Martial Art*
67-65	*Benten (Kami of the Fine Arts, Love, and Good Luck)*
66-80	*Gozu Tenno (Kami of protection from demons and calamities)*
81-90	*Nushi (Kami of the local area)*
91-00	*Ujigami (the ancestral Kami of one's family)*

Buddhist Priest's Patron

The GM should feel free to revise this table to suit his campaign. (See page 260 for further information on the Buddhas and Bosatsu.)

D100	Patron
01-30	*Amida Buddha, Lord of the Pure Western Paradise*
31-50	*Yakushi Buddha, patron of physicians.*
51-55	*Rushana Buddha, the Enlightened One*
56-75	*Kannon Bosatsu, benefactor of the unfortunate*
76-90	*Jizo Bosatsu, patron of children and travellers*
91-95	*Kishibojin, protector of children*
96-00	*Kompira, protector of ships and sailors*

Joining the Buddhist Priesthood

Might be done for many reasons.

Seeing the Vanity of Worldly Life: Some people became ascetic Buddhist priests because some shocking experience made them realize just how full of illusion and tragedy the world is. (Having one's clan lord or husband or benefactor die or fall into disgrace, accidentally or mistakenly killing a holy priest, or any similar incident would justify such a decision.)

Scholarship: Anyone with an inclination toward scholarship may opt to join an Ascetic Buddhist temple order, where they will receive instruction in various Lore Skills but have to obey the orders of the Head Priest.

Going in-kyo (retirement): A middle-aged man of the merchant, warrior or noble class with a grown heir usually went in-kyo, taking vows as a Buddhist Priest and passing on his cumbersome duties to his heir. A retired man did not lose social status. Often, he might wield more power than the nominal head of the business, bureaucratic department, or dynasty. An in-kyo noble still attended court. Social Status becomes +1 upon going in-kyo.

Exile: Intrigue and suspicion was rampant among the ruling Imperial and Shogunate dynasties. Treachery and ambitious scheming were common among clan lords. Assume a 10% chance that any relative of a clan lord, court noble, Shogun or Emperor may be in exile, either in the inhospitable north or on a small island. Such a person's household was disbanded, and his samurai were forced to become ronin. Exiles were persuaded or forced to become Buddhist Priests, in order to show they no longer held positions of political power. Exiles may return to favour, either when the ruler is persuaded to change his mind or when a new ruler assumes power. An exile has half the usual income and double the standard chance of dying each year.

The Samurai

The GM's campaign setting will significantly affect Samurai vocations. In an age of Contending Clans, most samurai will be warriors. If there's a Strong Emperor or Shogun, the samurai of other clans will be bureaucrats, gentlemen farmers, or town idlers. A strong Shogun may abolish his enemies' clans, creating many ronin. If there are strong Gambler Gangs, most samurai will be ronin or bureaucrats. The GM should feel free to modify this table to fit his campaign.

Basic Samurai Training: All Warrior Samurai and Nobles have the following skills at +10% to PSF%: Slashing Sword: Katana, Archery: Yumi, Horse Archery, Written Japanese up to Simple Ideographs, Mounted Combat, Riding a Horse, and Riding a Warhorse. All Samurai and Nobles who aren't Poorly Aspected have Intimidation or Leadership.

1D100%	Father's Vocation	Starting Skills	Social Status
01-02	Ronin (from current clan)	*Streetwise or 1 Outdoor Skill*	16
03-05	Ronin (from abolished clan)	*Streetwise or 1 Outdoor Skill*	14
06	Clan Ninja Coordinator	*Streetwise, Intimidation or Charm*	15
07	Clan Karo (head samurai)	*Diplomacy, Intimidation, Charm*	25
08-20	Provincial Clan Bureaucrat	*Diplomacy, Local Legend Lore*	20
21-50	Provincial Clan Warrior	*Concentration, Martial Art Med*	20
51	Shogunate Ninja Coordinator	*Streetwise, Intimidation or Charm*	22
52-70	Shogunate Bureaucrat	*Diplomacy, National Legend Lore*	25
71-90	Shogunate Warrior	*Concentration, Martial Art Med*	24
91-95	Imperial Bureaucrat	*Diplomacy, Ancient Legend Lore*	27
96-00	Imperial Warrior	*Concentration, Martial Art Med*	26

RONIN literally "wave-man"

(Someone whose life is as unsettled as an ocean wave): A ronin's clan may have been abolished, with its lord dead or in exile, leaving the ronin the choice of carving out a new career for himself or of taking vengeance against his lord's enemies. Or a ronin may have been banished (either temporarily or permanently) from his clan, perhaps due to his having failed in duty or manners, perhaps due to the machinations of an enemy.

KARO: A clan lord's samurai retainers followed their lord in battle and guarded him in peace but often didn't report to him directly. They were under the administration of the karo, the chief retainer. Sometimes a clan lord was merely a hereditary figurehead: a young boy or an invalid or an effete fop, unconcerned with the doings of his warriors or bureaucrats. In that case, the administration of clan territory was the full responsibility of the Karo.

Samurai Bureaucratic Offices

Include the following. The GM should determine the chance that the Samurai Bureaucrat actually knows something about his nominal duties. It may be as high as 90% or as low as 1%.

1D10	Bureaucratic Office	Possible Starting Skill
01	Judge	*Legal Lore, Economic Lore*
02	Treasurer	*Bargaining or Economic Lore, Arithmetic*
03	Etiquette	*Courtly Etiquette*
04	Historian	*History & Legend Lore*
05	Fine or Martial Art Teacher	*1 Fine or Martial Art*
06	Astronomy	*Astronomical Lore*
07	Military Administrator	*Strategy or History*
08	Religious Supervisor	*History or Read Character*
09	Physician Supervisor	*Healing Arts or Read Character*
10	Councillor	*Economics or History*

Nobles

All Nobles have Artistic Lore and Written Japanese up to Complex Ideographs. The GM should determine the chance that a Noble has skills appropriate to his social position; it may be as high as 90% or as low as 1%. These skills are **Charm, Diplomacy, Courtly Etiquette, and Leadership**. The chance that a Noble is in exile is at least 10%.

1D100%	Father's Vocation		Social Status
01-80	**Clan Lord Relative; roll 1D10**		
	1-4	*Cousin*	22
	5	*Uncle*	23
	6	*Father-in-Law*	23
	7	*Father (Retired)*	26
	8	*Child*	24
	9	*Brother or Half-Brother*	24
	10	*Clan Lord*	25
81-85	**Shogunate Noble**		**25**
86-87	**Shogunate Relative; roll 1D10**		
	1	*Cousin of lesser wife*	23
	2	*Cousin of chief wife*	24
	3	*Relative of brother's wife*	24
	4	*Father or brother of lesser wife*	23
	5	*Father or brother of chief wife*	24
	6	*Uncle*	25
	7	*Younger brother*	27
	8	*Son*	27
	9	*Previous ruler (retired)*	29
	10	*Ruler himself*	28
88-97	**Imperial Noble**		**27**
98-00	**Imperial Relative; roll as above for Shogunate Relative. Social Status is +1 higher than for Shogunate Relative.**		

Status In One's Family

Any character who is a mage but whose father or grandfather is not a mage will be considered a Disgrace (i.e., a Black Sheep). The same is true for any Samurai or Noble character who has a Phobia or who has an Intragroup Social Status as Abysmally Inferior at any Combat skill.

Rather than a Black Sheep's Social Status being lowered by ¾ to a minimum of 5, his Intragroup Status is lowered by ¾, with no minimum. If his Intragroup Status is Inferior or worse, the family will expel him and no longer acknowledge him as a relative.

Japanese Curses

(For Poorly Aspected Characters)

D100	The Curse Lying upon the Character
01	*An animal belonging to you has the occasional gift of human speech and is rude to your social equals and superiors.*
02	*Your (hengeyokai) cat has taken human form and is trying to seduce you to drain your vitality (see 14.1).*
03-05	*Animals you take care of get sick and may die.*
06-10	*Plants that you take care of wither and may die.*
11-15	*People say a ghost is feuding with your family; that's why so many of your relatives are often sick or die young.*
16-20	*Animals don't like having you near them. Sometimes they attack you,*
21-25	*Stinging and biting insects always attack you.*
26-30	*Your clothing often mysteriously tears or gets dirty.*
31-35	*Your hair curls when the weather's damp (-1 to APP).*
36-40	*You keep sneezing whenever it's cold or rainy.*
41-45	*You keep sneezing whenever you're around flowers.*
46-50	*Eating fish gives you indigestion.*
51-55	*You feel tired unless you eat red meat (like an Eta Outcast). (If you're seen doing this, your Social Status will drop by half.)*
56-60	*You have nightmares from which you wake up screaming.*
61-65	*Other people feel uncomfortable around you. (Moderate Charisma penalties may be assigned.)*
66-70	*You sunburn easily.*

D100	The Curse Lying upon the Character
71-75	*You sing off-key.*
76-80	*You have a raucous, unpleasant laugh (-1 to BV).*
81-86	*Your nose is as big as a Westerner's (-1 to APP).*
87-89	*Your hair is as curly as a Westerner's (-2 to APP).*
90	*Your face is scarred from Smallpox (-3 to APP).*
91-96	*You have an unpleasantly harsh voice (-1 to BV)*
97-99	*You stutter (-2 to BV)*
00	*You mispronounce words (-3 to BV).*

An old Japanese saying goes: "*The nail that sticks out is the one that gets hammered.*" Being different from other people marks you as a target for teasing or bullying. The GM may opt to lower a Cursed character's Social Status by 1 or more. The GM should try to create occasional storylines that grow out of the PC's unique characteristics, whether good or bad.

Westerners with the sort of differences that appear in the standard **C&S** 5th Edition Curse table will not be feared as witches but merely regarded as having even worse Karma than other people so unlucky as not to be born Japanese (see Karma).

Special Talents & Abilities

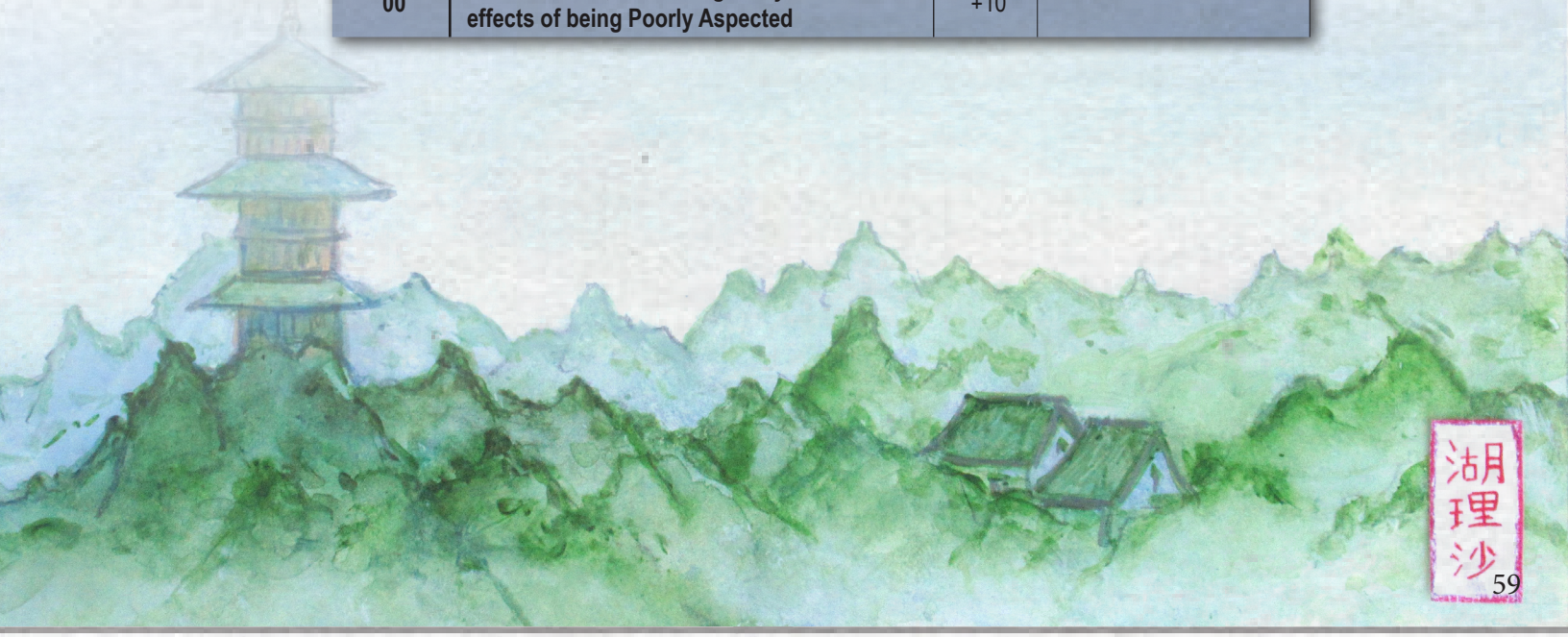
Optional: Must be combined with Deficiencies & Defects

1D100%	Special Ability Or Talent	Point Cost
01-05	*Night Vision*	-5
06-10	*Enhanced Sight*	-5
11-15	*Keen Hearing*	-5
16-20	*Sense Good and Evil*	-5
21-25	*Sense of Direction*	-5
26-30	*Sense Spirits*	-10
31-35	*Light Sleeper*	-5
36-40	*Low Metabolic Rate*	-5
41-45	*Hengeyokai Mother (MR*30 when resisting Illusions.)*	-10
46-50	*Resistance to Poison*	-5
51-55	*Resistance to Disease*	-5
56-60	*Scholarship*	-5
61-65	*Sense Magical Forces*	-10
66-70	*Well-conditioned*	-10
71-75	*Sense Hengeyokai (like Sense Magical Forces)*	-10
76-79	*Resistant to Magick*	-10
80-83	*Sense Auras*	-10
84-87	*Highly Resistant to Magick*	-10
88-90	*Extra Magical Spells*	-10
91-93	*Ambidextrous*	-10
94-95	*Able to pass as opposite sex*	-10
96-97	*Premonition*	-10
98-99	*Amok (like Berserker Rage)*	-10
00	*Extraordinary Attribute*	-1

Flaws, Deficiencies & Defects

The Japanese culture defames weakness emphatically. Roll on the Phobia table for your PC only if you're sure you want to. Deficiencies and Defects are regarded as the result of bad Karma, to be atoned for by Shinto ceremonies to propitiate spirits offended in past lives or by Buddhist ceremonies to enlighten such spirits. The GM may opt to let this dispel or alleviate any of the curses.

1D100%	Deficiency Or Defect	Point Cost	Social Status
01-05	Seasick -25% at all skills when at sea.	+5	*-1 to sailor, wako, fisher*
06-19	Poor sense of smell/taste	+10	*-1 to Noble, can't be cook*
20-23	Deep Sleeper	+5	*-1 to Artisan, Peasant*
24-26	Gluttonous	+5	
27-29	Frivolous	+5	
30-34	Trusting	+10	*-1 to Noble*
35-39	Overconfident	+10	
40-44	Arrogant	+10	*-1 to Outcast, Peasant*
45-49	Greedy	+5	*-2 to non-Merchant*
50-54	Absent-Minded	+10	
55-59	Twice-Cursed	+10	
60-64	Fumble-fingered	+10	*-1 to Artisan or Artist*
65-67	Frequently stumbles, can't run	+10	*-1 to Ashigaru or Samurai*
68-70	Cannot Hold Liquor	+10	*-1 to Samurai or Noble*
71-75	Compulsive Gambler	+10	*-1 to Samurai*
76-80	Compulsive Liar	+10	*-3*
81-85	Larcenous	+5	*-3*
86-90	Womaniser/Man-Eater	+5	*-1 to Buddhist Priest*
91-94	Heavy Drinker	+10	*-1 to Buddhist Priest*
95-97	Obsessed by a courtesan/geisha	+15	*-3 to Buddhist Priest*
98-99	Roll twice for flaws	Add both	
00	Roll for Curse, but don't get any of the other effects of being Poorly Aspected	+10	



Japanese Personal Fears

Optional: You may pick or roll a Phobia on the **C&S** 5th edition table or on the table below, then decide if the Phobia is major or minor. If you don't like the Phobia that you rolled, you may opt to take a Curse instead.

D100	Type of Phobia
01-05	*Fear of darkness as full of ghosts*
06-10	*Fear of darkness as full of demons*
11-15	*Fear of the ocean as full of dragons*
16-20	*Fear of lakes as full of orochi*
21-25	*Fear of forests as full of tengu*
26-30	*Fear of rivers as full of kappa*
31-35	*Fear of old trees as hengeyokai*
36-40	*Fear of tall people as rokuro kubi*
41-45	*Fear of Buddhist priests as badgers*
46-50	*Fear of beautiful women as foxes or cats*
51-55	*Fear of handsome men as foxes*
56-60	*Fear of long-tailed cats as hengeyokai*
61-65	*Fear of thunder as due to angry Kami*
66-70	*Fear of earthquakes as due to angry Kami*
71-75	*Fear of ninja*
76-80	*Fear of Eta as filthy*
81-85	*Fear of unskilled labourers as members of gambler gang*
86-90	*Fear of bandits and thieves*
91-95	*Fear of ward guards and judges as corrupt*
96-00	*Fear of fire as likely to set the neighbourhood on fire*

A character with a Phobia loses Social Status Points and may be considered a Disgrace to his family. Roll 1D10 if you opt for a minor Phobia; 2D10 if you opt for a major Phobia. The GM should try to have an occasional storyline focus on a PC's Phobia.

Roll	Social Status	Disgrace
2-5	-1	10%
6-10	-2	20%
11-15	-3	30%
16-18	-4	40%
19-20	-5	50%

Character Size

Type of Player Character	Height Dice	Height Range	Average Height	Build Die	Build Range	Average Build
Commoner Human Male	2D10+12	14-32	23 = 5'4"	1D10	1-10	05 = Average
Commoner Human Female	2D10+9	11-29	20 = 5'1"	1D10-1	0-9	04 = Average
Samurai Human Male	2D10+16	18-36	27 = 5'8"	1D10	1-10	05 = Average
Samurai Human Female	2D10+12	14-32	24 = 5'4"	1D10-	0-9	04 = Average
Rokuro Kubi Male	1D10+26	27-36	31 = 6'	1D10	1-10	05 = Average
Tengu	1D10+26	27-36	31 = 6	1D10	1-10	05 = Average
Rokuro Kubi Female	1D10+21	22-31	27 = 5'8"	1D10-1	0-9	04 = Average
Kappa	1D10	1	1 = 3'6"	1D10-4	0-6	03 = Light

- Nobles have the height and frame of Samurai.
- Outcasts have the height and frame of Commoners -- except for those whose grandfathers were Samurai or Nobles.
- Sumo wrestlers have the height of Samurai but are Frame 5+1D10, plus 20% overweight (see 1.16 for effect of overweight).

Body Points

Body Points represents how much physical damage a character can take. This doesn't apply to a Yurei or Tree Hengeyokai which has only the appearance of a body, not the actuality. The player may opt to have these PCs have Illusory Body Points and respond to apparent injury with apparent pain, weakness and even death, but the only way to actually injure or kill a Yurei or Tree Hengeyokai is through spiritual forces (see Acts of Faith) or Magick.

Animal Hengeyokai, Bakemono and Artefact Ryo have a material form which they transform into is that of a human being, and so have standard Body Points for their Attributes and weight in human form. They therefore have two different Body Points. Any damage done to the human form is retained proportionally when returning to the character's true form (rounding up).

Moritaro is a Fox with 4 Body Points in animal form; in Samurai form, he has 24 Body Points. If his Samurai suffers a wound of 4 Body Points (a sixth of his total Body Point), then when Moritaro returns to his true form again, his wound will be -1 Body Point.

An animal Hengeyokai whose tail is cut off will not be able to transform into human shape any more -- unless the tail is reattached, a healing skill not known to most Hengeyokai. An injured Artefact Ryo's sword, mirror, or bell will be dented. Kappa can rejoin a severed arm or leg for up to three days after the injury.

Japanese mirrors, swords, and bells are made of metal and are very tough; they have DOUBLE the usual Body Points. Musical instruments are made out of wood and are very delicate; they have HALF the usual Body Points.

Recovering Body Levels

- Hengeyokai recover Body Points at the standard rate in animal form, double the standard rate in human form.
- Bakemono recover Body Points at three times the standard human rate.
- Artefact Spirits recover Body Points at the standard human rate.

Resisting Disease

Hengeyokai, Bakemono and Ryo do not catch human diseases.

Death Yurei cannot be killed; they are already dead.

Fatigue Points

Hengeyokai recover Fatigue Points normally. Bakemono recover Fatigue Points at twice the standard rate. Ryo recover Fatigue Points at three times the standard rate.

Ryo do not need to eat, drink, or sleep but may pretend to do so.

Lifting & Carrying

There are many different Japanese words for carrying, specifying how the item is carried: on one's back, in one's hand, in one's mouth, clasped to the chest, between the arm and the side, on top of one's head....

Carrying a weight on top of one's head is even more efficient than carrying it on one's back, but the character will drop the burden if he stumbles or falls.

Head CCAP = standard CCAP + 20%

An animal (including a hengeyokai) can hold an item in its mouth.

Mouth CCAP = 10% of standard CCAP

An overweight person should be treated as carrying all the additional weight as a burden. Overweight should be treated in terms of its percentage relative to standard weight. Each 10% overweight reduces **AGL** by 1. Overweight does not count for calculating Body Points or other such things. It lowers the amount of weight that can be carried and (since it is a burden that cannot be put down) lowers the distance that can be Jumped. An overweight character who goes on a diet will lose ⅓ 1D10 (round down) pounds a week and regain Fatigue Points at half the standard rate.

Jumping

Species Modifications

- Humans: ..... +2 feet
- Fox Hengeyokai: ..... +3 feet
- Cat Hengeyokai: ..... +5 feet
- Badger Hengeyokai: ..... +2 feet
- Tree Hengeyokai: ... +5 feet in forest; +1 feet out of forest
- Kappa: ..... +5 feet in water; +2 feet out of water
- Kojin: ..... +5 feet in water; +2 feet out of water
- Orochi: ..... -1 feet
- Tengu: ..... +5 feet in forest; +3 feet out of forest
- Rokuro Kubi: ..... +2 feet
- Yurei: ..... +5 feet
- Sword: ..... +3 feet
- Mirror: ..... +3 feet
- Instrument: ..... +3 feet
- Temple Bell: ..... -1 feet

In addition to jumping distances, a person can also jump heights, leaping up into the air to catch the branch of a tree or to vault a hurdle. Regardless of his height, a person can jump 3 feet in the air -- and extend his arms an additional one-sixth of his height over his head. See Jumping Heights for improving this ability.

Moving, Walking & Running

Basic Movement Rate:

Humans of 4' to 4'11": ..... 4 feet basic
Humans of 5' to 5'11": ..... 5 feet basic
Humans of 6' or taller: ..... 6 feet basic

Hengeyokai in human form:
Cats and Foxes: ..... as human +1
Trees and Badgers: ..... as human

Bakemono in human form:
Kappa: ..... 3 feet basic
Kojin & Orochi: ..... as human
Rokuro Kubi: ..... as human
Tengu: ..... as human +1

Ryo in human form
Yurei: ..... as human +2
Other Ryo: ..... as human

Horoscope

Optional

The Japanese year used the Chinese Zodiac, with the year beginning with the Sign of the Rat, roughly corresponding to the Western sign of Pisces (see Calendar). The Zodiac was the twelve animals who came to the Buddha's funeral. (The cat was too hard-hearted to attend.)

D100	Zodiac Sign	Earliest Western Date	Favoured Skills Categories
01-08	**Rat**	February 21	*Outdoor Skills* *Thievish Skills*
09-16	**Bull**	March 21	*Agriculture* *Combat*
17-24	**Tiger**	April 21	*Charismatic* *Combat*
25-32	**Hare**	May 21	*Crafts & Trades* *Outdoor Skills*
33-40	**Dragon**	June 21	*Seamanship* *Lore*
41-48	**Snake**	July 21	*Materia Medicina* *Thievish Skills*
49-56	**Horse**	August 21	*Athletic* *Crafts & Trades*
57-64	**Sheep**	September 21	*Crafts & Trades* *Noble Skills*
65-72	**Monkey**	October 21	*Lore* *Thievish Skills*
73-80	**Bird**	November 21	*Arts & Entertainment* *Perception*
81-88	**Dog**	December 21	*Crafts & Trades* *Perception*
89-96	**Boar**	January 21	*Charismatic* *Combat*
97-00	Choose any Birth Sign		

Age

Optional

Hengeyokai

Are much older than humans before they learn to transform into human form. Treat them as Elves on the standard table, with their rolled Age counting as years of experience with human beings. Their actual age is 2D10 x 50 years (100-1000 years), but since they haven't paid much attention to the doings of human beings during that time, the chance of their knowing any useful Historical Lore is only 1% x **DIS** unless they take it as a skill. They spend most of their time in the forest.

Kojin & Rokuro Kubi

Age normally and use the standard human table. Kojin spend most of their lives in the Dragon Emperor's Palace and have only 1% x DIS chance of being acquainted with current events.

Kappa, Orochi, & Tengu

Live to be much older than humans. Treat them as Elves on the standard table, with their rolled Age counting as years of experience with human beings. Their actual age is 2D10 x 25 years (50-500 years), but since they haven't paid much attention to the doings of human beings during that time, the chance of their knowing any useful Historical Lore is only 1% x **DIS** unless they take it as a skill. They spent most of their time in the wilderness. If an Orochi began life as a human being, he will still remember the history and legends of his original time.

Yurei

May have been dead for only a few years or for many generations. Their rolled age reflects how many months they have interacted with human beings since their death. Their actual age since death is 1D100 x 1D10 years (1-1000 years), but since they haven't paid much attention to the doings of human beings during that time, the chance of their knowing any useful Historical Lore is only 1% x **DIS**. They still clearly remember the history and legends of their original time. They spend most of their time in the Meido or haunting their graves.

Artefact Ryo

Emanate from artefacts that were made many years ago and have been treasured by their users. Their rolled age reflects how many months they have interacted with human beings since they were emanated. Their actual age since being made is 2D10 x 25 years (50-500 years), but since they haven't paid much attention to the doings of human beings during that time, the chance of their knowing any useful Historical Lore is only 1% x **DIS**. They spend most of their time as artefacts; they only interact with humans when they see a clear opportunity to accomplish their goal.

Unlike mortals, Ryo do not begin life as babies who have to spend years mastering the skills of speech and movement before they can go on to learn more demanding skills. A beginning spirit has the equivalent in experience of a 13-year-old human.

Personalizing Traits

Optional

All Japanese humans have very similar features. Any human with a different appearance will be considered very unseemly.

Eye Colour	Hair Colour	Complexion
Brown	Black	Sallow

Use standard **C&S** 5th Edition Skin Texture and Unusual Features. (A long nose will remind people of the Tengu long nose. Beard and Moustache are usual for men, not unusual.)

Hair Features

Japanese hair is always straight, never wavy or curly. Hair arrangement was an important part of one's appearance. Everyone who could afford it had their hair washed and set every few weeks by a blind shampooer.

A woman's hairdo showed her age and marital status. Artisan, peasant, and most outcast women had short hair. Merchant and samurai class women had hair of medium length, carefully set by a shampooer. Geisha had hair of similar length set into more elaborate hairdos. Noble ladies allowed their hair to grow down to below their waist and combed it straight down. Once cut, such hair could never grow to the same length again; there were horror stories of hair-cutting ghosts who attack noble women while they slept. Some women wore jewelled hair combs. A ninja woman's hair combs might conceal a knife or throwing weapon such as shuriken.

Male commoners kept their hair short or medium length. A male Samurai or Noble had the front half of his head shaved at his coming of age ceremony when he reached 13; his back hair was braided in a queue. The Samurai's queue was braided forward and cut off at the forehead. The Noble's queue was braided upwards and stuck up about half a foot from the crown of his head. Exiles and Ronin usually didn't bother to continue shaving their heads or braiding their hair. Many warrior samurai wore a moustache, so that their severed heads would be plainly marked as men's. A warrior whose queue came undone or was severed during combat was very embarrassed.

Men who wore their hair braided would unbraid it before going to bed and braid it again in the morning. Women, whose hairdos were more elaborate, slept with their necks propped up on makura, padded wooden stands which served the same function as pillows.

Buddhist Priests of both sexes shaved their heads once a month. Buddhist priestesses covered their shaven heads with a wimple. Shaving one's head was a sign that one had decided to become a Buddhist priest.

Ghosts in their true form had long, tangled hair, hanging down to their shoulders rather than done up in a proper hairdo, and people who intended to commit suicide often let their hair fall down like this.

Facial Appearance

Noble women, courtesans, and geisha prided themselves on the fairness of their skin. Many used a white face powder made out of rice and perfumed water, and rouged their lips and cheeks with a tint from the benibana flower, a kind of saffron.

Samurai and Noble women shaved or plucked their eyebrows, then used a liquid made from soot and glue to paint two replacement black marks on their forehead, sometimes much shorter and thicker than normal eyebrows, sometimes much thinner and more delicate. This fashion was also followed by male Imperial nobles. Buddhist Priests and Priestesses (and widows) sometimes continued to pluck their eyebrows but did not paint replacement eyebrows.

Virtually all women, and all male Samurai and Nobles, blackened their teeth, using a liquid made with iron acetate. It was believed that this preserved the teeth from cavities.

Outcasts were forbidden by law to shave their eyebrows or use makeup, or even to blacken their teeth. These laws were not enforced against actors.

Names

A child's name reflects his parents' social class and their hopes for him. When he come of age, they will give him a new adult name, perhaps one with a syllable from a family friend or patron. Later on, he will take on a new name to mark any change of status such as being accepted by a teacher as a student or becoming a Buddhist Priest. After he dies, he is given a "spirit name" as part of his funeral; this is the name that marks his grave. An Emperor takes his spirit name when he is enthroned. He may take another name to celebrate a triumph or to shake off the bad luck of a catastrophe. His name is chosen for him by a council of nobles and scholars.

Only Samurai and Nobles are legally permitted to have family names. (A famous family of actors often had an illegal family name.) The family name appears first, followed by the given name. Other people are known by their vocation, the name of the family or firm they work for, a nickname, or something else distinctive, again followed by their given name.

Japanese Sounds

Japanese has only one pronunciation for each of its five vowels, which may be combined in what Europeans think of as diphthongs.

A	sounds like the vowel in **BAH**
AI	sounds like the vowel in **HIGH**.
E	sounds like the vowel in **HEN**.
EI	sounds like the vowel in **HAY**.
I	sounds like the vowel in **MEAN**.
O	sounds like the vowel in **NO**
OI	sounds like the vowel in **COY**.
U	sounds like the vowel in **BOO**.
UI	sounds like the vowel in **GOOEY**.

Any vowel may be short (held briefly) or long (held twice as long) but this doesn't change its sound. (The vowel in **MAZE** is held twice as long as the vowel in **MACE** but it's the same vowel.)

The Japanese think of their language as having ten consonants:

K (which turns to G if combined as the second element of a word)
S (which turns to Z if combined as the second element of a word)
SH and J are variants of S and Z
T (which turns to D if combined as the second element of a word)
CH, TS and J are variants of T and D
H (which turns to B or P if combined as the second element of a word and to FU when followed by U)
M, N, R, W, Y Terminal Nasal: N or M at the end of a syllable

A syllable can only end with a vowel, a terminal nasal or the consonant that begins the next syllable. So /kampa/ and /kappa/ are possible words but /kaspa/ and /karpa/ aren't. Initial consonant clusters are also impossible.

Random Names

Roll two 1D10 of different colours, one for the column down, one for the column across.

	1	2	3	4	5	6	7	8	9	10
1	A	I	U	E	O	NA	NI	NU	NE	NO
2	KA	KI	KU	KE	KO	GA	GI	GU	GE	GO
3	SA	+N	SU	SE	SO	ZA	+N	ZU	ZE	ZO
4	SHA	SHI	SHU	+N	SHO	JA	JI	JU	+N	JO
5	TA	+N	TSU	TE	TO	DA	+N	+N	DE	DO
6	CHA	CHI	CHU	+N	CHO	MA	MI	MU	ME	MO
7	HA	HI	FU	HE	HO	BA	BI	BU	BE	BO
8	YA	+N	YU	+N	YO	RA	RI	RU	RE	RO
9	WA	2	2	2	2	2	2	2	2	2
10	A	I	U	E	O	--	--	--	--	--

- +N: Add N after the preceding syllable. (Ignore roll if first syllable rolled.) NH =MB; NB =. MB; NM =MM; NS = NZ; NK = NG; NT =ND. Thus CHI+N+HO = Chimbo; BE+N+MU = Bemmu.
- 2: Double the consonant of the following syllable. Ignore roll if first syllable rolled.) A doubled CH becomes TSCH; a doubled TS becomes TTS. Thus YO+2+TSU is Yottsu; FU+2+ME is Fumme.
- --: Lengthen the vowel of the preceding syllable. (Ignore roll if first syllable rolled or if syllable is already long.)

Family Name

Roll 1D10 (for samurai and nobles only)

1-6	two syllables
7-9	three syllables
0	four syllables

Players may opt to have all their PCs be members of the same family. If two PCs have the same rolled family name, then they're also members of the same family, but the player or players can decide how close the relationship is.

Given Names

Male Names

Adult Samurai and Nobles roll 2D10; others roll 1D10.

Name shows sibling rank in family preceded by optional 1 or 2 syllables		
1-2	Eldest son:	TARO
	2nd son:	JIRO
	3rd son:	SABURO
	4th son:	YORO
	5th son:	GORO
	6th son:	MURO
	7th son	NANARO
3-4	2 syllables	
5-7	2 syllables + RO	
8	3 syllables	
9	3 syllables + RO	
10-13	1 or 2 syllables + BEI	
14-15	1 or 2 syllables + NOJO	
16-18	1 or 2 syllables + EMON	
19-20	1 or 2 syllables + SUKE	

- A Samurai or Noble boy's name is 1 or 2 syllables + MARU or MATSU.
- A Buddhist Priest takes a new name of 1 or 2 syllables + BO.

Female Names

Noble:	2 syllables + HIME (princess)
Samurai:	2 syllables + KO
Buddhist Priestess:	2 syllables + IN
Commoner:	O + 2 syllables
Actor:	2 syllable (illegal)
Family Name	+ 2 syllable Given Name
Courtesan or Geisha:	KO + 2 syllables
Other Outcast:	2 syllables

Horses, dogs, cats, weapons, musical instruments, and merchant ships have names ending in MARU. Warships have names ending in KAN. Mirrors don't usually have names.

Thus a samurai's name might be

- ZA+N+JA WA+KA+NOJO =Zanja (the family name) Wakanojo.
- His married sister's name might be MA+RI+NA HA+NA+KO =Marina Hanako.
- The family cook might be O+TSU+BO = O-Tsubo, and people would refer to her as the Zanjas' O-Tsubo.
- The gardener might be BO+KU+JIRO =Bokujiro, and people would refer to him as the Zanjas' Bokujiro or as Plum Blossom Bokujiro because of the time he glued plum blossoms on a tree after a storm.

Signatures

Most Commoners, and all Samurai and Nobles, have a seal (made of wood, ivory or jade) carved with their name, which they use as a signature, stamping it in their own blood or in red ink. Peasants and other illiterate people use a thumbprint instead. (A document signed in one's own blood is not regarded as impure in a Shinto shrine -- once the blood is fully dry.)

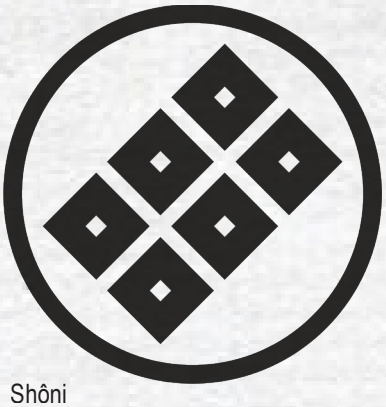
MON (Japanese Heraldry)

In European heraldry, each member of a noble family bears a separate version of its arms which clearly indicates his rank in the family. In Japan, on the other hand, although each family has its own symbol, this symbol is often worn by all members of the family. Samurai usually wore their clan lord's mon when on official business, but often used their families mon at other times. Personalized possessions often bore the owner's mon: lanterns, writing boxes, medicine boxes, mirror cases, etc. A mon on a small object may give away a samurai or noble in disguise.

A mon is a stylized picture, usually of some natural object such as flowers, leaves, birds, feathers, butterflies, running water, and the sun and moon. Some clan mon show arrows, swords or other weapons. Others are geometrical designs. The Imperial mon was the 16-petalled chrysanthemum. The Shogunate mon was three gingko leaves.

A player with a Samurai or Noble PC should decide the character's mon with the approval of the GM.

Saigo



Shôni

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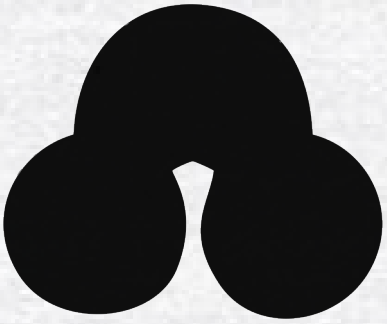
Aso

Asano

Kuroda



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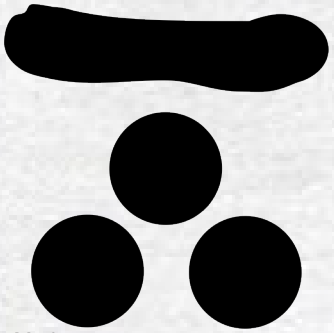

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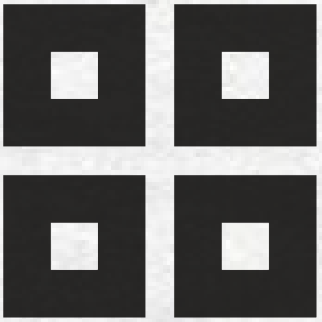

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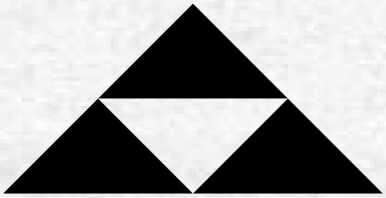

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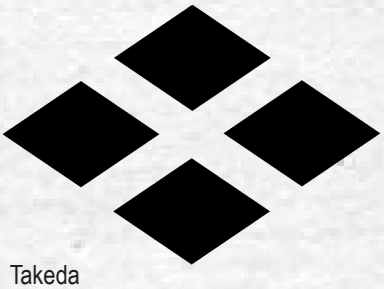

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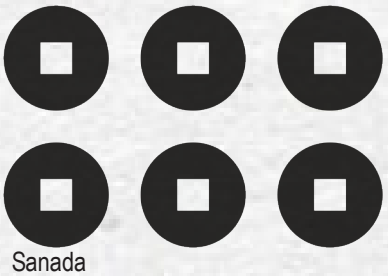

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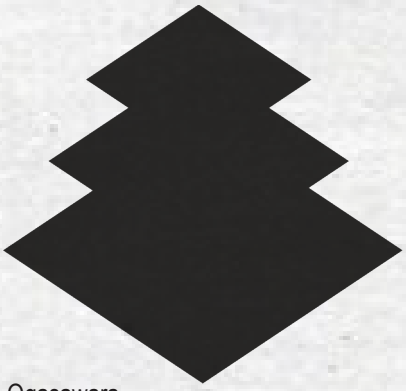

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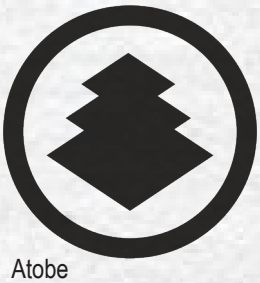

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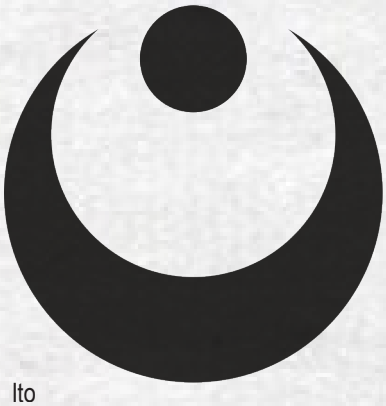

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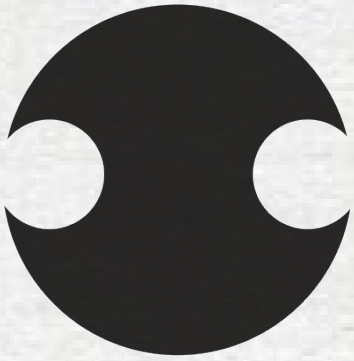
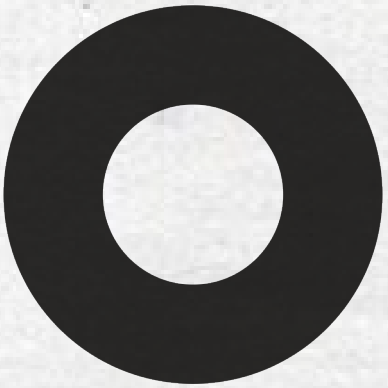


Horio

Takemata



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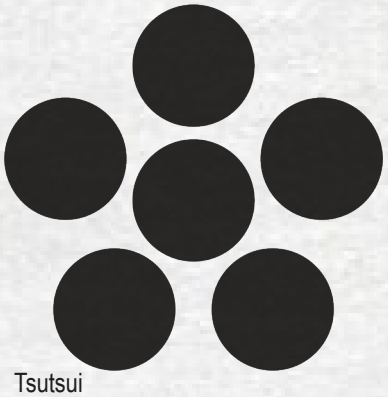

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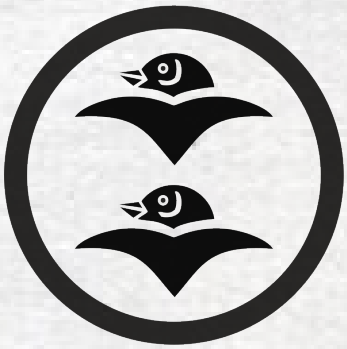

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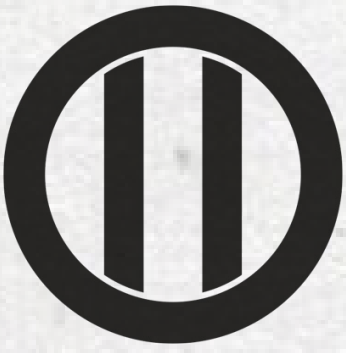
Mogami



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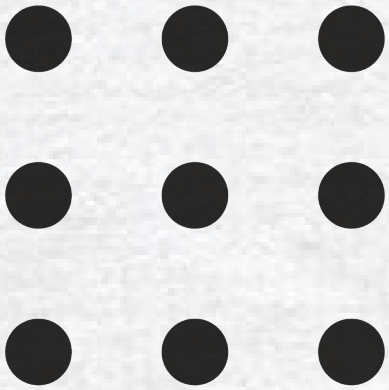
Sakakibara

Ukita



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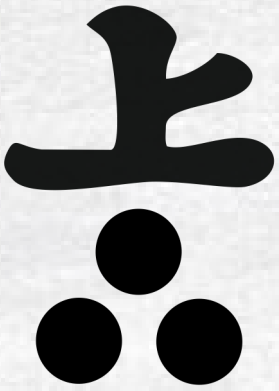

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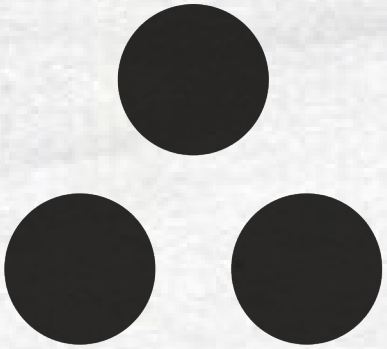

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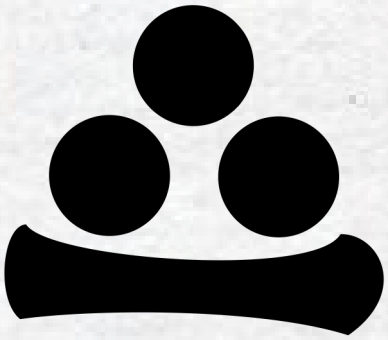

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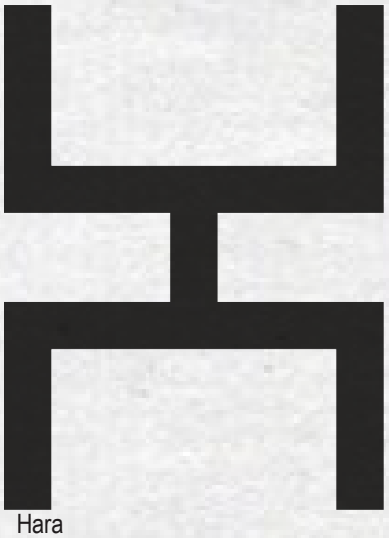

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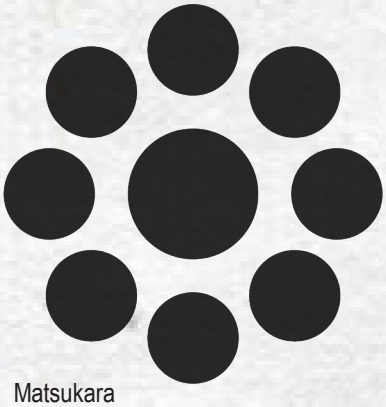

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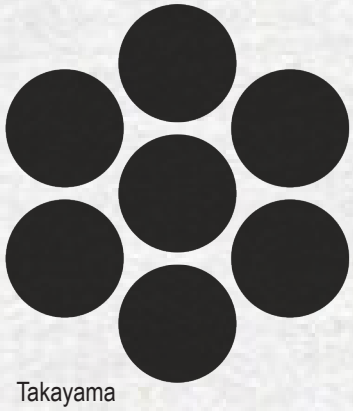

Takayama

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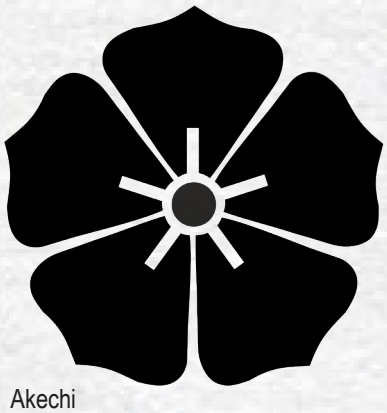
Li

Ryuozji



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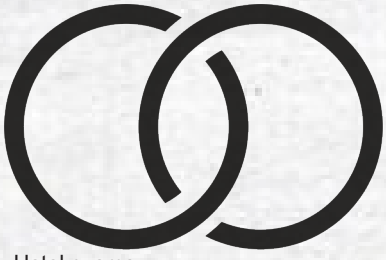

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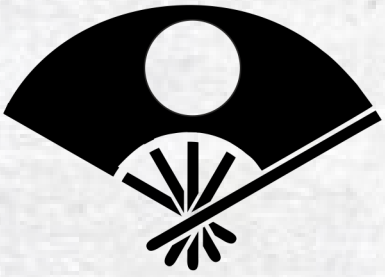


Satake

The Japanese Language

Spoken Japanese

Except for foreigners, all dwellers in Japan -- including non-humans -- speak Japanese. For foreigners

The Imperial Court speaks its own distinct dialect, with a uniquely complex and elegant grammar and a highly intellectual vocabulary, plus frequent allusions to ancient poetry. This dialect is spoken by all Imperial nobles.

The Shogunate Court's dialect resembles that of the Imperial Court but is somewhat less elegant, particularly that spoken by the men. (Many of the women at the Shogunate court are daughters of Imperial Nobles and so speak the Imperial dialect.)

Each province has its own distinct dialect. The clan lord and his karo can speak both the provincial dialect and the Shogunate Court dialect. (This also applies to Hengeyokai animals and Kojin.)

Some Shinto Priests speak both the provincial dialect and the archaic dialect in which their songs are written. Others only know the provincial dialect and don't understand the meaning of their songs.

Some Buddhist Priests can speak the Chinese in which their scriptures are written. Others have memorized their prayers but don't understand them.

Actors, Singers and Ninja speak their own provincial dialect, plus several neighbouring dialects and a number of phrases in both the Imperial and Shogunate dialects.

Hengeyokai trees, other Bakemono, and Yurei only speak their own provincial dialect. Artefact Ryo speak the dialects of the owners who have treasured them.

Eta Outcasts have their own distinct dialect.

Each vocation and hobby has intragroup words outsiders don't understand.

Women speak a distinctly different version of each dialect. Men and women use different words for the pronouns (Japanese has dozens of ways of saying "I" and "you"), different ways of showing a sentence has reached an end, even different ways of saying "but" or "yes" or "good morning." Passing oneself off as someone of the opposite sex is very difficult.

People understand the speech of people from the same province who use a different dialect. The GM may opt to require an INT AR% to understand the speech of someone from a different province using a different dialect and who's in a hurry or under stress.

Written Japanese

Most Commoners have had only a few years of schooling at a Buddhist temple and are only semi-literate, able to read and write using a phonetic set known as a syllabary because each sign shows a syllable. (The table for randomly rolling a name is keyed to the syllabary.) Male Nobles, Samurai, and Priests spend years studying ideographs. Learning them as an adult is even more difficult.

Japanese is written using three different sets of symbols:

A) **Hiragana**: a syllabary that samurai or noble women, townsfolk and peasants use for writing all words, and that male nobles, samurai and priests use for grammatical inflections of native words.

B) **Katakana**: a syllabary that male samurai, nobles and priests use for writing foreign words.

C) **Chinese Ideographs**: Each ideograph is a complex set of strokes which stands for one or more related words. (Just which one the writer is using is shown by the hiragana that follow the ideograph. Someone who knows how to read Chinese would understand the ideographs but not the hiragana and risk missing such important inflections as NOT or PAST.) There are 2,000 common ideographs used for common concepts, known to all fully literate men. In addition, Nobles and Priests study 3000 additional ideographs used for sophisticated concepts. A Noble or Priest can write a message that few Commoners would be able to read.

Character Vocations

Several **C&S** 5th Edition vocations are not found in Japan. These include Forester, Knight, Druid, (Christian) Priest, Witch, and Necromancer. And, of course, there are a number of specifically Japanese vocations not found in standard **C&S** 5th Edition. These include Ashigaru, Ward Guard, Otokodate, Yamabushi, Samurai, Bandit, Ninja, Shinto Priest, Buddhist Priest, Exorcist, I Ching Diviner,....

Warriors

Samurai each followed a clan lord and were socially the equivalent of the European knight, but they did not have their own men-at-arms as followers. Instead, the clan's ashigaru (foot soldiers) were peasants who lived on clan territory, owing no special allegiance to anybody but the clan lord. Each clan also had its ninja: spies and assassins.

Buddhist martial temples had their own fighting forces of yamabushi (literally "mountain warriors") under the command of the head priest.

Each town and village had its ward guards who helped the ward head enforce the laws. In addition wealthy merchants hired bodyguards to protect their goods and homes. They might also support a band of otokodate to protect them against samurai. And each town had its gambler gang, usually on close terms with the local criminals.

Martial artist is not listed as a Warrior vocation. See Martial Art Meditation under skills..

Primary & Secondary Attributes For Warrior Vocation

Character Vocation	Primary Attribute	Secondary Attribute	Secondary Attribute Substitute
Ashigaru	STR	CON	DIS
Ward Guard	STR	CON	INT
Bodyguard	STR	INT	CON
Samurai	STR	CON	DIS
Otokodate	STR	INT	CON
Yamabushi	STR	CON	Buddhist SPR
Bandit/Wako (Pirate)	STR	CON	AGL
Gambler	STR	CON	DIS
Ninja	STR	CON	AGL

Ashigaru

Fighting peasants were the clan army's foot soldiers. They fought as massed units of spearmen. They were not bound by the samurai's code of Bushido chivalry but still honoured courage. Cowards were slain out of hand by their fellow fighters. Ashigaru who caught the eye of the clan lord by their courage or intelligence might even be promoted to samurai.

Ashigaru Vocational Skills	Ashigaru Secondary Skills
(+10% PSF%)	(+10% PSF% if for Mastery)
Field Crops: Rice (Agric)	Herbalism (Materia Medicina)
Field Crops: other (Agric)	Local Geography (Lore Hist)
Dodge (Combat)	Local History & Legend (Lore Hist)
Knife & Dagger (Combat)	Any background skills
Peasant Axe (Combat)	
Peasant Sickle (Combat)	
Wearing Light Armour (Combat)	
Yari (Combat)	
Yarinage (Combat)	

Ward Guards

Were townsmen of Artisan or Merchant background. They were responsible to the ward head for protecting the town against criminals and keeping an eye on strangers. Unlike the Ashigaru, they weren't expected to take the battlefield, but to keep order in the city streets.

Ward Guard Vocational Skills	Ward Guard Secondary Skills
(+10% to PSF%)	(+10% to PSF% if for Mastery)
Binding (Combat)	Arithmetic (Lore Scientific)
Detect Lie (Perception)	Atemi (Lore Scientific)
Dodge (Combat)	Katana (Combat)
Interrogation (Charismatic)	Kumiuchi (Combat)
Intimidation (Charismatic)	Any background skills
Kodachi (Combat)	
Legal Matters (Charismatic)	
Local Geography (Lore Hist)	
Read Character (Perception)	
Sodegarami (Combat)	

Bodyguards

Were ronin or commoners with combat experience, employed by wealthy merchants to protect their homes, shops, and shipments. Bodyguards were always on duty at the courtesan or geisha teahouse, and at the theatre to prevent the customers from quarrelling with one another. Ronin Bodyguards have Basic Samurai Training (see page 55), and the GM may opt to allow them Samurai Vocational skills . Commoner Bodyguards have neither the battle skills of the Ashigaru nor the legal skills of the Ward Guard but must be skilled at both armed and unarmed combat, in order to be able to subdue a combatant without having to injure him.

Bodyguard Vocational Skills	Bodyguard Secondary Skills
(+10% to PSF%)	(+10% to PSF% if for Mastery)
Bo or Tetsubo (Combat)	First Aid (Materia Medicina)
Binding (Combat)	Kumiuchi (Combat)
Detect Plan to Attack (Combat)	Swimming (Athletic)
Dodge (Combat)	Any background skills
Intimidation (Charismatic)	
Katana (Combat)	
Kodachi (Combat)	
Kumiuchi (Combat)	
Quick-Draw Weapon (Combat)	
Read Character (Perception)	
Tanto (Combat)	

Samurai & Noble Warriors

Went into battle, some on horse and others on foot, but fought man-to-man, not as massed units. Bureaucratic samurai and nobles were also called "warriors," but they were more apt to be trained in court etiquette and battle strategy than in actual fighting techniques.

In a campaign with a strong Shogun, Emperor or Gambler Gangs, most Samurai and Nobles will not be warriors. Their primary duty to their clan was to guide its economic and political ventures. The GM should count bureaucrat samurai as Adventurers of high social standing.

While a commoner warrior may win the favour of a clan lord and become a Samurai, he may not start his career as a Samurai Warrior. Neither may an Imperial or Shogunate Noble. That privilege is limited to characters whose fathers were Samurai or Clan Nobles.

BUSHIDO was the "way of the warrior," the code of the samurai. It focused on his loyalty to his clan and to his clan lord. This duty bound both men and women of samurai blood. The symbol of the samurai warrior was the cherry blossom which doesn't fall gradually, petal by petal, but all at once, showing how the samurai is willing to die in youth for his lord.

Unlike the European Code of Chivalry, Bushido did not teach samurai to idealize protecting women. When, in the modern era, the Japanese encountered the Arthurian stories, they were horrified at the wickedness of knights who would abandon defending a brother or lord to leap to the defence of a helpless woman. Nor were samurai particularly moved by the plight of the helpless and the weak and the poor. Buddhism taught that such people had been born with a bad Karma which their misfortunes enabled them to atone for. It preached detachment from material things, and most samurai assumed that their willingness to die in battle meant that they had attained spiritual enlightenment and that people who complained about their poverty were showing their unenlightened attachment to the material world.

Samurai/Noble Warrior Vocational Skills	Samurai/Noble Warrior Secondary Skills
(+10% to PSF%)	(+10% to PSF% if for Mastery)
1 Art or Art Appreciation	Atemi (Lore Scientific)
Detect Plan to attack (Combat)	Concentration (Mental Fort)
Dodge(Combat)	Conditioning (Athletic)
Horse Archery (Combat)	Courtly Etiquette (Noble)
Intimidation (Charismatic)	Diplomacy (Charismatic)
Katana and Tachi (Combat)	Leadership (Charismatic)
Katana Great Blow (Combat)	Martial Art Meditation (Mental Fort)
Kumiuchi (Combat)	Regional History (Lore Hist)
Local History (Lore Hist)	Any background skills
Mounted Combat (Combat)	
Nodachi or Naginata (Combat)	
Quick Draw Weapon (Combat)	
Riding a Horse (Combat)	
Riding a Warhorse (Combat)	
Wearing Armour (All types) (Combat)	
Yumi (Combat)	

Otokodate (literally "heroes")

Were commoners with fighting skills who banded together to protect their fellows against arrogant or brutal samurai. (The Onnadate (literally "heroines") were the female equivalent.) Some were the sons of wealthy merchants, too wealthy to need to work for a living. Others were ronin, bandits, or gamblers. They were paid by the richer merchants of the community for the protection they offered. Ronin Otokodate have Basic Samurai Training (see page 55), and the GM may opt to allow them Samurai Vocational skills.

Otokodate imitated the samurai's elegant clothes and manners and mastery of the fine and martial arts. They were almost as well versed in combat as samurai but were not permitted to bear a Katana except when journeying, let alone to wear armour or ride a warhorse. They did not follow the dictates of Bushido but instead attempted something closer to the European legend of Robin Hood: protecting the innocent and punishing the cruel.

If an Otokodate won the attention of a clan lord on account of his skill and courage, he could become a samurai and his children would be samurai. Then again, many Otokodate offended haughty nobles or samurai and were driven to become criminals or treacherously killed.

Otokodate Vocational Skills	Otokodate Secondary Skills
(+10% to PSF%)	(+10% to PSF% if for Mastery)
1 Art or Art Appreciation	Conditioning (Athletic)
Bo (Combat)	Court Manners (Noble)
Intimidation (Charismatic)	Endurance (Athletic)
Japanese Written (Lang Lore)	Gambling (Arts & Entertainment)
Katana (Combat)	Any background skills
Kodachi (Combat)	
Leadership (Charismatic)	
Martial Art Med (Mental Fort)	
Tanto (Combat)	
Tessen (Combat)	

Yamabushi

Were Martial Buddhist Priests who might have been born as any social rank. They shaved their heads, formally renounced their worldly possessions, and took the Seven Vows (see page 197) but often didn't observe their vows as carefully as a layman of higher SPR.

A martial temple order of Yamabushi often had as many troops as a major clan. During an age with a weak Shogun or Emperor, a martial order might ally with a samurai clan or a gambler gang. Clan lords sometimes sent huge donations to temples to win the favour of the patron Buddha (and also that of the order's head priest). In time of war, an enemy army might burn a martial order's temple to subdue it, though the opposing faction always condemned it as religious persecution.

There were rumours that Yamabushi were Mages. The GM may opt to let even a non-Mage Yamabushi know one or two Command spells of Rank 1-3.

Yamabushi Vocational Skills	Yamabushi Secondary Skills
(+10% to PSF%)	(+10% to PSF% if for Mastery)
Bo, Jo or Tetsubo (Combat)	Chinese Written (Language Lore)
Dodge (Combat)	Faith (Materia Theologia)
First Aid (Materia Medicina)	Herbalism (Materia Medicine)
Japanese Written (Lang Lore)	Any background skills
Jitte or Kusarigama (Combat)	
Leadership (Charismatic)	
Martial Art Med (Mental Fort)	
Naginata or Nodachi (Combat)	
Wearing Light Armour (Combat)	
Yari (Combat)	

Bandits

Might be men who'd been disowned by their families. Or they might be peasants who had left their farms because of a famine or harsh taxes, or artisans or merchants whose businesses had failed, or ronin who'd abandoned the code of Bushido. Bandits are not thieves (who specialize in pilfering) or burglars (who rob unguarded buildings). Bandits use force rather than stealth against their victims. They may strike during the night in the city or at any time on a deserted stretch of the highway. They are not organized into guilds but do try to stay on good terms with the local gamblers.

Bandit Vocational Skills	Bandit Secondary Skills
(+10% to PSF%)	(+10% to PSF% if for Mastery)
Ambush (Combat)	Hearing Rumours (Thievish)
Bo or Tetsubo (Combat)	Kumiuchi (Combat)
Binding (Combat)	Streetwise (Thievish)
Dodge (Combat)	Any background skills
Intimidation (Charismatic)	
Katana (Combat)	
Kodachi (Combat)	
Kumiuchi (Combat)	
Local Geography (Lore Hist)	
Quick-Draw Weapon (Combat)	

Wako (pirates)

Are fisher peasants employed by an unscrupulous merchant to raid rival Korean and Okinawan shippers, often in fleets of 10-20 ships. They have the same skills as a bandit plus their background mariner skills.

Many Bandits and Wako are Gamblers or use gambler gangs to fence their loot. A Bandit or Wako who comes to a new town will seek out the local gambler gang boss and pay his respects, or risk the boss's feeling insulted. Bandits and Wako whose conduct results in ward guards or samurai harassing the local gamblers will anger the gambler gang boss.

Gamblers

Are social outcasts. The word "yakuza" means "gambler," "good-for-nothing," "wastrel," "hooligan," and "scum of the streets." A few gamblers are disgraced ronin or otokodate. Some are bandits, thieves and wako. But most gamblers were born as peasants and artisans, men with no taste for the monotony of earning a living, who turned to the cheap thrills of gambling and were strong, fast, and intelligent enough to survive.

Each city or town has a gambling gang. Gamblers do not constitute a thieves or bandits guild, but they do try to keep thieves and bandits under control so they won't offend anyone powerful enough to crack down on all criminal activity, thus breaking up the local gambling game. Thieves, bandits, and gamblers who are new to an area are expected to check in with the local gang and introduce themselves to the boss and may be killed for their rudeness if they fail to do so. The gambler gang is usually on good terms with the owner of the local teahouse and pawnshop and the local money lender.

Gambler Vocational Skills	Gambler Secondary Skills
(+10% to PSF%)	(+10% to PSF% if for Mastery)
Gambling (Thievery)	Bargaining (Charismatic)
Hearing Rumours (Thievish)	Charm (Charismatic)
Hishi Throwing (Combat)	Con (Charismatic)
Intimidation (Charismatic)	Leadership (Charismatic)
Katana (Combat)	Any background skills
Kodachi (Combat)	
Kumiuchi (Combat)	
Local Geography (Hist)	
Streetwise (Thievish)	
Tanto (Combat)	

NINJA

Are assassins and spies (Shinobi). Only the child of a ninja is taught Ninjutsu (see Skills), often as a Martial Art. If a ninja's child has **AGL, STR, INT, or DIS** of 6 or lower, he will be disinherited unless he can learn some useful skill such as Explosives, Poisons, or Magick. Some ninja were skilled at training small animals such as birds, frogs, squirrels, or monkeys, using them in an entertainment act and also to carry messages.

There was a popular belief that all ninja were . The GM must decide just how many ninja who aren't Mages still know a few low-level spells of illusion: it may vary from as low as 1% to as high as 90%.

Each major clan has its own ninja, including the Emperor and the Shogun. In addition, some groups of ninja may be linked to abolished clans or Shinto shrines. Each group of ninja has a secret Master unknown to the lower ranks, a small group of known Masters who act as go-betweens for the boss, and 30 + 2D10 men and women who are sworn to obey their leader's orders to the death.

Many ninja live their lives in disguise as ordinary people: peasants or artisans or merchants, who secretly trained their children in the ninja skills. Only the ninja group's leader knows the secret identities of all the group's hidden members and the whereabouts of all the safe-houses.

Unmasked ninja are tortured slowly and excruciatingly to death by the authorities in the hope of finding the rest of their group. Most ninja try to commit suicide if defeat is inescapable.

Ninja Vocational Skills	Ninja Secondary Skills
(+10% to PSF%)	(+10% to PSF% if for Mastery)
All Athletic skills	Atemi (Lore Scientific)
Con (Charismatic)	Japanese Written (Language Lore)
Speak Dialect (Lang Lore)	Local Geography (Lore Hist)
Herbalism (Materia Medicina)	Animal Training (Animal)
Intimidation (Charismatic)	Making Poisons (Materia Medicina)
Martial Art Med (Mental Fort)	Any Materia Magicka skills
Night Vision (Perception)	Any background skills in cover vocation
Ninjutsu (Combat)	Any background skills
3 Outdoors skills	

Ninjutsu may be used to combine a number of Combat and Thievish skills (up to the character's INT.

Thieves & Burglars

Thieves specialize in pilfering small items often from a shop or a peddler's cart or a restaurant, or in robbing a passerby by cutting the strings that tied a bag to his sash. They don't pick locks or use force to subdue their victims (but may use sleight of hand to distract them). They don't pick pockets since Japanese clothing does not have pockets. (Valuables are usually carried in pouches tied to the sash or in parcels placed inside kimono sleeves or tucked into the loincloth.)

Burglars specialize in forcing their way into unoccupied buildings. They were not interested in fighting, only in loot, which they take to a friendly fence: perhaps a pawnshop, perhaps a gambler gang boss.

Japanese thieves and burglars are not organized into guilds. Most do, however, keep on good terms with the local gambler gang which may demand a cut of their criminal activities. They would never dare steal from a gambler gang member. Thieves or burglars whose conduct results in ward guards or samurai harassing the local gamblers will anger the gambler gang boss.

Primary & Secondary Attributes For Thief Or Burglar Vocation			
Character Vocation	Primary Attribute	Secondary Attribute	Secondary Attribute Substitute
Thief	AGL	INT	DIS
Burglar	INT	AGL	DIS

Thief/Burglar Vocational Skills	Thief (T)/Burglar (B) Secondary Skills
(+10% to PSF%)	(+10% to PSF% if for Mastery)
Alertness (Perception)	(B) Climbing (Athletic)
Find Hidden (Thievery)	(B) Detecting Mantrap (Thievery)
Evaluating Goods (Thievery)	(T) Cutting Purse (Thievery)
Hear Rumours (Thievery)	(T) Sleight of Hand (Art & Enter)
Setting & Disarming Man Traps (Thievery)	Any background skills
Skulking (Thievery)	
Stealth (Thievery)	
Streetwise (Thievery)	
Underworld Lore (Lore Hist)	
1 Combat skill	

Priests

Priests may join a shrine order (for Shinto priests) or a temple order (for Buddhist priests). If they do so, they will receive all the necessities (including training) but must remain there unless sent out by their head priest or unless they decide to leave the order and become wanderers or hermits.

Primary And Secondary Attributes For Priest Vocation			
Character Vocation	Primary Attribute	Secondary Attribute	Secondary Attribute Substitute
Ascetic Buddhist Priest	SPR	INT	DIS
Buddhist Exorcist/Medium	DIS	SPR	WIS
Shinto Priest	SPR	DIS	BV

湖理沙

Buddhism

Gautama was an Indian prince who lived over a millennium before the Shogunate era in Japan. He was brought up sheltered from all unhappiness, and was deeply shaken when he found out that all mortals are subject to sickness, old age, and death. He left his palace to go find a way out from the world in which such things could happen, so that people could be free from having to reincarnate again and again. His disciples said that he reached Enlightenment and taught them how to do so too. They hailed him as the Buddha, the awakened one. Eventually his philosophy became a religion.

Buddhism views the life of each individual as entangled in the five egocentric passions of Anger, Joy, Hatred, Desire and Grief. The aim of the religion is to extinguish the ego and enlighten the spirit, freeing it from the passions, and enabling it to enter into Nirvana, a state of freedom from egocentric illusion. Until that is accomplished, the spirit cannot escape the life-death cycle and achieve rest. Priests preached that sexual passion and love for a child were merely two chains that bound the sufferer to the material world, with the sweetness of desire or joy inevitably yielding in time to the bitterness of grief.

Followers of Amida Buddha believe that in the modern era people cannot pass directly from Earth to Nirvana. Instead, people who have called upon Amida Buddha sincerely will go after death to the Pure Western Paradise where they will sit on a lotus leaf and meditate until they reach the spiritual strength necessary to achieve Nirvana itself. Sometimes lovers run away from their parents or spouses and commit suicide, praying that Amida will let them be born on the same lotus leaf so they will not be separated.

The Sutras are the Buddhist scriptures; they are written in Chinese, a language that most Buddhist priests don't know. Many priests "read" the scriptures by chanting the ideographs with the pronunciation they have in Japanese. Priests kept track of how many prayers they have said by using a rosary with 108 prayer beads. Rubbing the rosary beads between the hands was believed to drive away evil spirits.

People with both Discipline and Buddhist Current **SPR** 7+ will worship at the local temple on the major Buddhist holidays. They will have a small Buddhist shelf on a wall of their home with pictures or miniature statues of one or more Buddhas or Bosatsu, and will make offerings of incense and money along with prayers on the 8th, 18th and 28th days of each month.

People with both Discipline and Buddhist Current SPR 15+ will also take the Seven Vows to help them disentangle their lives from the Passions and achieve Enlightenment. Laymen will vow to tithe to a Buddhist temple. They will also vow not to drink to the point of intoxication, not to eat animal meat, not to commit rape, adultery, treacherous murder or theft, and not to tell lies. Priests will vow to give up their worldly possessions and luxuries. They will also vow not to drink intoxicants, not to eat the meat of animals or even fish, not to commit theft, not to commit treacherous murder, not to have sexual relations, and not to lie.

Ascetic Buddhist Priests

Ascetic Buddhist priests are similar to the (Christian) Clergyman of **C&S** 5th Edition. They honour and worship the Buddha for his wisdom that let him achieve enlightenment and for his goodness in teaching his followers the path by which they themselves might become enlightened. Their heads are shaved. They have taken the Seven Vows and renounced their worldly property, which goes to their heirs as if they were dead.

Ascetic Buddhist Priest Vocational Skills	Ascetic Buddhist Priest Secondary Skills
(+10% to PSF%)	(+10% to PSF% if for Mastery)
3 Artistic skills	Chinese Written (Language Lore)
2 Charismatic skills	Fine Art Meditation (Mental Fort)
Concentration (Mental Fort)	3 Lore Historical Skills
Faith (Materia Theologia)	Any background skills
Japanese Written (Lang Lore)	
1 Lore skill	
Meditation (Mental Res)	
1 Perception skill	
Stamina (Athletic)	

Buddhist Theology (Mat Theo)

Temple Priests

Ran schools for commoner children and for priests who had recently joined the order. The temple's chores were done by novice priests and by pages, commoner school children chosen for their beautiful appearance and voices. Each temple had a high priest; some temples belonged to an order led by the head temple's high priest. Unlike European Christianity, Buddhism had no religious head or ranks besides that of priest and head priest: no equivalent of bishops, archbishops or Pope.

Wandering Buddhist Priests begged for food and other necessities, sometimes singing the Buddha's praises. (Some wandering courtesans adopted the clothing of Buddhist priests but sang less pious songs.)

Hermit Buddhist priests foraged off the countryside. They can take up to 3 Outdoors Skills as Secondary Skills.

Buddhist Exorcists

Oriental medicine began as battlefield surgery; the ideograph for doctor shows someone extracting an arrow from a victim. Contagious diseases, heart conditions, and other such problems were usually diagnosed as being due to possession of the victim by a malevolent spirit and treated by an exorcist, not a physician. No Shinto Priest could be a physician or exorcist, since he would be rendered impure by the presence of blood, disease, death or mourning.

The Exorcist worked with a Medium into whom he invoked the spirit possessing his patient. He chanted Buddhist prayers for hours and hours, often beating a gong or a drum while he did so, until the possessing spirit was driven out of the victim and fled into the body of the medium, where it could be interrogated. See 8.9 for further details on Possession.

Some Exorcists (especially women) specialized in assisting at childbirth, driving off evil spirits that might affect the health of the mother or child. A woman who died in childbirth was too attached to the soul of her unborn child to reincarnate (see Ubume p250).

Exorcist Buddhist Priest Vocational Skills	Exorcist Buddhist Priest Secondary Skills
(+10% to PSF%)	(+10% to PSF% if for Mastery)
Any 3 Charismatic skills	Detect Plan to Attack (Combat)
Endurance (Athletic)	Pharmacology (Materia Medicina)
Faith (Materia Theologica)	Herbalism (Materia Medicina)
Acupuncture (Materia Medicina)	Kumiuchi (Combat)
Japanese Written (Lang Lore)	Any background skills
Local Legend (Lore Historical)	
Any 3 Materia Magicka skills	
Hengeyokai Lore (Mat Magicka)	
Read Character (Perception)	
Willpower (Mental Fort)	

Shinto

Shinto (literally "the Way of the Kami") is the art of propitiating the Kami so they will be kind to human beings rather than harsh with them. A Kami is a supernatural spirit whose very presence fills human beings with awe and wonder. Each mountain, each swamp, each forest has its own Kami. Each Martial Art and each Fine Art has a Kami, the person who originated it and who is no longer regarded as fully mortal. The common ancestors of each village or clan are its guardian Kami. The Emperor becomes a living Kami on his accession to the throne. Japan is spoken of as the "home of eight million Kami."

People do not worship the Kami for their goodness or beauty, or assume that the Kami will punish evil actions or reward good ones. Instead, Shinto focuses on the need to keep the Kami happy by performing the proper rituals. The Kami are displeased by incense (associated with Buddhist religious services). They are also offended by the impurity of sickness, blood, or death. Sexual relations and childbirth are also forbidden in the shrine area. The Kami are pleased by prayers, offerings, singing and dancing.

Shinto teaches that the human dead live in the Meido, a twilight world of ghosts, bordering the realm of the demons.

Shinto Priests

Most Shinto Priests and Priestesses inherited their position from their parents (and usually have the same Patron Kami). They are trained in dancing, playing music, and singing which they use in rituals to entertain the Kami.

Adventurers

As with standard **C&S** 5th Edition, this includes all the other vocations possible (Father's Vocation p50). Of course, some of the occupants listed in **C&S** 5th Edition don't exist in the Land of the Rising Sun.

- There weren't any heralds.
- There weren't any millers. The Japanese didn't eat wheat bread. Each household bought its rice or wheat whole and ground it itself in hand mills.
- Physicians weren't barbers.
- There weren't any tinkers. The Japanese took something that broke back to where they'd bought it to be fixed or replaced or threw it out.
- There weren't any wine merchants.

See the Encounter Tables in The Setting p209 for more examples of Adventurers.

Shinto Priest Vocational Skills	Shinto Priest Secondary Skills
(+10% to PSF%)	(+10% to PSF% if for Mastery)
Courtly Etiquette (Noble)	Any 3 Arts skills
Dancing (Arts & Entertain)	Charm (Charismatic)
Faith (Materia Theologia)	Fine Art Meditation (Mental Fort)
Local History (Lore Hist)	Any background skills
Modes of Magick (Mat Magicka)	
Musical Instrument (Arts & Enter)	
Shinto Theology (Mat Theologica)	
Singing (Arts & Entertainment)	
Stamina (Athletic)	
Willpower (Mental Fort)	

The Shaman is a Mage with similar abilities to deal with spirits but without the Shinto Priest's Acts of Faith and without his need to keep himself from being contaminated by impurities.

Japanese Magick

Shinto uses the four familiar **Elements** of Earth, Air, Fire and Water. Buddhism uses the five **Chinese Elements** of Wood (Plants), Fire, Earth, Metal and Water. Buddhist Priests, Scholar Mages, and Weaponsmiths use the Chinese elements. So do Fox and Tree Hengeyokai; Tengu; and Mirror, Sword and Temple Bell Ryo. Shinto Priests and most other mages use the Shinto elements. Shadow Mages and Shamans may opt to use either the Shinto or Chinese elements.

There are four **Psychological Magick Methods** which only affect living beings: Command Magick, Healing Magick, Illusion Magick, and Transcendental Magick. (None of these can be used on someone who is unconscious or lost in meditation.) The GM may also opt to decrease their power (making it twice as easy as usual to resist) if the victim is drunk, sick, fighting for his life, or otherwise too preoccupied to pay much attention to the magician casting the spell.)

There are four **Supernatural Magick Methods**: Arcane Magick, Divination, Meido Magick (not used by those who use the Buddhist elements), and Magical Wards.

Each Mage associates the Methods of Magick with the twelve animals of the Zodiac, which give their names to the months of the year and the hours of the day.

	Shinto Methods	Chinese Methods
Rat	Divination	Divination
Bull	Arcane	Arcane
Tiger	Command	Command
Hare	Air	Wood (Plant)
Dragon	Healing, Wood (Plant)	Healing
Snake	Transcendental	Transcendental
Horse	Fire	Fire
Sheep	Earth	Earth
Monkey	Meido	Metal
Bird	Illusion	Illusion
Dog	Wards	Wards
Boar	Water	Water

The three new Methods of Magick are Healing Magick, Meido Magick, and Metal Magick.

If the GM chooses to keep Summoning Magick, it will be astrologically considered as a branch of Command Magick, under the rule of the Tiger.

If the GM chooses to keep Transmutation Magick, it will be astrologically considered as a branch of Healing Magick, under the rule of the Dragon.

In Modes & Methods of Magick, tables show the modifiers to Spell MR's for learning. Of course, the GM may always opt to make the general campaign low mana in which case add +3 to the numbers reflecting the increased difficulty in learning the spells. Where n/a is indicated in the tables then those Methods are not accessible to those Mage Modes.

There are fourteen standard Methods of Magick in the Land of the Rising Sun.

- **Elemental**: Air, Earth, Fire, Metal, Water, Wood (Plants)
- **Psychological**: Command, Healing, Illusion, Transcendental
- **Supernatural**: Arcane, Divination, Meido, Wards

In addition, the tables below show MR Ratings for Summoning and Transmutation in case the GM has decided to stay with the standard **C&S** 5th Edition rules, or has decided to have these Methods of Magick available in his campaign.

Mages

The people of the Land of the Rising Sun had many stories of mages: reclusive hermits, crafty ninja, mischievous hengeyokai, frightening bakemono, terrifying spirits. Neither Shinto nor Buddhism taught that Magick didn't exist. But the only everyday humans who claimed to know any Magick were the herbalist with his Magick remedies and the diviner who told the future by casting the I Ching or reading the stars. Neither herbalist nor diviner openly cast spells to alter people's minds nor to change the visible world about them; their powers lay in their scholarly study of ancient texts and their close observation of Nature.

In the Land of the Rising Sun, Magick is not thought of as mere sleight of hand nor a commonplace event nor a childish game of Let's Pretend but a powerful and uncanny force, like an earthquake or volcano or tsunami. Understandably, few people wished to be on close terms with it.

In most campaigns, mages will not make a public display of their Magick abilities. They will reveal the secret only to their family and most trusted friends. Non-humans will be very careful to ensure that humans don't notice their true form. Priests will say that the supernatural effects they achieve are due to their . Astrologers, I Ching Diviners, and Herbalists will explain the supernatural effects they achieve as due to their mastery of ancient lore. Only very rarely will people hear rumours of someone who has openly practiced Magick usually a non-human, ninja or hermit.

The GM may, of course, wish to have a campaign in which Magick will be used more openly. In this case, mages will rapidly leave the ranks of the peasantry and merchants. Some will become artisans, using Magick professionally. Some mages will even be accepted as samurai vassals of a clan lord, openly practicing their Magick at his castle or in his army. Other, less scrupulous mages may become thieves or bandits or gamblers.

Whether Magick is practiced openly or in secret, it is never easy to learn. Mages had to go through years of study to scale the heights of their art.

The Modes Of Magick

There are four basic Modes of Magick: Instinctive, Artistic, Scholar, and Spiritualist. Each of them is divided into a number of different sub-Modes which constitute the different Mage Vocations. There are twelve Mage Vocations available to humans; thirteen if you count Outcasts as human. (Primitive Talents do not exist in the Land of the Rising Sun.)

The most significant difference from the Modes of **C&S** 5th Edition is that each Japanese Mage Vocation specializes in a particular Sub Mode of Magick. (Of course, the GM may opt to import any of the standard **C&S** 5th Edition mages into his campaign.) As with the main rules they gain +2 levels and +20 PSF% for mastery rather than +1 level and +10 PSF% (In addition to the normal vocation skill bonus).

Outcasts are not considered fully human. This may explain why they can be Instinctive Mages, like Hengeyokai, Bakemono and Spirits. Instinctive Mages practice a Priestly Magick rooted deep in Nature and akin to Shinto. They do not derive their Magick powers from worshipping supernatural powers but from actually being (very minor) supernatural powers. As such, they stand in a feudal relationship to the greater Shinto Kami. At the time of character creation, each Instinctive Mage must pledge service to some Shinto Kami. They learn new spells in visions from the Kami. (The GM may opt to require an Instinctive Mage to attend to his Patron Kami's shrine and run his errands as other apprentice mages attend their master's quarters and run his errands.)

If the Kami (as role played by the GM) is displeased, the Instinctive Mage's PSF% may fall to half normal or even temporarily to zero. If the Kami (as role played by the GM) is very pleased, the Instinctive Mage may have a one-time ability to cast an unknown spell appropriate to the Kami. An Instinctive Mage's spells are +1D10% harder to Resist (roll each time) if cast within a grove of sakaki trees or a Shinto shrine.

Primary & Secondary Attributes For Mage Vocation		
Mage Vocation	**Primary Attribute**	**Secondary Attribute**
Instinctive (Non-human)		
Shadow (Outcast)	INT	DIS
Hengeyokai	INT	SPR
Bakemono	INT	CON
Yurei & Temple Bell	INT	DIS
Other Spirits	INT	SPR
Artistic		
Dancer & Musician	DIS	BV
Painter	DIS	AGL
Singer	DIS	APP
Weaponsmith	DIS	STR
Scholar		
Astrologer	INT	DIS
Calligrapher	INT	DIS
Herbalist	INT	DIS
I Ching Diviner	INT	DIS
Spiritualist		
Exorcist	DIS	SPR
Medium	DIS	SPR
Shaman	DIS	SPR

The GM may opt to have a PC mage's vocation reflect his social class

Social Class	Mage Vocation
Male Fox Hengeyokai	Weaponsmith or Instinctive Mage
Tree Hengeyokai	Herbalist or Instinctive Mage
Musical Instrument Spirit	Musician or Instinctive Mage
Temple Bell Spirit	Exorcist or Instinctive Mage
Other Non-Humans	Instinctive Mage
Eta	Medium or Shaman
Entertainer	Artistic Mage or Shaman
Other Outcast	Shadow Mage
Artisan or Peasant	Artistic Mage or Herbalist
Merchant	Scholar Mage
Shinto Priest	Dancer, Painter, Musician, or Shaman
Buddhist Priest	Scholar Mage or Exorcist
Samurai or Noble	Artistic Mage or Scholar Mage

Instinctive Mage Patron

Ninja ..... Ujigami of the clan served
Entertainer ..... Benten
Other Outcast ..... Nushi
Badger Hengeyokai ..... Nushi
Cat Hengeyokai ..... Benten
Fox Hengeyokai ..... Inari
Tree Hengeyokai ..... Nushi
Kappa ..... Nushi
Koshin ..... Dragon Emperor
Orochi ..... Benten
Rokuro Kubi ..... Nushi
Tengu ..... Atago
Yurei ..... O-Kuni-Nushi
Instrument ..... Kami of a Fine Art
Mirror ..... Benten
Sword ..... Kami of a Martial Art
Temple Bell ..... Jizo Bosatsu (the Kami Koshin)

- Instinctive mages perform their Magick by thought, both in casting spells and in enchanting materials.
- The Shadow Mage creates his Focus by enchanting a sword, a mirror, or a gemstone.
- The Hengeyokai creates his Focus by enchanting a drum or other musical instrument made from the skin or wood of a consenting relative.
- The Bakemono creates his Focus by enchanting a crystal ball.
- Ryo do not create Focuses.

Instinctive Mages	
Instinctive Mage Vocational Skills	**Instinctive Mage Secondary Skills**
(+10% to PSF%)	(+10% to PSF% if for Mastery)
Instinctive Mode	3 Combat skills
3 Methods of Magick	2 Craft skills
3 Arts skills	2 Methods of Magick
3 Athletic skills	Ninjutsu (Combat)
Charm or Intimidation (Charis)	Willpower (Mental Fortitude)
Concentration (Mental Fortitude)	Any background skills
Con or Oratory (Charisma)	
Herbalism (Materia Medicina)	
3 Materia Magicka skills	
3 Outdoors skills	
3 Thievish skills	

Artistic Mages

They practice a mode of Magick that evokes the natural forces of the Kami. Some Artistic Mages are solitary hermits who live in the depths of a forest or on a mountaintop or on a deserted island. Some are wandering entertainers or artisans who travel the roads, never spending more than a month in the same area. Some are part of a Shinto order and live in its shrine, worshipping a particular Kami. All of them dress as Shinto Priests while practicing their art.

An Artistic Mage may have a Patron Kami who teaches him in visions or a more ordinary master. (The GM may opt to have an Artistic Mage whose master is a Patron Kami attend to his shrine and run his errands as other apprentice mages attend their master's quarters and run his errands.) If the Artistic Mage's Patron Kami (as role played by the GM) is displeased, the mage's Magick Level may fall to half normal or even temporarily to zero. If the Patron Kami (as role played by the GM) is pleased, the Artistic Mage may have a one-time ability to cast an unknown spell appropriate to the Kami.

Artistic Mages perform their Magick by using their art. The Dancer must be able to dance. The Musician must have his instrument and be able to play it. The Painter must have a painting he has made to meditate upon or what he needs to paint: paint and a brush, paper to draw upon, and the use of his arms to draw. The Singer must be able to sing. The Weaponsmith must have a weapon he has made to meditate upon or what he needs to make one: steel; a hammer; a forge (or Fire Magick); and the use of his arms.

- The Dancer and Singer create a Focus in the form of a tsuzumi hand-drum.
- The Musician creates a Focus in the form of a musical instrument.
- The Painter creates a Focus in the form of a brush.
- The Weaponsmith creates a Focus in the form of a sword or mirror.

Artistic Mages	
Artistic Mage Vocational Skills	**Artistic Mage Secondary Skills**
(+10% to PSF%)	(+10% to PSF% if for Mastery)
Artistic Mode	Faith (Materia Theologica)
3 Methods of Magick	3 Methods of Magick
Art History (Lore Social)	2 Charismatic or Perception skills
3 Arts skills	Willpower (Mental Fortitude)
1 Athletic skill	Any background skills
1 Charismatic skill	
Concentration (Mental Fortitude)	
1 Crafts skill	
Fine Arts Med (Mental Fortitude)	
3 Materia Magicka skills	
1 Perception skill	

Scholar Mages

Perform an intellectual form of Magick that requires the study of an ancient text. A Scholar Mage does not learn his spells directly from a master but by studying a text he has bought or was given. The Astrologer carries the Seisen, the ephemerides which record the position and effects of the heavenly bodies over the centuries. The Calligrapher carries the Manyoshu, a collection with ten thousand pages of ancient poems. The Herbalist carries the I Shimpo, an ancient anthology of Chinese writings on the esoteric properties of plants. The I Ching Diviner carries a copy of the I Ching, the Chinese Book of Changes.

A beginning Scholar Mage's text is not a Magick device, let alone a Focus: it is his teacher. He always treats it respectfully, wrapping it in silk and bowing to it before unwrapping it to read it. If he fails to treat it respectfully, the GM may opt to have it cease to be useful. If it is lost or stolen or mutilated or destroyed, he can buy another one at a bookstore. The GM may opt to penalize any Scholar Mage without a text to cast spells at -14% to PSF% and with doubled casting cost. A Scholar Mage's Focus is his own copy of his text with marginal notes.

Most Astrologers and I Ching Diviners travel the roads, as wandering fortune tellers. Some run small shops as merchants. A few hold positions at the court of a clan lord. They go into a trance to perform Magick, staring at their text.

Most Calligraphers are amateurs: Priests, Samurai or Noble bureaucrats, who practice their Magick in their spare time. Some travel the roads as wandering poets or painters. They go into a trance to perform Magick, staring at an ideograph they have written.

Some Herbalists set up shop as Merchants, selling the herbs they have gathered. Some work for a physician or for a Buddhist temple. Most spend a significant portion of their time wandering through the wilderness, looking for rare and precious herbs. They go into a trance to perform Magick, staring at an herb they have gathered or at their textbook.

Scholar Mages	
Scholar Mage Vocational Skills	**Scholar Mage Secondary Skills**
(+10% to PSF%)	(+10% to PSF% if for Mastery)
Scholar Mode	3 Methods of Magick
1 Method of Magick	3 Lore skills
Calligraphy (Art & Entertainment)	Poetic Composition & Recitation (Art and Entertainment)
Fine Art Meditation	Oratory or Intimidation (Charismatic)
2 Materia Medicina	Willpower (Mental)
Japanese Written (Language Lore)	Any background skills
Chinese (Language Lore)	
Concentration (Mental Fortitude)	
3 Lore Historical skills	
5 Lore skills	
3 Materia Magicka skills	

Spiritualist Mages

Practice a Priestly mode of Magick that seeks to control the unnatural forces of restless non-humans who intrude into the world of living mortals. Some Spiritualist Mages are healers, who propitiate or enlighten evil spirits and send them away from human beings. Some invoke the spirits of the dead to ask them to share their wisdom with their descendants. Others have chosen to ally with the spirits instead, throwing away their loyalty to their fellows in order to gain power and wealth.

Most Exorcists are Buddhist priests. Some wander the roads, looking for people to help or make pilgrimages to obscure Buddhist temples. Many are members of an Ascetic Buddhist temple. Most of the time Exorcists dress like normal Buddhist priests, but when they begin an exorcism, they put on an eboshi, a Shinto priest's cap. They cannot perform an exorcism without a Medium, into whom the possessing spirit is temporarily transferred.

Many Mediums are assistants to an Exorcist. Others invoke the dead to bring comfort to the living, allowing people to speak one more time to their beloved relatives. Some blind Mediums wander the streets like massager's or shampooers, crying out their fee to bring back the dead. Some Mediums wander from one town to another, driven by the demands of a spirit that cannot rest in its grave until it has accomplished some mission. Mediums always wear white clothing as if they were in mourning. No Medium can contact a dead person in the first 49 days after death or a spirit that has chosen a Buddhist path of the dead (see 16.5).

Some Shamans live in a peasant or Eta village. Some travel from town to town as wandering entertainers. Some are hermits who live in the wilderness, near the wild spirits who are their closest friends. They dress as Shinto priests and refer to the spirits they deal with as Kami.

Spiritualist Mages perform their Magick in a Meditation trance. Exorcists use the sound of a drum or gong and chanting (often the Buddhist sutras) to facilitate going into trance. Mediums and Shamans may use a drum or gong or sing or dance.

- An Exorcist's master is Yakushi Buddha (the Buddha of Healing) who teaches him spells in visions or another Exorcist Mage.
- A Medium's master is Yakushi Buddha or O-Kuni-Nushi who teaches him spells in visions or another Medium Mage.
- A Shaman's master is a Patron Kami or other Spirit (including a Demon) who teaches him spells in visions or another Shaman Mage.

If a Spiritualist Mage's Patron Kami, Buddha, Spirit, or Demon (as role played by the GM) is displeased, the mage's PSF% may fall to half normal or even temporarily to zero. If the Patron (as role played by the GM) is very pleased, the Spiritualist Mage may have a one-time ability to cast an unknown spell appropriate to his Patron. (The GM may opt to have a Spiritualist Mage whose master is a Patron Kami or Buddha/Bosatsu attend to his shrine/temple and run his errands as other apprentice mages attend their master's quarters and run his errands.)

A Spiritualist Mage creates his Focus in form of a drum or gong.

Spiritualist Mages	
Spiritualist Mage Vocational Skills	**Spiritualist Mage Secondary Skills**
(+10% to PSF%)	(+10% to PSF% if for Mastery)
Spiritualist Mode	3 Methods of Magick
3 Methods of Magick	Faith (Materia Theologica)
3 Materia Magicka skills	3 Combat or Athletic skills
Concentration (Mental Fortitude)	3 Healing skills (Materia Medicina)
Divination Meditation (Mental Fort)	Willpower (Mental Fortitude)
Intimidation or Charm (Charis)	Any background skills
3 Charismatic skills	
Endurance (Athletic)	
Read Character (Perception)	
Shinto or Buddhist Theology	
Word of Guard (Materia Magicka)	

Skills

Land Of The Rising Sun uses the same skill categories as **C&S** 5th Edition but adds a number of new skills and revises or deletes some old ones. New or substantially revised skills are given in CAPS.

Agricultural Skills

RICE:

This is the major grain crop. The rice harvest's success or failure determines the value of a Noble's or Samurai's income relative to that of an Outcast or Commoner (The Koku p119). It will also affect the availability of sake, a fermented rice beverage with about the same percentage of alcohol as wine. The GM should check each year to see how the rice harvest has fared.

- Other Summer Crops: cotton, hemp, sugar cane, dye plants
- These were usually grown in small plots or on land too high to flood for growing rice.
- Winter Field Crops: barley, buckwheat, millet, wheat;
- Garden Crops: These were kept by the wives of artisans, peasant fishermen, and Eta. Also see **VEGETABLE FARMING**
- Orchard crops: bamboo shoots, chestnuts, gingko nuts, lemons, mandarin oranges, mulberry leaves, mulberry bark, peaches, pears, persimmons, plums
- Vine crops: grapes (raised for fruit only), seedless watermelons, strawberries

SILKWORM RAISING

Attributes ..... Constitution & Wisdom
Level ..... DF*4; BCS 30%; 600 Exp

Silkworms are raised in the home but require a nearby mulberry orchard for leaves to eat. (Mulberry bark was also in demand for producing paper.) The character knows how to care for mulberry trees, pick their leaves, and store them. He knows how to care for silkworm eggs and hatchlings, and how to disentangle the silkworm cocoon into a strand of silk. He can stay awake for the long hours during which the silkworms must be continually fed for day after day until they spin their cocoons.

TEA GROWING

Attributes ..... Intellect & Wisdom
Level ..... DF*4; BCS 30%; 600 Exp

Tea bushes must be tended as carefully as flower bushes. The character knows how to plant, cultivate, pick, grade, and store tea leaves.

VEGETABLE Crops:

Attributes ..... Constitution & Wisdom
Level ..... DF*3; BCS 40%; 500 Exp

Many Japanese farmers produced vegetables for sale, either fresh or pickled. These included arrowroot, burdock, cabbage, carrots, cucumbers (the favourite food of the Kappa), eggplant, leeks, lotuses (raised for their roots), onions, radishes, red beans (one of the favourite foods of the Fox Hengeyokai), soy beans (the source of soy sauce and bean curd), spinach, yams, and such spices as ginger, sesame, and wasabi (horseradish).

Animal Skills

Animals were not raised for either dairy or meat products. Oxen, mules, and horses were used as draught animals. Horses were also used as pack-horses and mounts. Dead animals were flayed by Eta, their meat eaten and their skins tanned for leather. Do not use: Running a Dairy, Pig Raising, and Sheep Herding. Cattle Herding may be taken as a skill by a rich Eta.

Animal Riding:

The only mount was the Japanese horse (see Animal p136). It was not trained to leap over fences, but was sometimes trained for use in certain sports, all of which require basic Animal Riding Horse as a Pre-Requisite. These skills are RESISTED: - victim's PSF%.

- DA-KYU, a game like polo, in which the winning team hit more balls over the line behind the losing team.
- HORSE RACING:
- HUNTING (deer, game birds, or boar): Pre-Requisite: Yari, Yarinage or Yumi. Must be done with trained hounds.
- YABUSAME (mounted archery): shooting at strawmen (with regular arrowheads) or at running dogs (with blunt arrowheads). Pre-Requisite: Yumi

Animal Training:

Draft animals included horses, mules, donkeys, and oxen. Falcons, horses, and dogs were trained to hunt. Cormorants were trained to catch a fish and let a fisherman remove it from their mouths. Monkeys (Details on p237) were trained to entertain street crowds by dancing.

Animal	Base Intellect	PSF%	# Tricks	Willpower+ SC%
Cormorant	½ 1D10	INT-2 INT -	5D10	30%
Monkey	10 + ½ 1D10	INT-3 INT	5+1D10	40%

Animal Veterinary (Ba-Isha):

Attributes ..... Intellect & Wisdom
Level ..... DF*3; BCS 40%; 500 Exp

Treated the animal by currycombing it with a warm metal comb, bleeding its gums, and wrapping its hooves with straw. This is more an animal husbandry rather than pure veterinary care.

Arts & Entertainment

For Fine Arts, see Fine Art Meditation p114

ACROBATICS

Attributes .....Agility & Strength
Level .....DF 4; BCS 30%, 600 EXP
Pre-requisite: ..... Tumbling

The character has the understanding of physically athletic entertainment skills. There are several forms of acrobatics. When the character purchases Acrobatics, he/she can select one of the following specialities. Any additional speciality will cost an additional 300 EXP per competency. The DF for the skill remains DF 4; BCS 30%, 600 EXP when improving regardless of the number of competencies purchased.

Wire-Walking:

As the names implies the acrobat walks a wire suspended from two points. These points can be several dozen feet apart from each other

Contortion:

Is a form of acrobatics that takes an unusual from as the acrobatic display involves the spectacular dramatic bending and or flexing, i.e. contorting of the acrobatics body and body parts. Some examples have acrobatic contortionist will fold themselves into very small containers.

Pole climbing:

As the name suggests pole climbing involves a pole that the acrobat climbs and then performs acrobatic manoeuvres from the top of the pole always the way to the bottom of the pole.

Advanced Tumbling:

Is an advanced form of tumbling, which adds flips, acrobatic jumps, walkovers, and so on. For every 5% in PSF% of acrobatics increase the character's Dodge PSF% by 2. In addition, if the character has the jumping skill they can extend their jumps by ¾ of their base jump and double the heights of their jumps.

Acting:

Costuming & Make-Up:

A Mirror Ryo has this skill at +20% to PSF%.

Performance:

Actors learned folk and court dances and songs; the GM may opt to let them have these skills at +10% to PSF% up to their Acting skill level.

ONNAGATA

Attributes ..... Intellect & Discipline
Level ..... DF*5; BCS 20%; 700 Exp

This male actor could convincingly portray a woman, even a beautiful geisha or courtesan. Geisha were sent to watch Onnagata act in order to learn to be properly feminine.

Ventriloquism:

This skill was not used in Japanese entertainment. The GM may still wish to keep it for the benefit of Thieves and Ninja.

Calligraphy & Illumination:

Ideographs (see Japanese, p104) were written with brush and ink. Illumination was not practiced.

A Calligrapher Mage has this skill at +10% to PSF%.

The GM may opt to let a Calligrapher Mage working in a state of Shinto purity (for himself, his tools, and his materials) add ½ his ML (to a maximum of 5) to his Crit Die Success Roll and subtract it from his Crit Die Failure roll (a roll of 10 is still a critical failure). On a Crit Die Success of 11+, he has created an ideograph with an Artefact Ryo p252 with his **INT, WIS, DIS**, and **SPR**. The ideograph may wander off the paper and assume the form of the person, creature, or thing that its word means. Any damage done to the Ryo will be reflected in its ideograph's appearance.

COMPARISONS:

Attributes ..... Intellect x 2
Level ..... DF*3; BCS 40%; 500 Exp
Resisted ..... Opponents Comparisons Skill

This is an Imperial Noble pastime in which the court split into sides each of which displayed their favourite items associated with a given theme: Spring or Autumn, Morning or Evening, Ocean or Mountain, etc.

Dancing:

A Dancer Mage has these skills at +20 to PSF%.

ENGRAVING:

Attributes ..... Dexterity & Intellect
Level ..... DF*5; BCS 20%; 700 Exp

This character is able to read and write well enough to copy ideographs by carving them onto a wood block used for printing books. He can make multi-block printing sets to print a picture with up to a dozen different colours. He can also carve wood, ivory or jade into a personalized seal showing a person's name, used for signing legal documents.

GAMBLING:

Attributes ..... Intellect x 2
Level ..... DF*4; BCS 30%; 600 Exp

This is the skill of gambling on dice throws. Arithmetic & Mathematics may be used to increased this skill TSC% by 3% per level. The amount a gambler wins or loses is the size of his average bet multiplied by 1D10 x the Crit Die. A character can spend 500 XP to specialise in a particular game of chance and gain +10% to their PSF%.

GAMES OF SKILL

Attributes ..... Intellect & Discipline
Level ..... DF 3, BCS 40%, 500 EXP
Resisted ..... Opponents Games of Skill PSF%

The character has learned how to play a specific skilled game and can learn additional skilled games at a cost of 400 EXP per game. Knowledge of a particular games adds 10% to PSF% when playing that game. Skilled Games are more challenging and requires additional skill to master than other games. If a character already knows how to play Shogi (for example) then he/she has learned one skilled game and only needs to spend the 400 EXP to learn additional skilled games. Depending on the game one can substitute **INT** or **WIS** for **Discipline**. Some examples of Skilled Games are:

Go - This is a board-game in which winning depends on surrounding territory.

Hana - This is a card game created after contact with Europeans. There are 48 cards, each with a flower: four for each month of the year. These cards were sometimes used for gambling.

Shogi - This is a board-game in which winning depends on capturing the emperor piece.

Suguroku - This is a backgammon-like board-game, played using dice.

GARDENING:

Attributes ..... Intellect & Wisdom
Level ..... DF*3;; BCS 40%; 500 Exp

This character can care for flowers and ornamental trees, mosses, and the goldfish in garden ponds. He can also rake sand to make a dry imitation of a river, lake, or ocean, with rocks representing islands or continents. This skill may also be taken as Demanding (DF*5) [Advanced] to create a truly beautiful garden, a fit place for refined people to gather to appreciate the beauty of spring cherry blossoms, the autumn moon, or the winter snows.

Musical Instruments:

Delete Bagpipes (not known)

An Instrument Ryo or Musician Mage has these skills at +20% to PSF%.

Drums:

Tsuzumi (hand drum, in the form of an hour glass), taiko (large drum played with sticks), cymbals, bells and gongs (often in the form of a bell, a fish, or a toad)

Flutes:

Fue (flute, the favourite musical instrument of male Nobles and Samurai), yokobue (short high flute), ginteki (flageolet), sho (pan pipe of 17 pieces of bamboo), shakuhachi (foot-long reed flute), and many others. Knowing one kind of flute allows learning another one at -1 DF up to the same level.

Harps:

Koto (a long box laid flat on the floor, with the musician bending over it to pluck the strings or move the pegs to retune the strings, the favourite musical instrument of female Nobles and Samurai).

Horns:

The conch was blown as a battle trumpet or at Shinto festivals

Strings (played with a plectrum):

Samisen (three-stringed lute), biwa (larger lute, with more strings)

ORIGAMI:

Attributes ..... Intellect & Dexterity
Level ..... DF*3; BCS 40%; 500 Exp

This skill allows folding Origami paper (somewhat stiffer than regular paper) into a multitude of shapes, sometimes sold for children's amusement (at twice the cost of the paper), sometimes sold as art (at five times the cost of the paper), sometimes donated as religious offerings, such as paper cranes.

Painting & Sketching:

The painter uses colour pigments or writing ink. He does not paint on canvas but on paper or silk or wood, creating scrolls, hanging scrolls, painted screens, lacquerware, etc. A Painter Mage has this skill at +20% to PSF%.

The GM may opt to let a Painter Mage working in a state of Shinto purity (for himself, his tools, and his raw materials) add ½ his ML (to a maximum of 5) to his Crit Die Success Roll and subtract it from his Crit Die Failure roll (a roll of 10 is still a critical failure). On a Crit Die Success of 11+, he has created a Magick painting whose creatures all have Artefact Ryo p252 with his **INT**, **WIS**, **DIS**, and **SPR**. The animals may wander off the painting and eat nearby plants or other food; the people may wander off the painting and show up as guests at a party.

PLAYWRITING:

KABUKI/BUNRAKU

Attributes ..... Intellect & Wisdom
Level ..... DF*4 ; BCS 30%; 600 Exp

This character can write Kabuki plays (for live actors) or Bunraku plays (for puppets) for townsfolk, with occasional folk and court songs and dancing, with plots that often relied upon recent local occurrences or satirized current political figures.

NOH

Attributes ..... Intellect& Wisdom
Level ..... DF*4; BCS 30%; 600 Exp

This character can write Noh plays for samurai and nobles, full of court songs and dancing, with plots drawn from myth or ancient history.

Poetic Composition:

The haiku is a three-line, 17-syllable poem that is expected to follow ancient traditions. Writing haiku is a favourite amusement of Imperial Nobles. Poets do not write Satires.

Poetic Recitation:

Was used in Imperial court contests. An Imperial noble had to recognize allusions to the Manyoshu's ten thousand poems to understand a normal conversation at court.

PUPPETEERING:

Attributes ..... Dexterity & Intellect
Level ..... DF*4; BCS 30%; 600 Exp

Two or three actors dressed in black, their faces veiled, combined to move one puppet, using a hand inside the puppet for the body and head, and moving the legs and feet with bamboo poles. The puppet was half-life-sized.

RIDDLES:

Attributes ..... Intellect & Discipline
Level ..... DF*3; BCS 40%; 500 Exp

This is a game played by Imperial Nobles, frequently revolving around poetry. A player may say *"a bow drawn in the air,"* expecting the answer of *"the rainbow"* or show a poem with one ideograph covered to see if the opponent can give the right word. It does not have a binding quality unlike **C&S** 5th Edition Riddling.

Singing:

A Singer Mage has this skill at +20% to PSF%.

TATTOOING:

Attributes ..... Dexterity & Intellect
Level ..... DF*4; BCS 30%; 600 Exp

This character draws multicoloured permanent pictures on someone's skin, usually the upper arm or back. His customers are outcasts: gamblers, geisha or courtesans. Being tattooed causes ½ 1D10 Fatigue Point loss and distraction of -10% from all skills for 3 days.

Athletic Skills

Note: For unarmed fighting skills, see Kumiuchi Combat p100

For Martial Arts, see Martial Art Meditation p114

Boxing:

This was not a Japanese sport or combat skill.

Climbing:

Ninja used the Neko-De (literally "cat's claw," spiked gloves) when climbing, which allowed them the same Climbing Speed as with a rope.

JUMP HEIGHTS: Competency

Level ..... DF*4 ; BCS 30%; 600 Exp

This skill enables a character to increase his Jumping Height through training and experience. Each skill level increases the basic Jump Height distance by 3", up to 6 feet. Ninja often somersaulted into the air to dodge an attack, so they could strike the next blow from an unexpected direction. This skill may be combined with Dodge to increase TSC% by 3% per level.

KEMARI:

Attributes ..... Agility & Discipline
Level ..... DF*3; BCS 40%; 500 Exp

This is a game played by samurai and nobles of kicking a deerskin ball in the air, from person to person, trying not to let it touch the ground. There is no winner.

Lifting:

TEAM CARRYING: Competency

Level ..... DF*4; BCS 30%; 600 Exp

This is the skill of smoothly carrying a norimono or kago. Fatigue Point loss of the person being carried is half normal. Each extra level reduces Fatigue Point cost by 1.

POLE VAULT:

Attributes ..... Strength & Agility
Level ..... DF*4; BCS 30%; 600 Exp

This skill allows using a bamboo pole of 10 feet, along with a running start of at least 20 feet, to jump 10 feet in the air.

Rickshaw Pulling:

The rickshaw was not used in Japan until after Europeans imported it from China.

STILT WALKING

Attributes ..... Agility x2
Level ..... DF*3; BCS 40%; 500 Exp

This is the skill of walking on stilts, a favourite pastime of most boys. Stilt movement is +1 to normal MOV factor, but Running is done at SC% -20% and Sprinting at SC% -50%.

Some ninja are said to have mastered the related skill of attaching inflated bladders to their feet, allowing them to PONTOON WALK on a calm lake. This skill is Very Difficult DF*7, but may be taken at +10% to PSF% by someone who knows Stilt Walking.

SUMO WRESTLING

Attributes ..... (Strength + Agility)/ 2 + (Weight / 10)
Level ..... DF*4; BCS 30%; 600 Exp
Resisted ..... Dodge, Sumo Wrestling

The sumo wrestler might at first glance just look very overweight, but his big stomach didn't keep him from moving agilely. A sumo wrestler wins his match when his opponent sets a foot out of the ring (either by being pushed out or by having his forward charge dodged and not being able to stop in time), sets anything but a foot on the ground, or draws any blood.

Swimming:

Most Japanese knew how to swim in the quiet waters of a lake or a slow river. Swimming in the ocean or in a river during the rainy season is -10% to TSC%. Ninja swam underwater using a bamboo snorkel. See Suffocation p160

TUMBLING

Attributes ..... Agility & Strength
Level ..... DF 4; BCS 30%, 600 Exp

The character has the understanding of basic movement, rolling, falling, and standing and running dives as well as recovering from them. Tumbling is ancient. For every 5% of PSF% the character has in Tumbling, add 1 PSF% to the character's Dodge. It is the foundation of Acrobatics and even several forms of Combat. It can be used as a defence or to provide entertainment.

Wrestling:

Is not practiced as a sport or combat skill (but see Kumiuchi p100). Some animals do use Grappling (Wrestling: Restraining) to immobilize a victim for a Bite, and some Spirits use Wrestling to pull off a victim's head. Chain Weapons also Grapple the arm, head, neck or waist. A Restrained victim cannot Move or Change Facing. A Restrained arm or leg will permit the victim to Dodge an attack aimed at another Body Location at half normal SC% but not permit any Dodge of an attack aimed at the Restrained Body Location. The victim's attack SC% has a Moderate to Major Bonus.

Charismatic Skills

ADMINISTRATION

Attributes ..... Charisma & Intellect
Level ..... DF 4; BCS 30%, 600 EXP
Pre-requisite ..... Leadership & Accurate Counting

The character possesses the ability and knowledge to manage projects and people. The character understands how to balance the needs of the workers versus the work that needs to get accomplished. The character also has the ability and understanding on how to manipulate the bottom line to get more out of their workers, while still providing what the workers need.

Once the character has a PSF% of 60% or higher in Administration, a successful skill roll will increase the productivity output. The Crit. Die Result will determine the additional productivity.

Success with an Administration Roll	
Crit Die	**Result**
01-04	*Normal success*
05-06	*25% additional productivity*
07-08	*50% additional productivity*
09	*75% additional productivity*
10	*Double the normal productivity*

Individuals running everything from farms to manor houses to store establishments will all benefit from good administration skills.

Begging:

This skill was used by Eta streetsingers. Ascetic Buddhist Priest beggars disdained to use it. An ordinary person who fell on hard times could always count on the help of even his most distant relatives, including anyone to whom he had ever owed filial duty or who had ever owed him filial duty. Any poor or disabled person who wasn't an outcast could always renounce the world and enter a Buddhist temple as a priest.

SOCIALIZING:

Attributes ..... Intellect & Bardic Voice
Level ..... DF*4; BCS 30%; 600 Exp

This skill provides the character with the ability to host an event and maintain the atmosphere at the event for all the attendees without succumbing to the effects of alcohol. It also allows the character to make sure that everyone at the event is made to feel welcome and involved in the situation. It is a standard geisha skill and extremely useful for anyone dealing with situations where rank and etiquette are concerned.

INTERROGATION:

Attributes ..... Wisdom & Bardic Voice
Level ..... DF*5; BCS 20%; 700 Exp
Resisted ..... ½ PSF% Subjects Willpower

The character has the ability and skill to extract information from a subject. The character receives one of the following specialities when he/she purchases the Interrogation Skill. The character can then purchase additional specialities for 500 EXP each. If the character attempts to use a speciality that he/she has not purchased it is used at a –25 TSC% of the interrogation skill. The competencies are:

1. Torture
2. Direct Interviewing and questioning of a subject
3. Indirect Interviewing and questioning of a subject
4. Emotional manipulation

- Add +2% to the interrogator's PSF% for each additional speciality in interrogation that he/she has learned.
- Additional modifiers that can be added to the character's Interrogation skill are as follows:
- The character can add +1 PSF% to their Interrogation skill for every 2 levels they have in Detect Lie
- The character can add +1 PSF% to their Interrogation skill for every 2 levels they have in Read Body Language.
- The character can add +¼ PSF% in Intimidation to their Interrogation skill.

LEGAL MATTERS:

Attributes ..... Intellect & Discipline
Level ..... DF*4; BCS 30%; 600 Exp

Memorizing and understanding the laws and court traditions.

Combat Skills:

Combat Skills not used in the Land of the Rising Sun:

Axes, Cavalry Lances, Chivalric Great Blow, Flails, Hurling Axes, Maces, Hammers & Clubs, Pole Arms, Shield Play, Slashing Swords (1-handed), Slings

Archery:

Crossbows:

Only light crossbows were used in Japan, and then only rarely, usually as part of a castle's defence. (Samurai)

HALF-BOW:

The ninja shortbow, when shot from hiding -25% to TSC%

YUMI (bow):

The asymmetric Japanese longbow, used both afoot and mounted by samurai and nobles.

AMBUSH:

Attributes ..... Intellect & Wisdom
Level ..... DF*4; BCS 30%; 600 Exp
Resisted ..... Victims Detect Plan to Attack

The ability to plan an ambush that will Surprise a group of opponents.

ART OF WAR

Attributes ..... Wisdom & Intellect
Level ..... DF 5; BCS 20%; 700 EXP

The character possesses knowledge of various aspects of the Art of War. When the skill is purchased the character chooses one of the following specialities to study.

Logistics, Land Campaigns, Sea Campaigns, Combined Arms Campaigns and Military Trades

Additional specialities can be purchased for 750 EXP per area.

A successful roll will add the Crit Die x Areas of Speciality (ignore Sea for Land battles and vice versa)to the PSF% in Battlefield Tactics. Additionally, for every 10% PSF%, they reduce the economic cost of the military campaign by 5%.

Axes

PEASANT AXE:

+10% to PSF% if the character already has Woodcutting (Outdoors), Charcoal Burning (Crafts & Trade), or Fruit Crops (Agricultural).

MASAKARI (broad axe)

NATA (wood hatchet)

BATTLE CALMNESS

Attributes ..... Discipline x 2
Level .....DF 4, BCS 30%, 600 EXP
Prerequisite.. DIS15+ & Basic knowledge in Meditation

To a select few there is a clarity that arises when fighting for ones life. When involved in such combat a character may make a skill check against their battlefield meditation. If this roll is successful unnecessary elements fade from the combatant's conciseness and they focus solely on the battle at hand. With a successful roll Battlefield meditation will confer a bonus of 2% x Crit die, to all rolls while in battle. For every round after the initial roll on the Battle Calmness a concentration roll must be made, the new Crit roll will confer a new bonus to replace the last bonus.

A failure on the concentration roll will end the meditation, but a failure on any Battle Calmness roll will confer a –10% penalty while a Crit failure will confer a –20% penalty due to increased anxiety. A successful Battle Calmness roll will be needed the next round to get rid of the penalty. This roll confers no bonus, but ends the penalty.

Battlefield Tactics:

Japanese armies didn't use complex tactics. Ashigaru might form a line of Yari but there were no larger formations. Mounted samurai didn't charge as a unit. Battlefield signals were relayed by conches, fires or fireworks, or by the general's gesturing with a Tessen or baton.

The theory of warfare was based on Sonchi, a Chinese classic (Sun Tsu's "Art of War"); the GM may opt to require a character to buy and read it before acquiring this skill.

BINDING:

Attributes ..... Strength & Wisdom
Level ..... DF*3; BCS 40%; 500 Exp
Resisted .....Victims Escape Artist

Binding a captured opponent with rope or chain so he cannot escape.

BLIND FIGHTING

Attributes ..... Discipline & Wisdom
Level ..... DF 7, BCS 07%, 1,000 EXP
Prerequisites: .....**DIS** 15+ & **WIS** or **INT** 11+

To be able to carry out Blind Fighting requires a minimum PSF% of 27% in the weapon used. Characters with Keen Hearing gain +10% to PSF%.

This is the fine art of fighting without the use of eyesight. Any character with a significant amount of training in a combat style would start to learn the basic concepts of blind fighting. At the beginning of not being able to use their eyes the character must make a Blind fighting check in order to fight with any skill. If the character doesn't make his check, then they suffer a -90 penalty to all attack and defensive rolls. The character will be able to attempt the check again the next combat round. If they make the roll then all attacks and defences that are made at their normal TSC%'S.

Due to the fact that the character is relying on their hearing instead of their eyes, the use of missile weapons (bows, crossbows, and other projectile weapons) is almost completely impossible past 10 feet to hit with any accuracy.

It is recommended that the Game Master assess the penalties as they see fit. The Game Master should also regulate the advancement of the skill by their players. It is also a recommended practice that the blind fighting skill cannot be advanced past the advancements of the combat skills that are being used.

DETECT PLAN TO ATTACK:

Attributes ..... Wisdom & Intellect
Level ..... DF*6; BCS 20%; 800 Exp

This skill allows someone to notice that someone nearby is about to attack him when no overt sign has been made, denying an attacker the advantage of Surprise. Each level of Combat Awareness gives a +5 bonus to TSC%.

Dodge was also used by Japanese to unexpectedly change position so as to get Surprise on the next attack. (See Jump Heights, Athletic).

Success Detecting Plan to Attack	
Crit Die	**Result**
01	*Normal success parry, dodge, shield block, deflect missile +5%*
02 - 05	*Parry, dodge, shield block, deflect missile +20%*
06 - 09	*Parry, dodge, shield block, deflect missile +50%*
10	*Parry, dodge, shield block, deflect missile succeed*

DEFLECTING MISSILES:

Attributes ..... Agility & Wisdom
Level ..... DF*6; BCS 10%; 800 Exp

This skill allows the parrying of arrows, shuriken, thrown knives, and other such missiles, using a short melee weapon or armoured arms. The parrying skill TSC% cannot exceed this skills TSC% when trying to parry missiles.

EXPLOSIVES:

Attributes ..... Intellect & Wisdom
Level ..... DF*6 (ninja); BCS 10%; 800 Exp

This skill allows learning Fireworks at +10% to PSF%.

Ninja used black powder explosives as distracting fireworks, as land mines, and as missiles (using an emptied eggshell). A land mine could be set off at a distance by coating a rope with black powder and then lighting it.

Fighting Staves:

A number of differing staff weapons.

BO:

The Japanese equivalent of the quarterstaff.

JO:

Half the length of the Bo, a shorter, lighter, faster weapon.

TETSUBO:

The same length as a Bo but made out of steel.

NAGINATA:

A staff with a foot-long dagger at its tip, a steel-shod butt for parrying. Usually used as a Fighting Staff or a Slashing sword.

SODEGARAMI (sleeve entangler):

A barbed staff used to Grapple the opponent's hair, clothing or flesh or as a Fighting Staff.

FUKU BARI: (Blowpipe)

Attributes ..... Dexterity & Intellect
Level ..... DF*5 ; BCS 10%; 800 Exp
Resisted ..... Dodge
Prerequisite ..... Ninja Vocation

This uses a blowpipe to blow powders or needles of bamboo or steel onto a victim, with a range of 10 ft. for powders, 20ft. for needles. The victim is not seriously wounded but will be affected by the herbs used in the powders or on the tips of the needles.

KAMA (Peasant Sickle):

Attributes ..... Strength & Agility
Level ..... DF*3 (peasant); BCS 40%; 500 Exp
Resisted ..... Dodge / Parry

+10% to PSF% if the character already has Field Crops (Agricultural). A character with this skill may use the Kusari-Gama at +10% to PSF%. The sickle cannot be used as a pole arm; its handle is too short.

KUSARI: (Chain Weapons)

Attributes ..... Agility x 2
Level ..... DF*7; BCS 10%; 900 Exp
Resisted ..... Dodge

A weighted chain can be used to deliver a crushing blow or to Grapple a victim (with only a third the usual chance of breaking a Restraint). .

The Jo-Gusari is a Jo with a short weighted chain inside it.

The Manriki-Gusari is two sticks attached by a short chain.

The Kusari is a medium length weighted chain.

The Bo-Gusari is a Bo with a long weighted chain inside it.

The Kusari-Gama is a Kama attached to a long weighted chain.

Hurling Javelins:

Yarinage (literally "thrown spear")

Horse Archery:

In Japan, this meant skill in using the Yumi, not the shortbow or light crossbow. (This skill is only known by Samurai and Nobles.) The PC's Archery TSC% with the Yumi cannot exceed his skill in Horse Archery when using it from horseback. If Horse Archery is higher that is used when shooting from horseback.

KATANA GREAT BLOW:

Identical to the Chivalric Great Blow but not confined to Samurai.

Knife & Dagger Fighting

Knowledge of Various Knife style weapons.

JITTE: (a trident dagger)

NEKO-DE: (cat's claw)

A glove spiked with 3" long knives, used by ninja

TANTO: (dagger)

KUMIUCHI:

Attributes .....Strength & Agility
Level ..... DF*5; BCS 20%; 700 Exp
Resisted.....Dodge and Parrying

Like Brawling but involved using all **C&S** 5th Edition Boxing and Wrestling techniques -- plus short melee weapons such as Knives.

NINJUTSU: Competency

Level ..... DF*6 (ninja); BCS 10%; 800 Exp

This skill encompasses the art of using combat skills stealthily along with knowledge of spying and survival skills. By using the art of combining Mind, Body and Spirit. For every level in this Competency a bonus to TSC% of 3% per level may be added to any Thievery skills, Acting, Explosives or survival skills. Use of combat skills while hidden allows a 3% per level negative modifier to being spotted. This Competency is only available to Ninja. In unarmed combat this skill also adds 3% per level to the martial art TSC% owing to additional training in techniques.

QUICK DRAW WEAPON: Competency

Level ..... DF*4; BCS 30%; 600 Exp

This competency allows the training of a Quick draw with a specific weapon. It will need to be learned for each weapon. Its initial training reduces the AP to draw a weapon to 0. Each additional level reduces the AP cost for a blow by 1 to a minimum cost of a blow of 2 AP.

Riding a Warhorse:

During battle, the reins were hooked onto the warrior's armour and the rider was expected to control his mount with his knees. This skill can only be used with a horse who's been trained as a warhorse.

Short Swords:

Kodachi (small sword)

This could be used with either a slashing or a piercing attack.

Wakizashi (small sword - of varying length)

This could be used with either a slashing or a piercing attack.

Slashing Swords:

The knowledge of Slashing Swords including the use of them one or two handed.

KATANA or TACHI:

The typical Japanese sword: the same blade could be used for either weapon, depending on the mounting: the Tachi was a cavalry sword, designed to be drawn downwards ("sky to earth"); the Katana was designed to be drawn upwards ("earth to sky"). Although fairly short, the sword was usually held two-handed, allowing for the Katana Great Blow.

NAGINATA:

A staff with a foot-long dagger at its tip, a steel-shod butt for parrying, and frequently a short axe-blade set before the tip. Usually used as a Fighting Staff or a Slashing sword.

NODACHI (literally "field sword"):

A slightly longer sword, also used two-handed as a slashing attack.

A Sword Artefact Spirit learns these skills at +20% to PSF%.

Spears

Used by Ashigaru in a Group Battle Line.

YARI (two-handed spears)

TETSUBISHI: (Caltrops)

Attributes .....Agility & Intellect (scattered)
Level ..... DF*2 (ninja ; BCS 50%; 400 Exp
Resisted .....Perception

Attributes .....Agility x 2 (thrown)
Level ..... DF*4 (ninja); BCS 30%; 600 Exp
Resisted ..... Perception and Dodge

These metal jacks have a blade pointing up no matter how they are thrown. Ninja scattered to slow down pursuit or threw them like knives. A character must make a Perception and Dodge roll or have a 5% chance of stepping on one per handful scattered per ten square feet. If the Scattering roll fails, a character only has to make a Perception roll.

Throwing knives:

Usually used by ninja

HISHI:

Were short blades, about 6" long.

SHURIKEN:

Sharp-bladed circles or stars

Cooking & Brewing Skills

Brewing:

Beers and Meads were not made in Japan; see Sake Brewing.

Cooking:

Some Cooking areas are not available in Japan. These include: Camp Cooking, Baking Bread, Baking Meat Pies, Baking Pastries, and Preserving Meat. A number of current Japanese cooking styles are adapted from European cooking, including: Tempura (deep fat frying), Teriyaki (grilled chicken or beef), and Sukiyaki (a nabe-like beef stew).

Cooking areas include:

Butchering (Fresh) Meat:

This is an Eta skill.

Cooking Meat:

This is an Eta skill.

DESSERTS:

Preparing anmitsu (seaweed gelatin with syrup or fruit), kori (shaved ice with sweet syrup), mochi (rice cakes), azuki (rice with sugar and red beans, one of the favourite foods of the Fox Hengeyokai), and tamago (egg cake), usually served with sushi because it was made at the same time the fish was gotten and was supposed to turn rancid before the fish went bad).

FUGU COOKING [~]:

Preparing blowfish, which is deadly if the internal organs are not totally removed (see Making Poisons: p113).

GRILLING SEAFOOD & FISH:

Preparing freshwater and salt-water fish, eels, shellfish, octopus and squid.

Herbs, Spices and Seasoning:

These included ginger, sesame oil, salt, seaweed, soy sauce, sugar, vinegar, and wasabi (a grated green horseradish).

KYO RYORI (Imperial Court Cooking):

Preparing a meal of several dozen small courses, each artistically arranged on its plate. Like Haut Cuisine, this adds +1 to Crit Die results when preparing food.

NABE COOKING:

Preparing a hot broth into which the diner dips various vegetables and pieces of fish, one at a time, until they are done. Chankonabe was the thickest nabe, the traditional food of sumo wrestlers, and included eggs (and sometimes even pieces of chicken, but never four-footed animals).

NOODLE MAKING:

Preparing noodles from buckwheat, rice, or wheat. Noodles were eaten in a bowl of cold water during the summer, in hot soup during the rest of the year.

O-BENTO MAKING:

Preparing a cold meal to be put in a lacquered box and eaten while traveling or at the theatre.

PICKLING VEGETABLES:

Preparing brine and pickling vegetables.

Soups & Stews:

Soups were based on fish broth. For stews, see Nabe Cooking above.

SHOJIN RYORI (Vegetarian):

Preparing food for Ascetic Buddhist Priests

STEAMED FISH:

Preparing fish by steaming it.

SUSHI COOKING:

Preparing cold vinegared rice accompanied by raw ocean fish or cooked shellfish, eels, octopus, squid, or river fish. Sushi is sometimes wrapped in seaweed or in fried beancurd.

TEA MAKING:

Preparing regular tea. (For Tea Ceremony Tea, see 5.17.)

TEA ROASTING:

Roasting tea plus various additions such as rice for hojicha and genmaicha (see 6.4.7) for sale

TOFU (BEANCURD) MAKING:

Preparing bean curd from soy beans. (Fried beancurd was one of the favourite foods of the Fox Hengeyokai.)

SAKE BREWING:

Attributes ..... Intellect & Wisdom
Level ..... DF*3; BCS 40%; 500 Exp

The character is skilled at brewing sake from good rice plus clean water, straining it, and then pasteurizing it. Sake was brewed in the winter, often by wandering brewers who came to a farm, merchant home, or inn.

SHOCHU & MIRIN BREWING:

Attributes ..... Intellect & Wisdom
Level ..... DF*3; BCS 40%; 500 Exp

The character is skilled at brewing Shochu, a brandy made from rice or other vegetables and often drunk by peasants. He can also make Mirin from sugar and shochu (used for cooking). Like Sake, Shochu and Mirin are made during the winter.

Crafts & Trade Skills

Craft Skills not used in the Land of the Rising Sun:

Clothes: Sewing and Embroidering does not include Knitting,
Clothes: Tailoring
Cloth Making: Spinning & Weaving (flax, wool)
Glassblowing & Glazing
Tinkering

Blacksmithing:

Includes working with copper, tin, and bronze as well as with iron and steel. A blacksmith can make mirrors, gongs, and other metal items.

Bowyery & Fletching:

A bowyer can make inferior and superior bows and arrows (use the same mechanics as for Weaponsmithing).

Cloth Making:

Spinning & Weaving:

Cloth was made out of cotton, hemp, or silk, not from linen or wool.

DIGGING

Attributes ..... Strength & Constitution
Level ..... DF*2; BCS 50%; 400 Exp

Unlike Mining & Tunnelling, this skill was used for digging graves, irrigation ditches, wells, and other holes open to the sky. The basic rate that a human can dig is 10 cubic feet per hour with a wooden shovel in dirt. As the character's PSF% increases in digging, the amount of dirt they can move increases. The following table provides the modifier based on PSF% of the skill digging.

Digging Amounts vs PSF% with a Wooden Shovel

PSF%	Amount per hour
0-25%	10^3 feet
26-40%	10.5^3 feet
41-55%	10.75^3 feet
56-70%	11^3 feet
71-80%	11.5^3 feet
81-90%	12^3 feet
91-95%	12.75^3 feet
96-100%	13^3 feet

These figures are for a basic dirt mixture. Soil quality, especially loose materials like sand or heavy materials like clay will affect these digging times and modifiers can be applied accordingly at the Game Master's discretion. Better tools will also affect the amount of dirt moved by the character.

FIRE EXTINGUISHING:

Attributes ..... Agility & Intellect
Level ..... DF*4; BCS 30%; 600 Exp

The character can put out city fires with a bucket brigade of water or by tearing down buildings to prevent the fire from spreading. He also can safely enter a burning building and rescue people. The skill TSC% can be reduced by 3% x the FP cost of an equivalent Basic Magick Fire i.e.: a magickal bonfire has an FP cost of 9 which equals a reduction in TSC% of 27%.

FIREWORKS:

Attributes ..... Intellect & Wisdom
Level ..... DF*3; BCS 40%; 500 Exp

The character is skilled at using black powder plus other minerals to create multicoloured fireworks and setting them off by coating a rope with black powder and then lighting it. Learning this skill allows learning Explosives (Combat) at +10% to PSF%.

HAIRSETTING: (also called SHAMPOOING)

Attributes ..... Intellect & Dexterity
Level ..... DF*3 ; BCS 40%; 500 Exp

The character is usually blind so as not to risk offending a client's modesty. He is skilled at washing hair and setting it in dozens of different fashions, each one appropriate to a particular social class, age, sex, and marital status. He can also shave the heads of Buddhist Priests.

HOUSEKEEPING:

Attributes ..... Intellect & Agility
Level ..... DF*2; BCS 50%; 400 Exp

The character is skilled at keeping things clean and orderly, purchasing needed supplies while keeping to a budget, and the myriad other skills of housekeeping.

ICE TENDING

Attributes ..... Constitution & Strength
Level ..... DF*2; BCS 50%; 400 Exp

The character is skilled at taking blocks of ice in the winter and storing them in a pit high on a mountain, covering the ice with dirt to keep it insulated, and bringing the ice down the mountain in the summer to sell.

LACQUERING:

Attributes ..... Intellect & Dexterity
Level ..... DF*4; BCS 30%; 600 Exp

The character is skilled at preparing lacquer, handling it safely, and applying it to wooden trays, furniture, leather armour, silk caps, etc.

Leatherworking & Tanning:

This is an Eta skill.

Masonry & Stone Cutting:

The Japanese used bricks to build kura (storehouses) and uncut stones to build castle walls. Stone was only quarried for religious sculptures of statues, lanterns, etc.

Mining & Tunnelling:

Mining for ore consisted of Eta digging pits rather than tunnelling through rock. Mining & Tunnelling is not available in Japan.

MUSICAL INSTRUMENT CARVING:

Attributes ..... Intellect & Dexterity
Level ..... DF*4; BCS 30%; 600 Exp

The character is skilled at making musical instruments out of wood, bamboo, guts, and other materials.

OIL MAKING:

Attributes ..... Intellect & Dexterity
Level ..... DF*3; BCS 40%; 500 Exp

The character is skilled at preparing vegetable or whale oil for use in oil lamps, for spraying on field crops to keep off insects, and as a cosmetic.

Paper & Ink Making:

Japanese paper was made from mulberry bark or rice hulls. Ink was not sold in liquid form but in small blocks, a bit of which was grated and mixed with water each time someone prepared to write. The ink's darkness showed the writer's attentiveness -- and thus the depth of his concern.

PEARL DIVING:

Attributes ..... Constitution & Agility
Level ..... DF*3 (Peasant); BCS 40%; 500 Exp

This character was skilled at diving into the ocean to find oysters, pry them open, and extract any pearl inside. Usually a woman, a pearl diver could remain under water for up to 3 minutes.

PRINTING:

Attributes ..... Intellect & Wisdom
Level ..... DF*4; BCS 30%; 600 Exp

This is the skill of printing books and illustrations, using carved woodblocks.

SALTMAKING:

Attributes ..... Wisdom & Intellect
Level ..... DF*3; BCS 40%; 500 Exp

This is the skill of making salt by boiling sea water or by burning seaweed repeatedly drenched in sea water and then boiling the ashes to leach out the salt.

Seal Making & Engraving:

Japanese seals were carved wood, ivory, or jade stamps used with ink.

SHOJI SCREEN MAKING:

Attributes ..... Dexterity & Intellect
Level ..... DF*3; BCS 40%; 500 Exp

The character is skilled at making sliding screens with translucent paper held in a wooden frame.

SHOPKEEPING

Attributes ..... Intellect & Wisdom
Level ..... DF*4 (Merchant); BCS 30%; 600 Exp

The character is skilled at keeping things clean and orderly, purchasing goods for sale while keeping to a budget, handling money, and the myriad other skills of shopkeeping.

TATAMI MAT MAKING

Attributes ..... Dexterity x 2
Level ..... DF*3; BCS 40%; 500 Exp

The character is skilled at making tatami floor mats.

Weaponsmithing:

A Weaponsmith Mage has this skill at +20% to PSF%.

There were Japanese legends that a weaponsmith's personality was transmitted to his weapons. One weaponsmith's weapons were bloodthirsty, particularly for the blood of a certain clan whose lord forbade anyone to carry such a weapon in his province. Another, equally famous weaponsmith's weapons were enlightened, refusing to draw blood from anyone who didn't deserve to die but slaying evil men at one stroke.

The GM may opt to let a Weaponsmith Mage forging a Katana or Tachi in a state of Shinto purity (for himself, his tools, and his raw materials) add his ½ his ML (to a maximum of 10) to his Crit Die Success Roll and subtracts it from his Crit Die Failure roll. This Shinto purity must be maintained through the entire Production time of the weapon. On a Crit Die Success of 11+, the weaponsmith has a percentage chance equal to 5% for every crit die point over 10 of having forged a Magick weapon (i.e. a modified Crit Die of 14 has a 20% chance) which has an Artefact Ryo p252 with his **INT, WIS, DIS,** and **SPR**. The player and GM should decide whether the sword falls into one of the following categories or one more appropriate to the campaign.

BANE SWORD:

An average sword except when used against a particular menace the Weaponsmith is concerned about, when it is + (Mage's **DIS**) to TSC% for its first 1D10 strokes at a given target.

WISE SWORD:

A +5 to Crit Die sword that will refuse to do any injury to the wielder's true friends even if they are disguised or he is spell-bound to attack them. It will also refuse to let the wielder commit seppuku unless it is absolutely necessary.

Language Lore

Do not use the Spoken or Read/Write skills for the following languages; Beast Tongues, Common Tongue, Dwarven Tongue, Elven Tongue, Mage Speech, and Monster Tongues..

Own Language: Japanese

Attributes

Spoken ..... Intellect & Bardic Voice
Level ..... DF*1; BCS 60%; 300 Exp

As in standard **C&S** 5th Edition, this skill involves the ability to speak one's own native language. A Japanese character speaking Japanese will always sound like a native, however low his fluency TSC% may be.

Written ..... Intellect & Discipline

KATAKANA ..... DF*2; BCS 50%; 400 Exp

A syllabary whose signs are made of sharply angled lines (like European block letters), used for writing foreign words by fully literate men.

HIRAGANA ..... DF*3; BCS 40%; 500 Exp

A syllabary whose signs are made of curved lines (like European cursive letters), used for writing native words or for adding ending syllables to ideographs.

IDEOGRAPHS -- SIMPLE ..... DF*4; BCS 30%; 600 Exp

Two thousand ideographs used for writing the most basic words. Each ideograph is made up of a radical showing its basic class (most metals begin with the gold radical; most plants with the tree radical, etc.) and additional strokes. Women, commoners, and outcasts learn this skill at -10% to PSF%. This skill includes knowing Katakana and Hiragana.

IDEOGRAPHS -- COMPLEX ..... DF*5; BCS 20%; 700 Exp

Three thousand additional ideographs plus combinations of two or more ideographs, used for expressing the most subtle concepts. Women, commoners, and outcasts learn this skill at +1 DF. Women who know how to read or write complex ideographs are considered unfeminine.

Speak Dialect:

Attributes ..... Intellect & Bardic Voice
Level ..... DF*4; BCS 30%; 600 Exp

This character is skilled at speaking the dialect of another sex, social class or province. If a character knows Acting: Performance, he can learn this at -2 DF up to the same level.

CHINESE:

Read Memorized Sounds Aloud DF*3; BCS 40%; 500 Exp
Understand Written ..... DF*5 ; BCS 20%; 700 Exp

Some Buddhist Priests and Imperial court nobles can read Chinese poetry and the sutras (the Buddhist holy books) in their original language. Most Buddhist Priests just chant the sutras using the Japanese pronunciation of the ideographs. Mastering Ideographs Simple & Complex gives a bonus of +20% to PSF% in this skill.

FIRST EUROPEAN LANGUAGE:

Spoken ..... DF*5; BCS 20%; 700 Exp
Written (English)..... DF*6 ; BCS 10%; 800 Exp
Written (other language) .... DF*4 ; BCS 30%; 600 Exp

Later European languages are learned as standard for **C&S** 5th Edition except that written English is -20% to PSF% because so many spellings are non-phonetic.

JAPANESE AS A FOREIGN LANGUAGE

Spoken ..... DF*4; BCS 30%; 600 Exp
Written ..... standard

Foreigners learn Katakana and Hiragan with -10% to PSF%, Simple Ideographs and Complex Ideographs with -20% to PSF%.

Lore Historical

The Japanese knew little of Chinese or Indian geography, history or legend lore, and nothing about the rest of the world. World Geography Lore, Ancient World Geography Lore, and World History & Legend Lore are DF*7. For samples of Japanese Lore, see Appendix 3 p289.

ART HISTORY AND LEGEND LORE

Attributes ..... Intellect & Discipline
Level ..... DF*3; BCS 40%; 500 Exp

The character possesses fairly detailed knowledge of the history and legends of a particular art. They will know of various skilled practitioners in the art and, if possessed of a high enough PSF%, be able to recognize their work from the practitioner's *"Style"*.

If the character wishes, they may purchase a speciality in a specific type of art for 300 EXP. This will provide a 10% bonus to their TSC% when they are applying their skill to an object.

Some of these specialities include:
Paintings, Ceramics, Fabric Weaving, Songs and Poetry

Lore Scientific

ABACUS:

Attributes ..... Intellect & Dexterity
Level ..... DF*3; BCS 40%; 500 Exp

The ability to use an abacus to add, subtract, multiply or divide numbers. This is a skill included in Shopkeeping (see 5.8).

Architects in Japan built bridges and designed castle wall layouts. Japan had no equivalent to the European stone building, let alone the cathedral.

Economics:

Attributes ..... Intellect & Wisdom
Level ..... DF*6; BCS 10%; 800 Exp

Understanding the economy well enough to know how much taxes people can afford to pay, what sort of effect a new law will have on business, etc.

GEOMANCY:

Attributes ..... Intellect x 2
Level ..... DF*4; BCS 30%; 600 Exp

The study of geography in terms of patterns of earth and water, so as to choose a lucky site for a home, business, or grave. The GM may opt to let a lucky site enhance its owner's skills by +5% and an unlucky site lower such skills by -5%, or may treat this as a superstition.

Materia Magicka

Delete Faerie Lore. See Appendix 3 for Japanese Lore. Hengeyokai, Bakemono, and Spirits have Materia Magicka Lore skills at -2 DF.

Demonology:

The GM should read Chapter 17 and decide whether this skill is applicable in his campaign.

Interpret the Omens:

This was done by Astrologer or I Ching Diviner Mages (who have this skill at +20% to PSF%). Other methods of divination listed in **C&S** 5th Edition were not in use.

DRAGON REALM LORE

Attributes ..... Intellect x 2
Level ..... DF*3; BCS 40%; 500 Exp

The skill provides information on the Dragon Emperor and his vassals (see 15.2).

HENGEYOKAI & BAKEMONO LORE

Attributes ..... Intellect x 2
Level ..... DF*3; BCS 40%; 500 Exp

The skill provides information about Hengeyokai and Bakemono (see Chapters 14 and 15). It also allows detecting a Hengeyokai or Bakemono in human form at 1% x **INT** (1% minimum) per hour in his presence, or at **WIS** AR% if the non-human fails to maintain concentration on human form and behaviour.

The Lore of Ryo:

Is like the Lore of the Dead but covers the spirits of the dead (Yurei, Gaki, Ubume), the living (Rikombyo and Ikiryo), the inanimate (Artefact Spirits), and nature

Magical Beast Lore:

There are no trolls or unicorns. See Enchanted animals p236 (including the staglike Kirin, which some people translate as "unicorn" and others as "giraffe"). Also see Oni p243 (tall horned goblins) and Yama Hito (burly hairy goblins).

Methods of Magick:

HEALING

Attributes ..... Intellect & Discipline
Level ..... DF 4, BCS 30%, 600 EXP

Healing Magick involves the casting of spells to heal living people who are sick, due to normal or magical causes, including being possessed. The patient's attention is necessary for the spell to succeed.

MEIDO

Attributes ..... Intellect & Discipline
Level ..... DF 5, BCS 20%, 700 EXP

Meido Magick involves travel between the ordinary world and the plane of spirits and demons and allows attacking someone in the ordinary world by consuming his vitality.

METAL: BASIC MAGICK

Attributes ..... Intellect & Constitution
Level ..... DF 4, BCS 30%, 600 EXP

Metal Magick involves the manipulation and control of Metal one of the five elements from which the world was made, according to Chinese tradition.

Modes of Magick:

There are four basic Modes of Magick: Instinctive, Artistic, Scholar, and Spiritualist. Each of them is divided into a number of different sub-Modes which constitute the different Mage Vocations. There are twelve Mage Vocations available to humans; thirteen if you count Outcasts as human.

The most significant difference from the Modes of **C&S** 5th Edition is that each Japanese Mage Vocation specializes in a particular Sub-Mode of Magick. (Of course, the GM may opt to import any of the standard **C&S** 5th Edition mages into his campaign.) As with the main rules they gain +2 levels and +20 PSF% for mastery rather than +1 level and +10 PSF% (In addition to the normal vocation skill bonus).

Primary & Secondary Attributes For Modes of Magick			
Mage Vocation	DF	Primary Attribute	Secondary Attribute
Instinctive (Non-human)			
Shadow (Outcast)	7	INT	DIS
Hengeyokai	6	INT	SPR
Bakemono	6	INT	CON
Yurei & Temple Bell	6	INT	DIS
Other Spirits	6	INT	SPR
Artistic			
Dancer & Musician	6	DIS	BV
Painter	6	DIS	AGL
Singer	6	DIS	APP
Weaponsmith	6	DIS	STR
Scholar			
Astrologer	7	INT	DIS
Calligrapher	7	INT	DIS
Herbalist	7	INT	DIS
I Ching Diviner	7	INT	DIS
Spiritualist			
Exorcist	7	DIS	SPR
Medium	7	DIS	SPR
Shaman	7	DIS	SPR

The GM may opt to have a PC mage's vocation reflect his social class

SHADOW (Instinctive Mode):

Human Outcasts only, usually ninja

The Shadow Mage may choose either Chinese or Shinto Elemental Magick. He specializes in one Element and can only learn the other Elements up to MR 1. The Shadow Mage is a master of Illusion, with secondary skills in Arcane and Transcendental.

HENGEYOKAI BADGER (Instinctive Mode)

The Hengeyokai Badger uses Shinto Elemental Magick. He specializes in Illusion with secondary skill in Arcane.*

HENGEYOKAI CAT (Instinctive Mode)

The Hengeyokai Cat uses Shinto Elemental Magick. He specializes in Illusion and Meido, with secondary skills in Arcane and Command, and minor skill in Air.

HENGEYOKAI FOX (Instinctive Mode)

The Hengeyokai Fox uses Chinese Elemental Magick. He specializes in Illusion with secondary skills in Fire, and Metal and minor skill in Arcane. If a male Hengeyokai Fox opts to be a Weaponsmith, he uses that Mode instead.

HENGEYOKAI TREE (Instinctive Mage)

The Hengeyokai Tree uses Chinese Elemental Magick. He specializes in Wood Magick, with secondary skill in Illusion. If a Hengeyokai Tree opts to be an Herbalist, it uses that Mode instead.

KAPPA (Instinctive Mode)

The Kappa uses Shinto Elemental Magick. He specializes in Water and Healing.

KOJIN (Instinctive Mode)

The Kojin uses Shinto Elemental Magick. He specializes in Water, with secondary skill in Arcane.

OROCHI (Instinctive Mode)

Orochi uses Shinto Elemental Magick. He specializes in Water, with secondary skills in Arcane and Illusion.

ROKURO KUBI (Instinctive Mage)

The Rokuro Kubi uses the Shinto Elements. He specializes in Divination with a secondary skill in Arcane.

TENGU (Instinctive Mode)

The Tengu uses Chinese Elemental Magick. He specializes in Fire, Metal, and Wood. He learns Fire spells at Spell Rank -3.

YUREI (Instinctive Mode)

The Yurei uses Shinto Elemental Magick. It specializes in Air, with secondary skills in Illusion and Command.

SWORD RYO (Instinctive Mode)

The Sword Ryo uses Chinese Elemental Magick. It specializes in Fire and Metal, with secondary skills in Arcane, Command, and Illusion.

MIRROR RYO (Instinctive Mode)

The Mirror Ryo uses Shinto Elemental Magick. It specializes in Divination, with secondary skills in Command and Illusion.

MUSICAL INSTRUMENT RYO (Instinctive Mode)

The Musical Instrument Ryo uses Shinto Elemental Magick. It specializes in Air, with secondary skills in Command and Illusion. If a Musical Instrument Ryo opts to be a Musician, it uses Artisitc Mode instead.

TEMPLE BELL RYO (Instinctive Mode)

The Temple Bell Ryo uses Chinese Magick. It specializes in Command, Arcane, and Illusion. If a Temple Bell Ryo opts to be an Exorcist, it uses Exorcist Mode instead.

DANCER, SINGER, OR MUSICIAN MAGE (Artistic Mode)

The Dancer, Singer or Musician Mage uses Shinto Elemental Magick. He specializes in Command, with secondary skills in Air, Illusion, and Wards. The GM should consider allowing a Shinto Priest with one of these Modes to learn high mana spells in a low mana campaign.

PAINTER MAGE (Artistic Mode)

The Painter Mage uses Shinto Elemental Magick. He specializes in Illusion, with secondary skills in Transcendental and Wards.

WEAPONSMITH MAGES (Artistic Mode)

The Weaponsmith Mage uses Chinese Elemental Magick. He specializes in Metal, with secondary skills in Fire and Wards.

ASTROLOGER

The Astrologer Mage uses Chinese Elemental Magick. He specializes in Divination, with secondary skill in Wards.

CALLIGRAPHER

The Calligrapher Mage uses Chinese Elemental Magick. He specializes in Wards, with secondary skill in Illusion.

HERBALIST

The Herbalist Mage uses Chinese Elemental Magick. He specializes in Wood and Healing.

I CHING DIVINER

The I Ching Diviner uses Chinese Elemental Magick. He specializes in Divination.

EXORCIST

Buddhist Priest Exorcists use Chinese Elemental Magick; other Exorcists use Shinto Elemental Magick. The Exorcist specializes in Healing and Wards. Buddhist Priest Exorcists cannot learn Meido Magick.

MEDIUM

The Medium uses Shinto Elemental Magick. He specializes in Meido, with secondary skills in Divination and Wards.

SHAMAN

The Shaman may use either Buddhist or Shinto Elemental Magick. He specializes in one Element and Arcane, with secondary skills in Divination and Transcendental.

Materia Medicina

Healing Lore

It was popularly said there were 404 illnesses (probably because /shi/ is the sound of both "four" and "death"), and that doctors charged nine times as much for their medicines as the herbs cost (probably because /ku/ is the sound of "nine" and "agony," and the first syllable of "medicine"). One major illness was thought to be contagious because people in the same family often got it but to be cured miraculously by becoming a Buddhist Priest. The illness was beriberi, caused by Vitamin B1 deficiency, which was indeed cured for those not too debilitated by eating the Buddhist Priest's vegetable diet with brown rice as a staple. (Polished white rice lacked the vitamin.)

ATEMI (Vital Points)

Attributes ..... Intellect & Dexterity
Level ..... DF 4, BCS 30%, 600 EXP

The Atemi are nerve clusters supposedly linked to various physical problems. This skill adds +1 to Crit Die rolls for success in melee Combat skills because the character can aim at his enemy's most vulnerable points. It can also be used to torture a victim without causing any permanent physical damage, only intense pain (-50% to all skills from Distraction for 2D10 rounds). The character also gains a +1% to back stabbing and called shots with a bladed weapon for every 5% over 33% PSF% in Atemi.

The skill allows the correct diagnosis of ailments that can be treated by manipulating the Atemi Points as described under Atemi Healing..

Atemi Healing:

These skills are a combination of methods that apply different treatments to the various vital points, meridians, and channels described by the study of Atemi. A treatment may be received up to once a day. Each treatment does 1 Body Point damage (from moxa burns) but if successful restores 1D10 Fatigue points and doubles the natural healing rate for one day. It may also relieve psychological stress, including the effects of spells of Command or Illusion, allowing the victim a chance to Resist the spell after each 1D10 days of treatment, using the healer's Willpower rather than his own.

ACUPRESSURE

Attributes ..... Intellect & Dexterity
Level: .....DF 4, BCS 30%, 600 EXP
Prerequisite: .....Atemi (vital points)

The character has the knowledge and skill to use of Atemi points on the body to either heal, reduce pain, or to immobilize a muscle and cause pain. In this practice, the patient's Atemi are manipulated with pressure only. This pressure is created when the practitioners use their fingers, palms, elbows, or even their feet to press on and massage the specific vital point.

ACUPUNCTURE

Attributes: ..... Intellect & Dexterity
Level ..... DF 4, BCS 30%, 600 EXP
Prerequisite: .....Atemi (vital points)

The character has the knowledge and skill to use special needles to stimulate and manipulate the body's energy flows through the Atemi Points. This is done in order to reduce pain, heal injuries, and to better one's health. Acupuncture is a distinct form of Acupressure. It involves treating the patient's Atemi with fine needles made of steel, silver, or gold. The finer and the more expensive needles would be used to treat more dangerous health problems. The needles were cleaned and boiled before being inserted into the patient's vital points.

MOXA TREATMENT

Attributes: ..... Intellect & Dexterity
Level .....DF 4, BCS 30%, 600 EXP
Prerequisite: .....Atemi (vital points)

This skill involves burning the herb mogusa (which Europeans call moxa or mugwort) on the Atemi to realign them. It is considered to be more of a tonic and a purgative than other methods and is used for promoting circulation, detoxification, and soothing pain.

MASSAGE

Attributes: .....Strength & Dexterity
Level: .....DF 4, BCS 30%, 600 EXP

This ancient method of soothing muscle spasms and recovering fatigue has been used in numerous cultures to increase the recovery of injured athletes and soldiers. A successful Massage roll will restore 3 Fatigue Points to the receiver and with an adjusted crit die roll of 10 doubles the fatigue recovery rate of the receiver for 24 hours. The Crit Die Modifier is based off the PSF% of the one giving the massage.

ISHA SURGERY:

Attributes ..... Intellect & Dexterity
Level ..... DF*3; BCS 40%; 500 Exp

The only Japanese surgeons were Isha, a craft that began as battlefield doctors. Isha extracted barbed arrows and set broken bones but didn't attempt any more complicated surgical procedures. They did cleanse wounds with vinegar before and after treating them, so their patients seldom died of infected wounds. This skill incorporates the First Aid Skills and Basic Chirurgery.

Pharmacology and Medicine:

Attributes ..... Intellect & Wisdom
Level ..... DF*4; BCS 30%; 600 Exp

Additional Oriental techniques rather than the unguents, and cordials used by Europeans (as in **C&S** 5th Editions). This skill has four sub-skills: Diagnosis, Home Remedies, Complex Remedies, and Researching which need to be learnt separately.

This skill is not limited to professional healers. Each family has its own traditional home remedies, using herbs grown in the garden or gathered in the neighbourhood or bought from greengrocers and herbalists. Most travellers carry a small box of medicinal powder. If a traveller collapses, passers-by will look for the powder and administer it.

Remember: don't try these medications yourself. Just because the Japanese used them doesn't mean they really worked -- and certainly doesn't mean they're safe.

DIAGNOSIS:

The ability to assess the nature of an ailment and prescribe treatment, including recognition of diseases as well as traumatic conditions (injuries). A European doctor with standard **C&S** 5th Edition Pharmacology & Medicine will be able to learn this sub-skill with -10% to PSF%.

Use of the I Shimpo (an ancient book of Chinese herbalism) requires a successful use of Written Japanese - Complex Ideographs but improves the TSC% by 10%.

HOME REMEDIES

Use only one ingredient (and so are much easier to remember and prepare than European Unguents). Most of these ingredients are readily available in the marketplace p123. TSC% is +20%. Increasing the Dosage or Frequency will not confer additional benefits and may cause additional problems.

*Fir Bark Tea is high in ephedrine. Success or failure with a Crit Die of 01 will cause dizziness, nausea, and rapid heartbeat for 1D10 hours, during which skills are at half-normal value. Another dose of Fir Bark Tea which has a Failure with a Crit Die of 08-10 during this period will cause a heart attack, after which the Treatment Results Table should be used.

**Surgery TSC% is -20% for next 12 days after using Willow Bark Tea.

Hot baths are used to reduce pain and fever and promote healing of non-contagious ailments. They may be taken in the tub of a community's bath house, in a private bath, or in a hot spring.

Hot springs are found near volcanoes. Each hot spring has a unique combination of minerals, including salt, sulphur and uranium. Hot spring water has only half its standard healing effect if taken away from the hot spring but reheated. It has no healing effect if bathed in cold.

The GM should feel free to create a hot springs with unique curative effects in an obscure corner of the country.

LEECHES are applied to the skin to treat a high fever, with successful use of leeches lowering the fever to normal but causing 1 Body point of damage per day. Leeches may also be applied to extract poison (see Making Antidotes).

MOXA is burned on the skin to cauterize wounds or relieve arthritis. A quarter-ounce of Moxa will cauterize a wound of up to 5 Body points or relieve the pain of one arthritic joint, but will also cause 1 Body point of damage.

On a Crit Die result of 01 (on either a success or a failure), the Moxa burn will cause Mild Shock, doubling the Body point loss.

COMPLEX REMEDIES

Are found in the I Shimpo, and usually include the basic ingredient of a home remedy plus another eight or more special ingredients. Remembering a complex remedy without use of I Shimpo requires an INT AR% at -50%. The remedy's TSC% is half-standard if the ingredients are dried rather than fresh. Preparation Time is 1 hour plus time to obtain the ingredients. Cost is 10 times as much as the home remedy, with half again as much good effects and no ill effects.

- The I Shimpo version of Fir Bark Tea adds +8 points to Fatigue Points, without any effects (good or bad) if taken oftener than once every 4 hours.
- The I Shimpo version of Ginseng Tea adds +9% to the natural healing rate and +9 points to Fatigue Point.
- I Shimpo bath powders cause a hot bath to add +3% to the natural healing rate, and a hot spring bath to add +9% to the natural healing rate.

An Herbalist Mage has this subskill at +20% to PSF%. The GM may opt to let an Herbalist Mage making a Medication in a state of Shinto purity (for himself, his tools, and his raw materials) add his ½ his ML (max 10)to his Crit Die Success Roll and subtract it from his Crit Die Failure roll (Natural 10's are always criticals)

RESEARCHING MEDICATIONS:

The Japanese relied on traditional medicinal techniques too much to encourage medical research. The GM may opt to allow 5th Edition style Medication Research to Ascetic Buddhist Priests serving in a temple of Yakushi Buddha. Or he might decide Outcasts wouldn't mind breaking with scholarly tradition, and so confine the skill to Eta and ninja.

Ingredient	Ailment	Effects	Dosage	Frequency
Camphor Oil	Inflamed skin	*Relieves pain and itching*	1 ounce	6 hours
Soy Sauce	Burned skin	*Prevents scarring*	1 ounce	4 hours
Toad Grease	Skin rash	*Prevents scarring*	1 ounce	6 hours
Tooth Blackener	Aching teeth	*Relieves pain*	1 ounce	Month
Bamboo Ash Tea	Seasickness	*Relieves discomfort*	1 ounce	1 hour
Bear Gall Bladder	Upset stomach	*Relieves discomfort*	1 ounce	Once
Fir Bark Tea*	Cold, fatigue	*+5 points to Fatigue Points*	1 ounce	4 hours
Ginkgo Nuts	Cough	*Relieves coughing*	1 nut	1 hour
Ginseng Tea	Any ailment	*+6% to natural healing rate +6 points to Fatigue Points*	¼ ounce	1 day
Peony Root Tea	diarrhoea	*Stops diarrhoea*	1 ounce	4 hours
Pine Needle Tea	Toothache	*Relieves pain*	1 ounce	4 hours
Willow Bark Tea**	Fever, pain	*Relieves discomfort*	1 Ounce	1 hour

POISON KNOWLEDGE:

Attributes ..... Intellect& Wisdom
Level ..... DF*4; BCS 30%; 600 Exp

The skill gives the knowledge of the various poisons used in Japan both the curing and making. None of them are routinely available for sale except lacquer. Most poisons were administered in tea, sake, rice, or other foods, but there are stories of poisons administered in perfume and incense, including a perfumed candle or hand-fan. Poisons are usually used by ninja, who had poisoned Piercing weapons and arrows. Slashing, Crushing, and Grappling weapons cannot be poisoned.

Fugu Poison:

The fugu (blowfish) is safe to eat if properly prepared, and will cause a delightful tingling in all the nerves. If improperly prepared, the tingling will get gradually more intense over the space of half an hour until the victim begins having convulsions which will continue increasing in intensity. Incapacitation will last 1D10 hours for an accidentally taken dose; 2D10 hours for deliberately given dose.

Damage: ..... -2 Body/5 minutes
Distraction: ..... -70% to all skills
Resist Roll: ..... Stamina -10

Giant Centipede Poison:

The Giant Centipede is a rare Enchanted Animal (see 13.3), whose poison has the same effect as Venom of Waters of a Short Life.

Jellyfish Poison:

This is a skin irritant, causing violent itching for the next two days. For a Poisoning Crit Die success of 09-10, the Distraction is so bad that all skills to revert to Basic Chance except when a Willpower roll is made. If the poison is drunk, it can be much more serious, with a Crit Die success of 06-10 causing incapacitation, high fever, and loss of 1D10 Body Points per day for 1D10 days. Making a Stamina roll will halve the poison's duration. Available only from unscrupulous Fishermen or if caught by Fishing.

Lacquer:

This is a skin irritant, causing violent itching for the next six days. For a Poisoning Crit Die success of 06 or higher, the Distraction is so bad that all skills revert to Basic Chance except when a **WIL** roll is made. If Lacquer is inhaled or drunk, it can be much more serious, with a Crit Die success of 06-10 causing incapacitation, high fever, and loss of 2D10 Body Points per day for 3 + 2D10 days or until death. Making a **CON** AR% roll will halve the poison's duration. Lacquer is only available from unscrupulous Lacquerers or if tapped from a lacquer tree.

Nue Poison:

The Nue is a rare Enchanted Animal (see 13.3) whose poison has the same effect as Venom of the Cobra.

Pepper Root Poison:

Peasants boil this root to make a poison that kills fish in a small lake for one hour, without poisoning humans who drink the water or eat the fish. Mixed in sake or shochu or mirin, it may also affect human beings who fail a **CON** AR% for 3 hours.

Damage: ..... -2 Body/10 minutes
Resist Roll: ..... Stamina

Pheasant meat:

According to folklore, this meat causes old wounds to open up again and start bleeding. The GM will have to decide if it really has this effect or if that's only a superstition.

Damage: -2 Body and -1D10 Fatigue Points per 10 minutes for an hour up to the level of damage caused by wounds in the last three years

Resist Roll: Stamina

Venom of the Serpent:

Viper poison

Venom of the Scorpion:

Scorpion or Wasp poisons

MAKING ANTIDOTES:

Anyone who learns to make Oriental poisons can identify them from their effects, but there are very few antidotes to Oriental drugs and poisons and none of them are entirely successful.

Leeches can be used to extract poison from a wound caused by a snakebite or a poisoned arrow. On a success, one leech can lower the virulence of the poison by 1 Body point per 10 minutes, but will cause the loss of 1 Fatigue point due to the blood the leech has drunk.

Some people believe that eating the flesh of a boiled adder will cure any sort of poisoning. (The GM should use his own judgment as to whether this is the case.)

But for most poisons, all a healer can do is to treat the symptoms and try to help the patient survive long enough to outlast the poison.

Materia Theologica

BUDDHIST THEOLOGY:

Attributes ..... Intellect x 2
Level ..... DF*3 ; BCS 40%; 500 Exp

Like standard **C&S** 5th Edition Theology but for Buddhism. A Temple Bell Artefact Ryo learns this skill at +20% to PSF%.

SHINTO THEOLOGY:

Attributes ..... Intellect & Bardic Voice
Level ..... DF*2; BCS 50%; 400 Exp

Shinto has no texts to study, no moral issues to debate. Its theology focuses on praising and propitiating spiritual beings.

Mental Fortitude Skills

DIVINATION MEDITATION:

Attributes ..... Discipline x 2
Level ..... DF*5; BCS 20%; 700 Exp

This skill allows the character to enter a trance-like state in which he may improve any Divination spell casting TSC% by 3% per level.

FINE ART MEDITATION:

Attributes ..... Discipline x 2
Level ..... DF*3; BCS 40%; 500 Exp

This skill allows the character to enter a trance-like state in which he meditates on one particular Fine Art while practicing it, allowing him to improve his skill check TSC% by Double the Crit Die in Fine Art Meditation. The character must take this skill again, if he wishes to learn another Fine Art. As opposed to standard **C&S** 5th Edition Meditation, Fine Art Meditation confers a lasting benefit -- provided all of the following conditions are met:

a. The Fine Art must be an Arts & Entertainment skill, a Craft skill, or an Art Appreciation skill taken as a Fine Art Variant of the normal skill.
b. Each Fine Art Variant skill is 1 DF harder
c. The Fine Artist must practice the skill for at least 33 - DIS hours per month or lose 3 to TSC% for each month without enough practice.

A Martial Art version of a skill improves the skill Crit Die by 1. This skill cannot be take as a Mastery except by a Noble or Entertainer. The GM may opt to require the person to find a teacher willing to accept him as a student -- based on his talents and moral character (and also on his letter of recommendation from someone known to the teacher).

MAINTAIN SHAPECHANGE:

Attributes ..... Discipline & Intellect
Level ..... DF*2; BCS 50%; 400 Exp

Hengeyokai, Bakemono, and Ryo don't need a Magick spell to change their shape. They do, however, need to maintain concentration to make sure they don't slip out of character -- either physically or psychologically. The GM should check every **DIS** x hours to see if the non-human has made a slip (like letting its ears prick up into points or like chasing a mouse).

This skill may default to Willpower or Concentration or Acting: Performance.

MARTIAL ART MEDITATION:

Attributes ..... Discipline x 2
Level ..... DF*4; BCS 30%; 600 Exp

This skill allows the character to enter a trance-like state in which he meditates on one particular Martial Art while practicing it, allowing him to improve his skill check TSC% by double the Crit Die in Martial Art Meditation. The character must take this skill again, if he wishes to learn another Fine Art. As opposed to standard **C&S** 5th Edition , Martial Art Meditation confers a lasting benefit -- provided all of the following conditions are met:

a. The Martial Art must be a Combat or Athletic Skill taken as a Martial Art, not as a normal skill.
b. Each Martial Art Skill is 1 DF Harder.
c. The Martial Artist must practice the skill for at least 33 - **DIS** hours per month or lose 3% to TSC% for each month without enough practice.

This skill cannot be taken as a Mastery except by a Samurai, Yamabushi or Ninja. The GM may require the character to find a teacher willing to accept him as a student -- based on his talents and moral character (and also on his letter of recommendation from someone known to the teacher).

Here's a partial list of Martial Arts. The - jutsu ending indicates that the Martial Art was not an entertainment or an athletic exercise but a killing technique such as the "Art of Zen Archery." The only safe way to practice it was in carefully rehearsed kata (literally "patterns"), like a dance of death. A Martial Art version of a skill improves the skill Crit Die by 1.

Bajutsu: ..... Horse riding
Bojutsu: .....Bo technique
Chijujojutsu: ..... Fortification technique (designing a castle)
Genkojutsu: ..... Attacking Atemi (see Lore Scientific)
Hojojutsu: ..... Binding technique
Iaijutsu: .....Quick Draw technique
Jittejutsu: .....Jitte technique
Jojutsu: ..... Jo technique
Karmijutsu (Agility technique): .....see Dodge, Jump
Kenjutsu:..... Tachi, Katana, Kodachi, Nodachi technique; ..... often taught combined with Quick Draw as one skill.
Kumiuchijutsu: ..... Kumiuchi technique
Kusarijutsu: .....Chain technique
Kyujutsu: ..... Yumi technique
Naginatajutsu: .....Naginata technique
Noroshijutsu (Signaling technique): see Battlefield Tactics
Senjojutsu (Deployment technique): see Battlefield Tactics
Sojutsu: .....Using the Yari
Suieijutsu (water technique): ..... see Swimming
Tetsubojutsu: .....Tetsubo technique
Uchinejutsu: ..... Yarinage technique
Yadomejutsu: ..... Deflecting missile technique
Riddling: .....An Intellectual Amusement in Japan (See 5.9)

SMILING:

Attributes .....Discipline x 2
Level ..... DF*1 ; BCS 60%; 200 Exp

A Japanese person is expected to hide any anger or sorrow behind a polite smile. If they cannot control their feelings enough to maintain the façade and continue smiling, they may well attack their tormentor. Or commit suicide. The last warning the other person might receive is the statement *"It would be regrettable if we were not able to meet on such pleasant terms in the future."* Failure to smile politely can be considered as a deadly insult. (Unfortunately, foreigners often misunderstand the polite smile and are offended by it, thinking the Japanese are laughing at them.)

TEA CEREMONY:

Attributes .....Discipline + Wisdom
Level ..... DF*4; BCS 30%; 600 Exp

This is the skill of making and serving tea as a meditation exercise. It does not create a trance-like state but it does relieve psychological stress for those who succeed in focusing on the moment. Both Geisha and Buddhist Priests often study Tea Ceremony, as do many other people attempting to acquire the social graces of the imperial court. The GM may opt to let characters substitute Tea Ceremony for Willpower in resisting spells, etc.

Noble Skills:

Chess:

Chess was not played in the Land of the Rising Sun. See Go or Shoji (5.9).

Courtly Love:

Japanese did not idealize love. A man did not expect to love his wife; he did respect her as the manager of his savings and property and the mother of his children. He might become obsessed by his desire for a courtesan or geisha, but he wouldn't respect her. Foreigners using European-style Courtly Love skill with women will be treated with disdain.

Courtly Etiquette:

The character knows the traditional rules of etiquette at the Imperial, Shogunate, or clan court. An infraction of the rules of etiquette may lead to humiliation, perhaps exile from court, perhaps even being condemned to death. (For instance, it was a death penalty offense to inflict even a minor wound on someone.) Nobles of the court have this skill at +20% to PSF%. It replaces Courtly Etiquette.

Heraldry:

The nearest Japanese equivalent is the family or clan mon p67.

Outdoor Skills

CATCHING DRAGONFLIES OR FIREFLIES:

Attributes ..... Agility & Dexterity
Level ..... DF*2; BCS 50%; 400 Exp

A children's pastime.

Covering Tracks:

At +10% to PSF%, ninja have the skill of walking on firm dirt without leaving tracks or of walking sideways on sand, snow or mud so their tracks do not show the direction of travel.

FALCONRY:

Attributes ..... Discipline & Dexterity
Level ..... DF*4; BCS 30%; 600 Exp

A nobleman's pastime. Must be used with a trained falcon.

Foraging for Wild Foods:

Seaside foraging will yield shellfish, sea slugs, seaweed, and other edibles.

Forester's Stealth:

This skill was used by Peasant hunters and Eta.

KITE-FLYING:

Attributes ..... Intellect & Agility
Level ..... DF*2 ; BCS 50%; 400 Exp

A children's pastime.

Setting & Disarming Traps:

This also includes the ability to make birdlime and use it to catch birds.

TAP TREE (LACQUER):

Attributes ..... Intellect & Dexterity
Level ..... DF*4; BCS 30%; 600 Exp

Lacquer sap is used to finish furniture -- or as a poison. Any contact with the skin can cause irritation, much like poison ivy, so tappers always wear gloves. Lacquer sap is collected in the spring and summer; it must be transported in air-proof crocks.

WOODCUTTING:

Attributes ..... Strength & Agility
Level ..... DF*2; BCS 50%; 400 Exp

This is the skill of felling trees. It is included in the skills of Fruit Crops (Agricultural) and Charcoal Burning (Craft & Trade).

Perception Skills

ALERTNESS: SMELL

Attribute: ..... None – Smell modifier
Level ..... DF 7; BCS 07%, 900 EXP

Alertness: Smell is a Core Skill and is the ability to tell that something in the air is out of the ordinary without actively trying to smell it. This specialized skill does not receive any Attribute Bonus, however the character's PSF% does increase +3% per level gained. For example, this skill can be used to detect an *"off"* or *"wrong"* odour in the air or a hint of spoilage in a container. The skill can also be used in conjunction with another detection skill that the character possesses in order to find out if the character has sensed something without being on alert for it. In such situations, will receive + ½ the PSF% of the relevant skill.

ALERTNESS: TASTE

Attribute ..... None – Taste modifier
Level ..... DF 7; BCS 05%, 900 EXP

Alertness: Taste is a Core Skill and is the ability to detect something out of the ordinary while not consciously checking the taste of it. This specialized skill does not receive any Attribute Bonus, however the character's PSF% does increase +3% per level gained. For example, this skill can be used to detect scorched or tainted food or if something has been altered.

The skill can also be used in conjunction with another detection skill that the character possesses in order to find out if the character has sensed something without being on alert for it. In such situations, will receive + ½ the PSF% of the relevant skill.

ALERTNESS: TOUCH

Attribute ..... None – Touch modifier
Level ..... DF 7; BCS 07%, 900 EXP

Alertness: Touch is a Core Skill and is the ability to detect something unconsciously without actively feeling it. It can also be used to determine the cause of a reaction to something touching the character's skin or that may cause a reaction in the character's skin - like hair standing on end, a rash, or goosebumps. This specialized skill does not receive any Attribute Bonus, however the character's PSF% does increase +3 per level gained.

The skill can also be used in conjunction with another detection skill that the character possesses in order to find out if the character has sensed something without being on alert for it. In such situations, will receive + ½ the PSF% of the relevant skill.

ART APPRECIATION

Attributes ..... Discipline & Wisdom
Level ..... DF*4 ; BCS 30%; 600 Exp

This skill allows perceptive enjoyment of the results of one Fine Art. It is not the same as the Lore Historical skill of Art History and Legend Lore; a person may be able to recite all the facts about a school of painting without any real understanding or enjoyment of the paintings they produced. Success in Art Appreciation allows Evaluating products of the appropriate art: e.g. success at Appreciating Painting allows Evaluating a painting.

Each of the Arts skills -- and many of the Crafts skills - can be the object of an Art Appreciation skill. (The GM may opt to let an Arts or Craft skill give the character the equivalent Appreciation skill.)

There are also a number of non-commercial Art Appreciation skills, such as:

Appreciating Gardens
Appreciating Rain and Snow
Appreciating the Moon and Stars
Appreciating Sunrises and Sunsets, and Clouds
Appreciating the songs of Cicadas, Crickets, Birds and Frogs
Appreciating Fireflies
Appreciating Origami (paper folding)
Appreciating Bows and Swords
Appreciating Flower Arranging
Appreciating the Tea Ceremony

COMBAT AWARENESS (Competency)

Level: .....DF 8; BCS 03%, 1200 EXP

This is an awareness of where one is when in battle or combat. It is especially useful if involved in a large scale combat or when in combat against more than one enemy Each level improves BAP by 2 and adds 5% to Alertness checks where ambushes may arise. .

IDENTIFY INGREDIENTS BY SMELL:

Attributes: ..... Intellect & Wisdom
Level: ..... DF*7; BCS 07%; 1,000 Exp

Everyone has the ability to identify general smells of the ocean, rose petals, rotting fish, sandalwood, and other familiar strong odours. They can also identify certain distinctive tastes such as a strong herb, a pungent spice, or a particular sauce. This particular skill allows a character to pinpoint and actually identify the ingredients in a nabe stew or a temple incense or herbal concoction or a delicate perfume. It may be used to detect a poison. It may be used in place of Alertness: Smell or Alertness: Taste and provides a *"more sensitive palate"* or *"more educated nose"* for the character. This can be important addition to characters who make their livelihood dealing with wines, perfumes, delicacies, or other such things. It also can add to the character's abilities to appreciate certain items.

READ BODY LANGUAGE

Attributes: ..... Wisdom & Intellect
Level: .....DF 3 BCS 40%, 500 EXP

The character has learned the ability to interpret the Body Language of another. This allows the character to determine the behaviour and possible actions of other characters they are observing. It does allow the character to possibly notice if someone is trying to conceal something or avoid something. It is not a perfect ability and can be fooled. Especially by skills such as Smiling, Acting, and Courtly Etiquette.

Seamanship Skills

COMPASS NAVIGATION:

Attributes ..... Intellect x 2
Level: ..... DF*3 ; BCS 40%; 500 Exp

This is the skill of navigating with a compass which points to the South. (The other end points North, of course.)

GROUP ROWING:

Attributes .....Discipline & Strength
Level ..... DF*3; BCS 40%; 500 Exp

This is the skill of rowing a large boat as one of a group, with a drummer beating stroke.

Thievish Skills

Disguises:

This skill was used by ninja, not by beggars.

ESCAPE ARTIST:

Attributes .....Agility & Intellect
Level ..... DF*5 ; BCS 20%; 700 Exp
Resisted .....Binding Skill

This person has the ability to wriggle out of ropes or chains (though not quickly enough to affect Chain Weapons).

Garotting:

This is done with a thin hemp rope, not with a wire.

HIDING MESSAGES: (And Reading Hidden Messages)

Attributes ..... Intellect x 2
Level ..... DF*4 ; BCS 30%; 600 Exp

Messages were hidden in code or written in invisible ink. Lemon juice produced a message that was invisible until the paper was warmed and the writing turned brown. A more subtle technique was to write in katakana with bitter water; the message was read by running the tongue across the paper. Ninja gain +20% to PSF%.

Picking Locks:

There were minor locks on strongboxes in shops and in homes, but the lacquered wood box could easily be forced open. The only complex locks were those on the kura, the brick warehouse in which merchants kept the goods not on display and families kept valuables not currently in use. These usually had locks with an overwhelming Difficulty of 5% per Crit Die Result of the maker of the lock, on a roll of 10 the lock has an additional +10%, this total being deducted from the lockpickers TSC% . Using lock-picks Add +15 to the PSF%.

When designing an adventure, or just running a game on the fly, roll the 1D10 crit die, assume success and use the result to work out the penalty to pick that lock. A 1 on the die gives a -5 penalty to the pickers TSC% a 9 gives -45 and a 10 would give -60 to their TSC%

Picking Pockets & Cutting Purses:

The Japanese kimono didn't have pockets. Japanese tied bags and other items to their sash, with strings that might be cut. A truly adept thief might be able to pick an item out of someone's sleeve. The most important valuables were hidden inside the undergarments.

Money

Coins

Japanese coins aren't the same weight or shape as European ones.

A) The MON were round copper coins, weighing 3.75 grams (0.14 ounce). The Mon was about an inch in diameter with a quarter-inch hole in the centre so it could be strung on a hemp string of 25, 100 or even 1000 coins. 25 Mon equalled 1 Bu.

B) The BU was a thin rectangle of silver, with rounded corners (about 1"x1.5"), weighing 4.5 grams (0.16 ounce)

C) The KOBAN was a thin sheet of gold, in the form of a rectangle with rounded corners (about 2"x3"), equalling 10 Bu. It weighed 18 grams (0.6 ounce).

D) The OBAN was a similarly proportioned but larger sheet of gold which weighed 72 grams (2.5 ounces) and equalled four KOBAN, 40 Bu, or 1000 mon.

Peasants and fishermen bartered their crops and fishing catch for what they wanted. Other peasants sold their goods or services for coins or bartered them for things. Merchants, artisans, and outcasts bought and sold things for coins. Hermit priests lived off what they could find in the wilderness. Wandering priests and ronin samurai had to pick up coins by working or begging.

Temple Buddhist priests, Shrine Shinto Priests, Clan Samurai and Nobles were paid a fixed salary of bags of rice every harvest. They usually sold their allotment to a rice merchant in exchange for coins.

The Koku

A KOKU of rice is about 5 bushels and will feed an adult for a year. After a good rice harvest, the value of rice fell relative to the coins system and the nobles and samurai received less money by the merchant's point of view. After a bad rice harvest, the value of rice rose, and the nobles and samurai received more money by the merchant's point of view. The average value of a koku is 20 bu, but it might rise to 30 bu or fall to 13 bu.

Rice Harvest And The Koku's Value			
D100	**Type of Harvest**	**Yield/Acre**	**Value of Koku**
01-02	**Astounding Crop**	6 koku	13 bu
03-04	**Bumper Crop**	5.5 koku	14 bu
05-10	**Excellent Crop**	5 koku	15 bu
11-16	**Super Crop**	4.5 koku	16 bu
17-35	**Above Average Crop**	4 koku	18 bu
36-70	**Average Crop**	3.5 koku	20 bu
71-85	**Below Average Crop**	3 koku	23 bu
86-99	**Poor Crop**	2 koku	25 bu
00	**Crop Failure**	1.5 koku	30 bu

PC's Beginning Wealth

Father's Social Class	PC's Basic Purse
Leatherworker	*25 Mon (modified by Intragroup Status: see 1.7.1) x 1D10*
Other Eta	*25 Mon x 1D10*
Entertainer	*2D10 Bu (modified by Intragroup Status) x 1D100*
Bandit/Thief	*2D10 Bu (modified by Intragroup Status) x 1D100*
Gambler	*2D10 Bu (modified by Intragroup Status) x 1D100*
Ninja	*2D10 Bu x D100 plus an appropriate amount for any cover vocation*
Pawnshop Owner	*2D10 Bu (modified by Intragroup Status) x 1D100*
Teahouse Proprietor	*2D10 Bu (modified by Intragroup Status) x 1D100*
Other Merchants	*5 Bu x Social Status (modified by Intragroup Status)*
Cook	*4 Bu x Social Status (modified by Intragroup Status)*
Gardener	*4 Bu x Social Status (modified by Intragroup Status)*
Nurse	*2 Bu x Social Status (modified by Intragroup Status)*
Other servants	*1 Bu x Social Status (modified by Intragroup Status)*
Other Artisans	*3 Bu x Social Status (modified by Intragroup Status)*
Chuja	*5 Bu x Social Status (modified by Intragroup Status)*
Peasant Farmer	*5 Mon x Social Status (modified by Intragroup Status)*
Other Peasants	*10 Mon x Social Status*
Wandering Priest	*1 Bu x Social Status*
Hermit Priest	*1D100 Mon x 2D10*
Mage Priest	*1D100 Oban*
Exorcist Priest	*5 Bu x Social Status (modified by Intragroup Status)*
Other Priests	*1D100 Mon x 2D10*
Ronin	*1D100 Bu x D100 (modified by Intragroup Status)*
Other Samurai	*2D10 Bu x Social Status*
Noble	*2D10 Bu x Social Status*
Hengeyokai	*Only illusory money*
Kappa	*1D10 Bu x 1D100*
Kojin	*2D10 Koban x 1D100*
Orochi	*2D10 Oban x 1D100*
Tengu	*Only illusory money*
Rokuro Kubi	*As for human vocation*
Yurei (ghost)	*Only illusory money, plus anything buried in the grave*
Sword	*Only illusory money*
Mirror	*Only illusory money*
Musical Instrument	*Only illusory money*
Temple Bell	*No money*

A Warrior has an average weapon for each of his Weapon Mastery skills suitable to his social class. A samurai or noble has a light warhorse with riding gear. Each character starts with an average set of clothing suitable for his social class. Ashigaru, samurai and nobles begin with suitable armour if the GM has set the campaign during an era with Contending Clans. An Entertainer, Peasant, Artisan, or Merchant has the tools of his trade.

Continuing Income

A PC who lives in his home town may continue to work in the family business as long as he is on good terms with his family. If he leaves the family business, his family will give him a letter of recommendation which he may try presenting to someone that the family does business with or to someone in the same line of business. No employer will hire a man without a recommendation from someone he knows, at least indirectly, and no teacher will take him as a student.

A PC who is accepted as a student will be housed, fed, and clothed by his teacher. A PC who is accepted as a priest in a shrine or temple will be housed, fed, and clothed there.

Some PCs have skills they can use in working by the day. All PCs can work as casual labourers: carrying loads for merchants, carrying travellers across a river ford, and other tasks using Simple or Very Simple skills. And of course all PCs will be able to beg for a living. For Group Missions, supported by a clan lord, temple, or other institution, see that section.

Inheritance

There is a 99% chance that a PC's father (or adoptive father) is still alive. There is a 2% chance per year that the father (or adoptive father) will die, 4% chance if the father is an exile. The heir's estate consists of 10 times the PC's Basic Purse plus the duty (and profits) of supervising the running of the family farm, business, or other holdings. A child who is not the heir receives 1D10 times the initial PC purse when he attends the funeral. It was considered very rude for the eldest son not to be present at the father's deathbed so as to be able to close his father's eyes. A child who didn't bother to attend the funeral or the Buddhist religious services held every week for the first seven weeks after death might find himself disinherited as a Disgrace. If a clan lord died, however unexpectedly, without an official heir approved by the Shogun, the clan was abolished.

Clothing

Each character begins with an average set of clothing for his social status.

Typical Male Dress

Was a kimono (padded in winter) with a sash around the waist. Commoners and Samurai warriors wore plain blue, grey, or brown kimono. Otokodate and Samurai bureaucrats wore gaudier red, green, and yellow kimono. Fashionable nobles wore a dozen kimono, each slightly longer than the next outer one in compatible but contrasting colours, keyed to the season.

Underneath the kimono was a cotton shirt and a loincloth. Labourers in the summer heat usually only wore a loincloth. Artisan and merchant employees wore a happi (a short coat) and a hachimaki (a head-band) with the name of their employer's business. Sumo wrestlers in the ring wore an elaborate silk loincloth worth 5-50 Bu dyed in a gaudy colour. A gambler might push back a sleeve to reveal the gaudy tattoos on his arm -- and intimidate someone.

On fashionable occasions, men who could afford it wore hakama: a divided skirt worn outside the kimono and laced up about the legs. Fashionable nobles wore elaborately dyed or brocaded silk hakama so long that the legs trailed on the floor several feet behind them as they walked. Fashionable bureaucratic samurai wore hakama that fell to their ankles. Warrior samurai wore hakama that laced up between the legs as well, making for a trousers-like appearance.

Formal kimono were black and bore the wearer's family or clan mon on the back of the neck, on each sleeve, and on each breast. They were usually worn with haori, an upper garment made of stiff hemp that stood out beyond the wearer's arms, giving them a wing-like appearance.

Imperial nobles, Shinto Priests, and Buddhist Priests performing an exorcism wore the eboshi, a cap of lacquered silk tall enough to cover a Noble's hair queue. The colour of a Noble's cap showed his rank: purple for the highest rank, green for the middle rank, and black for the lowest rank.

Typical Female Dress

Was a more elaborately dyed or embroidered kimono with a far more elaborate sash, also worn over a cotton shirt and loincloth. It did not emphasize the wearer's breasts, waist, or hips but used bindings and padding to turn the woman, as much as possible, into a cylinder. A sensual kimono was worn to reveal not the bosom but the back of the neck.

A young girl, courtesan, and or geisha wore a gaudy red and gold kimono, with a long sash that fell to her ankles. A respectable married woman wore a pastel blue, grey or brown, with a short sash that stopped at her waist.

On fashionable occasions, a noble lady, geisha or onnagata wore a dozen kimono, each slightly longer than the next outer one, the innermost long enough to cover her feet, with sleeves long enough to cover all but her fingertips, in contrasting but compatible shades of colour, keyed to the season. On formal occasions, noble or samurai women wore black with family or clan mon.

Buddhist Priests & Priestesses

Wore the koromo, a thin white cotton robe. A priest also wore a cape of red and gold patches. A member of the Fukeso sect covered his head and face with a straw hat and played the flute while begging. Many criminals and ninja posed as Fukeso Priests.

Shinto Priests & Priestesses

Never wore leather or anything else from a dead animal. Their shoes were lacquered wood. At religious ceremonies, they wore the saifuku, a silk robe of red and white, or pure white.

White was the colour of death and the Kami. Mourners wore white kimono. So did Shinto Priests, Mediums, and pilgrims. Someone undertaking a dangerous mission might wear a white kimono under his ordinary kimono to show he was ready to die. A bride wore a white outer kimono plus an inner red one, to show that she had died to her parents' family and had been reborn in her husband's family. Ghosts in their true form wore white robes. They could sometimes be detected by the fact that they didn't have any feet beneath their clothing but were just floating a few inches above the ground. (This was virtually impossible to notice in the case of court nobles in fashionable clothing.)

Ninja wore reddish-black kimono with samurai-style hakama, allowing for maximum agility. The kimono sleeves might have steel bars sewn inside them, so a ninja could parry with his arm. A hood or scarf over the face kept them from being easily recognized. Their clothes were frequently lined in blue, grey, or brown and could be reversed to let them look like ordinary townsfolk or peasants.

Both men and women carried fans, not just in summer but at all seasons, the women's larger and gaudier. Both carried umbrellas or parasols when outdoors. When not in use, fans and other small items were thrust inside the sash at the waist, stowed in the kimono sleeves, or tucked into the loincloth within the kimono. Artisans kept their smaller work tools in a sack attached to the sash.

Cotton and hemp clothing becomes ragged after three years; silk clothing may remain in good shape for generations. Japanese clothing is made of flat pieces of cloth basted together. It is cleaned by unbasting the cloth, cleaning and drying each piece separately, and resewing the pieces. All women know how to sew and clean clothing. Even women of the highest social class were accustomed to sewing garments for themselves and for their husbands or lovers.

Typical footwear was bare feet or tabi (socks) for walking on tatami mats. Waraji (straw sandals) were worn on the polished wooden floor of the kitchen or the tiled floor of the bath room. Zori (leather sandals) or geta (lacquered wood clogs) were worn on the dirty streets or in the privy. High geta with a platform 3-6 inches high were used for walking on muddy streets. Even children knew better than to wear zori or geta on the tatami mats. Hitting someone with a zori or geta was a deadly insult.

Traveller dress included geta, a straw hat with a broad brim to keep off sun and rain, and a cape or cloak for warmth in winter. Peasants and poor artisans wove raincoats out of straw . Older travellers might carry a cane. Men kept a tasuki cord handy to bind up their kimono sleeves for easier use of the arms -- for instance, when about to fight.

The Marketplace

Weights & Measures

Most of the chapters in this book use the familiar **C&S** 5th Edition measures. These Japanese units of weights and measure are provided for the benefit of the GM who wishes to give measuring, buying and selling a more Japanese flavour.

Units Of Distance

Japanese unit	C&S 5th Ed unit
rin	0.12 inches
sun (10 rin)	1.2 inches
shaku (10 sun)	11.9 inches
ken (6 shaku, 60 sun)	2 yards
hiro (6 shaku) (used for measuring depth at sea)	fathom
jo (10 shaku)	10 feet
cho (60 ken)	120 yards
15 cho	1 mile
ri (36 cho)	2.4 miles

Units Of Weight

Japanese unit	C&S 5th Ed unit
momme	0.13 ounces
rin (10 momme)	1.3 ounces
kin (160 momme)	1.3 pounds
bikoru (100 kin)	132 pounds

UNITS OF VOLUME

Japanese unit	C&S 5th Ed unit
Cubic Shaku	0.6 ounces
go (10 Cubic Shaku)	6 ounces, 0.384 pints
sho (10 go)	1.9 quarts
to (10 sho)	4.8 gallons, half a bushel
hyo (40 sho)	2 bushels
koku (10 to)	48 gallons, 5 bushels

Units Of Square Measure

Japanese unit	C&S 5th Ed unit
tatami mat (6 x 3 shaku) (used to measure room size)	about 18 square feet
tsubo (a square ken) (used to measure buildings)	4 square yards
tan (roll of cloth)	10 yards
tan (land measure)	0.245 acre
cho (10 tan)	2.45 acres

Money

Japanese unit	C&S 5th Ed unit	Coin Weight
Mon	about a Farthing	0.13 ounces copper
Bu (25 Mon)	3 Pennies	0.15 ounces silver
4 Bu	12 Pennies (1 Shilling)	0.6 ounces silver
Koban (10 Bu)	12 Shillings	0.6 ounces gold
Oban (40 Bu)	2 Crowns & 8 Shillings	2.4 ounces gold

The Japanese ratios of copper, silver, and gold were different than the European ones.

Group Missions

A clan lord's fighting retainers fall into three classes: Samurai (mounted or foot soldiers, who carry the Two Swords and follow the code of Bushido:, Ashigaru (foot soldiers), and Ninja (spies and assassins). If the clan lord accepts mages, entertainers, gamblers, or bandits as fighting retainers, they will probably be assigned to the ninja. If he accepts ward guards or yamabushi, they will probably be assigned to the ashigaru. If he accepts otokodate, bodyguards, or Ronin, they will probably be accepted as samurai.

Samurai will be outfitted by the clan lord for any mission they are sent on. Ashigaru are only called up during times of clan warfare, when they fight together in battle units. A secret mission might contain people drawn from the ranks of ashigaru and samurai, but very few respectable retainers would consent to work with ninja.

A martial temple order's yamabushi are outfitted by the temple. No temple will knowingly accept Outcasts. It was, however, common for ronin, bandits, and ninja to disguise themselves as yamabushi, particularly the members of the Fukeso (flute-playing) sect that covered their faces and heads with a hat and begged by playing flutes.

There are a number of other possible rationales for group missions. A teacher might send a group of students and former students on a mission to protect the honour of his school. A band of otokodate would try to guard merchants' stores and shipments from criminals - and samurai. During a time of clan warfare, loyal peasants might risk their lives delivering their harvest taxes to their clan lord, even if his armies weren't currently in control of their land.

A band of pilgrims might journey to Mount Fuji, to the 33 temples of Kannon, or to shrine of Amaterasu at Ise. The children and friends of a dying man might seek a hermit Mage in the wilderness in the hope of finding a cure. The ronin of an abolished clan might try to avenge their dead lord - and perhaps also safeguard his heir in the hope that the clan would one day be restored. The GM will probably find many other interesting possibilities as he reads these rules. (See Appendix 1 p267 for further scenario ideas.)

The Price List

Prices are quoted in copper Mon and silver Bu, the usual coins used for buying and selling. (Most listed items have weight and cost compatible with **C&S** 5th Edition. Items not available in Japan are not listed.)

Traveling Gear

The most vital item carried by the usual Japanese traveller was his travel pass. The next was a guidebook listing each town's meibutsu (special things to buy and see, along with famous poems written about them).

Item	Weight	Average Cost	Fine Cost	Notes
Travel pass	2 oz	Free		
Forged travel pass	2 oz	1 Bu	10 Bu	
Bridle & bit	2	7 Bu	25 Bu	
Riding saddle	15	20 Bu	70 Bu	
Saddle blanket	2.5	60 Mon	8 Bu	
Horse sandals (straw)	0.1	1 Mon		
Draft harness	5	50 Mon		
Horse collar	5	60 Mon		
Ox yoke	20	50 Mon		
Currycomb (metal)	4 oz	25 Mon		
Cart, 2 oxen (1 t)	850	65 Bu	200 Bu	
Kago	25	10 Bu	25 Bu	
Norimono	35	25 Bu	250 Bu	
Cane	1	4 Mon	1 Bu	
Furoshiki (5 sho, 19 lbs)	1 oz	5 Mon	(A scarf)	
Small pouch (1 go, 6 ounces)	1 oz	1 Mon		
Inro (2 go, 12 oz)	2 oz	10 Mon	5 Bu	*(Medicine box)*
Netsuke toggle for pouch/box	1 oz	1 Mon	5 Bu	*(Carved wood or ivory)*
Sack (10 sho, 38 lbs)	1 oz	5 Mon		
Pole and sack (10 sho)	1	8 Mon		
Backpack box (25 lbs)	2	3 Bu	15 Bu	*(Lacquered wood box)*
Backpack box (50 lbs)	4	5 Bu	25 Bu	*(Lacquered wood box)*
Backpack box (100 lbs)	7	10 Bu	50 Bu	*(Lacquered wood box)*
Canteen (5 go, 2 pint)	_	6 Mon	2 Bu	
Bag for enemy's severed head	1 oz	1 Mon		
Box for enemy's severed head	1	10 Mon	2 Bu	
Barrel, wood (5 to, 24 gal)	30	8 Bu		
Barrel, wood (10 to, 48 gal) 60	14 Bu			
Cask, wood (1 to, 4.8 gal)	6	35 Mon		
Crock (1 to, 4.8 gal)	18	70 Mon		
Crock (1 to, 4.8 gal)	18	5 Bu		*(Air proof, used for lacquer)*
Pot (2 sho, 1 gal)	6	12 Mon		
Jug (5 go, 30 ounces)	2.5	5 Mon		
Vial (1 go, 6 ounces)	4 oz	2 Mon		
Vial (1 shaku, 0.6 ounces)	1 oz	1 Mon		
Being carried across ford-	5 Mon if shallow;	50 Mon if deep		
Ferry boat fee	-	5 Mon		
Oar	2	25 Mon		
8' Sampan, 1-seat	50	15 Bu		*(0.8 mph rowed, faster sailed)*
30' Sampan, 6-seat	225	50 Bu		*(4.6 mph rowed, faster sailed)*
Merchant ship (coastal)	-	20,000 Bu		*(2.3 mph rowed, 5 mph sailed)*
				40 oarsmen, 300 passengers, 20 tons cargo
Merchant ship (deep sea)	-	10,000 Bu		*(2.3 mph rowed, 5 mph sailed)*
				40 oarsmen, 100 passengers, 10 tons cargo

Household Gear

Item	Weight	Cost	Notes
Torch (4 hour)	1.5	¼ Mo	*(Used by peasants and artisans)*
Candle lantern (average)	2	72 Mon	
Candle lantern (fine)	2	10 Bu	
Candle, pine resin (4 hrs x4) 1	2 Mon		
Candle, wax (6 hrs x4)	1	5 Mon	*(From the wax tree, not beehive)*
Oil lantern (average)	3	8 Bu	
Oil lantern (fine)	3	25 Bu	
Lamp oil (1 go, 32 hours)	5 oz	3 Mon	
Tinderbox	8 oz	20 Mon	
Cook-stove	10 lbs	5 Bu	
Cauldron (1 gallon)	1 lb	1 Bu	
Sieve (bamboo)	1 oz	1 Mon	
Wooden ladle	3 oz	2 Mon	
Bamboo fish steamer	8 oz	3 Mon	
Rice pot	8 oz	3 Mon	
Rice Mortar & Pestle	2 oz	10 Bu	*(Used for making mochi)*
Tea Kettle (fills 5 cups)	8 oz	15 Mon	
Kura lock	4 oz	3 Bu	
Lockpicks	1 oz	5 Bu	
Lacquer wood plate/bowl/tray	4 oz	8 Mon	
China plate/bowl/sake cup	8 oz	8 Mon	
Tea service (bowl, 5 cups)	2	3 Bu	
Eating stand, lacquered	8 oz	8 Mon	
Chopsticks (bamboo)	1 oz	1 Mon	
Chopsticks (ivory)	1 oz	5 Bu	
Broom	6 oz	3 Mon	
Scouring Brush	2 oz	3 Mon	
Gardening Rake	8 oz	5 Mon	
Spade, hoe, etc.	1	1 Bu	
Brazier, iron, small	5	16 Bu	
.....with quilt to cover feet	7	18 Bu	*(Used in chilly weather)*
Charcoal	25	1 Bu	
Firewood	25	10 Mon	
Water Clock	8 oz	1 Bu	*(Only used by samurai and nobles)*
Elbow-rest	1	10 Mon	
Stool, for war assembly	5	1 Bu	
Straw cushion	1	5 Mon	
Futon (comforter)	5	2 Bu (cotton)	
Makura (wooden pillow)	2	10 Mon	

Item	Weight	Cost	Notes
Bed screens (painted)	10	14 Bu	*(Only used by samurai and nobles)*
Shoji screen	5	25 Mon	*(6 shaku long and high)*
Tatami mat	10	25 Mon	
8'x8' mosquito netting	8 oz	50 Mon	*(Cotton or hemp)*
Bamboo chest	15	10 Bu	*(3 shaku long; 1 shaku high, wide)*
Bamboo sword rack	2	3 Bu	
Kiri (paulownia) wood:	-	*x3 bamboo price*	
Hinoki (cypress) wood:	-	*x5 bamboo price*	
Bran Bag	3 oz	1 Mon	*(Used to cleanse bather)*
Cosmetics	1 oz	1 Mon	*(Rouge, rice powder, etc.)*
Tooth blackener	1 oz	1 Mon	
Metal hand-mirror & case	6 oz	3 Bu	
Straight razor	4 oz	72 Mon	
Hair comb (wood)	2 oz	3 Mon	
Hair comb (ivory or jade)	2 oz	5 Bu	
Hair comb (silver or gold)	2 oz	20 Bu)	
Wig	8 oz	10 Mon	*(For actors or old women)*

Writing Materials, Scrolls, & Books

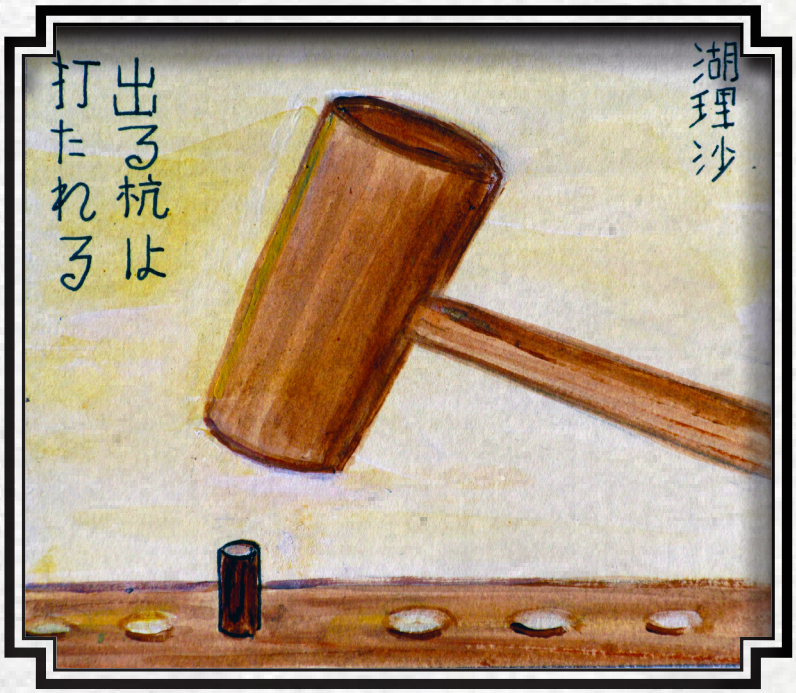
Item	Weight	Cost
Paper (12 sheets, 1 sq foot)	½ oz	
....normal (light brown)		*6 Mon*
....dyed		*15 Mon*
....white (bleached)		*18 Mon*
....printed		*1 Bu*
....silver-dusted		*2 Bu*
....gold-dusted		*6 Bu*
....origami (folding) dyed		*1 Bu*
....oiled		*3 Bu (used for weatherproofing items)*
Hanging Scroll (3' long)	4 oz	*1 Bu (hung in tokonoma)*
Scroll box	4 oz	*1 Bu*
Writing brush	½ oz	*2 Mon*
Black ink block and stand	8 oz	*10 Mon*
Red ink block and stand	8 oz	*20 Mon*
Ink case	1	*1 Bu (black ink block, brush and paper)*
Personal seal (wood)	1 oz	*1 Bu*
I Ching	3	*72 Bu (divination book)*
I Shimpo	3	*72 Bu (book of Chinese herbs)*
Kojiki	5	*108 Bu (book of Shinto legends)*

Item	Weight	Cost
Manyoshu	10	*60 Bu (20 book poetry collection)*
Seisen	6	*72 Bu (astrological ephemerides)*
Sonchi	2	*24 Bu (Chinese treatise on warfare)*
Guidebook	1	*1 Bu (for a great highway or province)*
Eight Views	8 oz	*10 Bu (art engravings of beauty spots)*
Almanac	1 oz	*1 Mon (sold by temples, astrologers)*
Calendar	1 oz	*1 Sen or higher (sold by firemen)*

Tools

Item	Weight	Cost	Notes
Abacus	1	25 Mon	
Shaku measuring cord	1	10 Mon	
Nata (hatchet)	3	90 Mon	
Masakari (axe)	5	14 Bu	
Saw	3	14 Bu	
Carpenter's plane	2	60 Mon	
Wooden mallet	2	18 Mon	
Pegs (10)	¼	1 Mon	*(Used instead of nails)*
Boring auger & 6 steel bits	4	16 Bu	
Wood chisel	1	60 Mon	
Adze	4	14 Bu	
Wood glue (go, 6 oz)	½	6 Mon	
Lacquer (2 sho, 1 gallon)	8	4 Bu	*(Only sold to lacquer craftsmen)*

Use the **C&S** 5th Edition price list for Mining Tools, Metalworking Tools (note that a 1 pound ingot of gold is 16 Crowns), Agricultural Tools, and Cordage (but delete block and tackle).



Clothing, Cloth & Dye

The fabrics used were cotton, damask, silk and hemp. Homespun, lace, and wool were not used. Leather and fur were only used in shoes.

Item	Average	Good	Notes
Cotton loincloth, under-shirt	2 Mon	5 Mon	
Silk Sumo wrestler loincloth	3 Bu	10 Bu	
Cotton happi (workman's coat)	3 Mon	6 Mon	
Cotton kimono	5 Mon	10 Mon	
....padded for winter	6 Mon	12 Mon	
Cotton koromo (Buddhist over-robe)	6 Mon	12 Mon	
....padded for winter	8 Mon	16 Mon	
Cotton overcoat (padded)	10 Mon	15 Mon	
Straw overcoat (peasant's)	1 Mon	2 Mon	
Buddhist Priestly cape	10 Mon	1 Bu	
Buddhist rosary (108 beads)	5 Mon	5 Bu	
Buddhist Priestess's wimple	40 Mon	7 Bu	
Silk kimono	5 Bu	15 Bu	
....padded for winter	6 Bu	16 Bu	
Silk saifuku (Shinto robe)	10 Bu	20 Bu	
Silk Cloak	5 Bu	15 Bu	
Hemp hakama	5 Mon	10 Mon	
Hemp haori	10 Mon	25 Mon	
Man's sash	5 Mon	15 Mon	
Woman's sash	10 Mon	1 Bu	
Incense (12 sticks)	10 Mon	10 Bu	*(Burned to perfume clothing)*
Tasuki cord	1 Mon	3 Mon	
Embroidered	+50%		
Fine Embroidery	+100%		
Brown, Blue or Grey Dyed	+5%		
Violet or Red Dyed	+10%		
Green or Yellow Dyed	+15%		
Gold or Black Dyed	+25%		
Pattern Dyed	+50%		
Complex Dyed	+100%		
Hair ornament	1 Bu	10 Bu	
Fan	10 Mon	2 Bu	
Parasol/Umbrella	10 Mon	2 Bu	
Eboshi (tall silk cap)	5 Bu	15 Bu	
Hachimachi (headband)	1 Mon	2 Mon	
Straw hat	2 Mon	3 Mon	

Item	Average	Good	Notes
Straw hat with veil (for women)	3 Mon	5 Mon	
Tabi (socks)	1 Mon	2 Mon	
Geta (lacquered wood clogs)	1 Mon	2 Mon	
Zori (leather sandals)	1 Mon	2 Mon	
Waraji (hemp sandals)	1 Mon	1 Mon	
Kegetsu (riding boots)	1 Bu	5 Bu	*(Silk-lined bearskin)*
A home had many pairs of sandals: for wearing in the kitchen, in the bath room, in the garden, and in the privy.			
Item	**Weight**	**Undyed Bolt**	**Per Square Yard**
Cotton (30'x6' roll)	4	90 Mon	*5 Mon*
Hemp (30'x6' roll)	2	90 Mon	*5 Mon*
Silk (30'x6' roll)	3	90 Bu	*5 Bu*
Fine Silk (30'x6' roll)	3	135 Bu	*7 Bu*
Sewing needle	-	6 Mon	
Embroidery needle	-	10 Mon	
Cotton thread (500')	1 oz.	5 Mon	
Hemp thread (500')	½ oz	5 Mon	
Silk thread (500')	1 oz	5 Bu	
Sewing shears	8 oz.	6 Bu	
Spindle	1	6 Mon	
Loom	25	20 B	
1 ounce of dye will colour 4-6 square yards of cloth or 70 spools of thread.			
Dye: Brown, Grey	1 oz	3 Mon	
Dye: Ai Blue	1 oz	3 Mon	*(ai = indigo, a common plant)*
Dye: Murasaki Violet	1 oz	4 Mon	*(murasaki = bugloss, a common plant)*
Dye: Akane Red	1 oz	5 Mon	*(akane = madder-wort, a common plant)*
Dye: Green or Yellow	1 oz	10 Mon	
Dye: Gold	1 oz	20 Mon	
Dye: Black	1 oz	25 Mon	

Traveller's Food

Item	Weight	Cost	NU
Dried fish	1	1.5 Mon	4
Cold noodles	1	1 Mon	2
Cold rice	1	3 Mon	2
Mochi (rice cakes)	1	5 Mon	3
O-Bento (boxed lunch)	1	5 Mon	4
Pickled vegetables	1	1 Mon	2

Fish & Seafood

Item	Weight	Cost	NU
Aji (horse mackerel)	1	2 Mon	3
Anago (eel)	1	4 Mon	4
Ayu (river trout)	1	2 Mon	3
Fugu (blowfish)	1	1 Bu	3
Hamachi (yellowtail)	1	3 Mon	4
Hirame (flounder)	1	3 Mon	3
Katsuo (bonito)	1	2 Mon	3
Koi (carp)	1	10 Mon	3
Kujira (whale)	1	1 Bu	4
Maguro (tuna)	1	3 Mon	4
Masu (lake trout)	1	3 Mon	3
Saba (mackerel)	1	3 Mon	3
Sa-me (shark)	1	5 Mon	4
Sha-ke (salmon)	1	4 Mon	4
Tai (red snapper)	1	10 Mon	3 (eaten at celebrations)
Clams, mussels, scallops	1	4 Mon	3
Oysters, abalone	1	5 Mon	3
Octopus, squid	1	5 Mon	3
Shrimp, crab, lobster	1	6 Mon	3

Meat

(Purchasable from an Eta butcher)

Item	Weight	Cost	NU
Beef	1	½ Mon	3
Horse meat	1	½ Mon	3
Mule or donkey meat	1	½ Mon	3
Wild Deer	1	-	2
Wild Boar	1	-	4

Fowl

(Purchasable from peasant farmer or hunter, sometimes eaten by those who hadn't taken the Seven Vows and even offered to the Kami)

Item	Weight	Cost	NU
Duck	3	1 Mon	1
Pheasant or other Game Bird	1	-	3

Fresh Vegetables

Item	Weight	Cost	NU
Arrowroot	1	¼ Mon	1
Burdock	1	¼ Mon	2
Cabbage	1	¼ Mon	3
Carrots	1	¼ Mon	2
Cucumbers	1	¼ Mon	2
Eggplant	1	1 Mon	3
Leeks	1	¼ Mon	2
Lotus roots	1	2 Mon	2
Onions	1	¼ Mon	2
Radishes	1	¼ Mon	2
Red beans	1	½ Mon	2
Soy beans	1	½ Mon	2
Spinach	1	¼ Mon	2
Wild mushrooms	1	¾ Mon	1
Yams	1	½ Mon	4

Fruits

Item	Weight	Cost	NU
Chestnuts	1	1 Mon	4
Grapes	1	1 Mon	2
Ginkgo Nuts	1	3 Mon	3
Lemons	1	1.5 Mon	1
Mandarin Oranges	1	1 Mon	2
Peaches	1	¼ Mon	2
Pears	1	¼ Mon	2
Persimmons	1	½ Mon	2
Plums	1	½ Mon	2
Watermelons	1	3 Bu	2

Seasonings & Sweeteners

Item	Weight	Cost	NU
Ginger	1	10 Mon	0
Mirin	1	2 Mon	1 (sweetened shochu brandy)
Sea salt	1	6 Mon	0
Seaweed	1	5 Mon	1
Sesame	1	1 Mon	1
Soy sauce	1	2 Mon	1
Sugar	1	3 Mon	4
Vinegar	1	1 Mon	0
Wasabi (horseradish)	1	1 Mon	0
Cooking herbs	1	½ Mon	0

Noodle Ingredients

Item	Weight	Cost	NU
Barley flour	1	½ Mon	3
Buckwheat flour	1	½ Mon	3
Millet flour	1	½ Mon	3
Rice flour	1	1 Mon	3
Wheat flour	1	½ Mon	3
Chicken eggs x6	1	1 Mon	4
Soybean oil	1	¼	1

Food Dishes (see Cooking)

Item	Weight	Cost	NU
Aburage (fried bean curd)	8 oz	3 Mon	2
Anmitsu (seaweed gelatin with syrup)	1	3 Mon	4
Azuki rice (with red beans & sugar)	1	5 Mon	4
Dumplings	8 oz	5 Mon	2
Kori (shaved ice with syrup)	1	3 Mon	4
Mochi (rice cakes)	1	5 Mon	3
Nabe (fish and vegetable stew)	1	5 Mon	4
Noodles	1	1 Mon	4
Sushi (vinegared rice)	1	5 Mon	3
Tamago	1	5 Mon	5
Tofu (beancurd)	1	3 Mon	3

Beverages

Item	Alcohol	Weight	Cost
Sake, average	12%	4 oz	1 Mon
Sake, fine	12%	4 oz	5 Mon (rice wine)
Shochu	45%	4 oz	1 Mon (rice brandy)
Tea - matcha	0%	4 oz	5 Bu (tea ceremony tea)
Tea - gyokuro	0%	4 oz	10 Mon (best quality)
Tea - sencha	0%	4 oz	5 Mon (medium quality)
Tea - bancha	0%	4 oz	3 Mon (lowest quality)
Tea - hojicha	0%	4 oz	3 Mon (roasted bancha, smoky flavour)
Tea - genmaicha	0%	4 oz	2 Mon (bancha mixed with roasted rice)

An ounce of tea leaves will make 25 cups of tea and costs 20 times as much as a cup of tea.

Entertainment & Amusements

Fine musical instruments or gaming items cost 10 times as much as average ones.

Item	Cost
Tsuzumi (hand drum) & sticks	10 Mon
Taiko (large drum) & sticks	10 Bu
Cymbals	3 Bu
Bell (small)	10 Mon
Bell (large, for temple)	100 Bu
Gong	1 Bu
Flute	15 Mon
Koto	1 Bu
Conch shell battle trumpet	1 Bu
Samisen (three-stringed lute)	15 Mon
Biwa (larger lute)	30 Mon
Kite	1 Mon
Kemari ball	1 Bu
Da-Kyu ball	1 Bu
Da-Kyu mallet	10 Mon (each team has 7 players)
Go board and stones	15 Mon
Sugoroku board, stones & dice	10 Mon

Item	Cost
Shoji board and pieces	10 Mon
Hana card deck	1 Bu
Gambler cup and dice	5 Mon
Theatre Ticket	10 Mon
Storytelling donation	1 Mon to 1 Bu
Bath House ticket	1 Mon
Flower arrangement	10 Mon
Flower Vase	10 Mon
Cage for birds, insects, frogs	2 Mon
Massage and moxa treatment	10 Mon
Man's hairdressing	1 Mon
Lady's hairdressing	3 Mon
Courtesan - evening	APP + 1D10 Bu
.... contract	1000 times evening rate
Geisha - evening	Appearance, total Arts skills Levels + 3D10 Bu
....contract	1000 times evening rate

Medicines

Item	Cost	Bought from
Adder (1 oz)	1 Bu	*Physician*
Bamboo ash (1 oz)	5 Mon	*Physician*
Bear's gall bladder (1 oz)	5 Bu	*Physician*
Camphor oil (8 oz)	5 Mon	*Herbalist, Physician*
Fir Bark powder (1 oz)	5 Mon	*Herbalist, Physician*
Hemp powder (1 oz)	5 Mon	*Herbalist, Physician*
Leeches (1 dozen)	10 Mon	*Physician*
Peony roots (1 oz)	20 Mon	*Herbalist, Physician*
Pine needle ash (1 oz)	1 Mon	*Herbalist, Physician*
Toad Grease (1 oz)	1 Bu	*Physician*
Tooth Blackener (1 oz)	1 Mon	*Herbalist*
Willow Juice (1 oz)	5 Mon	*Herbalist, Physician*

Going To An Inn

Japan had four basic types of roadside inns. The management was responsible for the security of the guest and his property only in an upper class inn. Stabled horses or other animals were usually grazed near the inn rather than being fed grain.

Buddhist Pilgrims Inn:

The landlord charged 1 Mon per guest to sleep in a group room that held up to ten people. There was an additional charge of 1 Mon per person if the pilgrims used the inn's firewood to heat their meals or to warm the room. Only Buddhist pilgrims were acceptable, and the landlord might well throw them out if they broke the rules for a pilgrimage by getting drunk or bringing a sexual companion to their rooms. Stabling was not provided.

Commoners Inn:

The landlord charged 5 Mon per guest to share a common room of up to ten people; in addition, 1 Mon "tea money" (tip) was expected. Rooms held up to ten people. Meals were served in the individual guest room. A common bath was available. Stabling was not provided.

Upper Class Inn:

The landlord charged 1D10 Bu per room plus 1 Bu per animal for stabling, with higher charges for people who seemed to be wealthier or to have higher social status. "Tea money" (tip) of 10-20% was expected. Rooms held up to ten people, but people were not expected to share a room with strangers except when the inn was very crowded due to a holiday or crisis. Meals were served in the individual guest rooms. A common bath was available.

Temple/Shrine:

Most temples and shrines gave free rooms to priests or pilgrims praying there in exchange for asking them to help the Priests with their work. Nobles and Samurai on official business often stayed at temples or shrines, charging their bill to the government. Other guests were expected to make a "present" to the head priest, about twice as much as they would have paid at a Commoners Inn plus an additional 5 Mon per stabled animal. The priests served meals in the individual guest rooms. A common bath was available.

Noted artists, poets, and calligraphers might be asked for a sample of their art rather than for payment. A Noble might be flattered by being treated as a poet or calligrapher - and give more in "tea money" than the usual charge.

Note that none of these inns have a common room for serving meals or drinks. Guests are served meals in their sleeping room, with the price of the meals included in the cost of the room for everything but the Pilgrims Inn. The guest was not given a menu but served what the cook had prepared based on the season, weather, and cooking specialties. Commoners Inns usually provided average meals, Upper Class Inns usually provided Good or Very Good Meals, Shrines usually provided Good Meals, Temples usually provided Good (but vegetarian) Meals. The Pilgrims Inn and Commoners Inn put individual travellers together in a group room. However, the best place for a traveller to meet other guests was in the common bath.

Because the inn didn't serve as the town bar, it wasn't a good place to meet townsfolk. Travellers instead should visit the area's main shrine or temple, or perhaps a restaurant, teahouse, or theatre. Any sensible traveller should inspect the local bulletin board, which has both official and personal announcements.

Long-Term Lodging

Was available for Buddhist priests, scholars, nobles, patients being treated by an exorcist, and prisoners. There were no hotels for long-term visitors to a city. People expected to stay with friends, relatives, or business acquaintances - no matter how remote the connection. Gamblers found lodging at the home of the gang boss. Wandering entertainers stayed with other people in the same profession.

Animals

Riding Or Draught Animals

There were no Arabian horses or camels. The Japanese horse is about the size of the Steppes War Pony. Nobles' mounts sometimes had cheek and neck armour (1% of weight, 80 Bu).

Only Nobles and Samurai on official duty rode horses (the Steppes War Pony, Riding Pony, or Light Pony). Inside the city, Merchants used carts drawn by horses (Riding Ponies), donkeys, mules, or oxen. (An ox is equivalent to a **C&S** 5th Edition Draught Horse but won't charge, jump, dodge, or move faster than a trot.) Outside the city, Merchants used pack-horses (Riding Pony). Farmers used oxen or horses (Riding Pony) as draught animals.

Other Animals

A cat, hound, mastiff, or pug dog costs twice the usual amount if it's pure white, a sign of good Karma. Such white animals are often named Shiro, the Japanese word for white. Akita mastiffs, cats, frogs, and insects don't do tricks. Songbirds and Koi are like Birds of Prey in respect to Intellect, Tricks, and Willpower.

Animal	Cost
Akita mastiff	25 Mon (not a pet but a trained watchdog)
Hunting hound	5 Bu (not a pet but a trained hunter)
Pug dog	1 Bu (a merchant's or Noble's pet)
Cat	free (not a pet but a mouser)
Songbird	15 Mon
Koi (goldfish)	5 Mon up to 1 Koban for an interesting colour (a pet)
Monkey	5 Bu (used by monkey handler entertainers)
Singing frog	10 Mon
Singing insect	3 Mon (crickets, cicadas, etc. were kept in cages as pets)
Birdlime	1 Mon will cover a branch and catch 1D10 birds
Small net	1 Mon (used to capture dragonflies, fireflies, etc.)

Building Construction

Japan is the same latitude as California and has a similar range of climate - and seismic potential. Japanese homes were built to allow their inhabitants to escape quickly in case of an earthquake or fire, not to protect them against the elements.

The Japanese Home Or Shop

Much the same structure served the Eta, the peasant farmer, the town artisan, and the merchant shopkeeper. It was made out of cheaper or more expensive materials and workmanship according to the wealth of the builder.

It was built by clearing a site which was then purified by a Shinto priest. Afterwards, stones were stacked in pillars along where the outer walls would be, each pillar about a ken apart. The builders chose stones with a slightly hollowed top so the pillars would sway in a high wind or earthquake but be relatively stable. If the building was two-story, it might have a central pillar cut from a tree trunk and a set of steps so steep it was more like a ladder than a stairway. The building front went all the way across the property line, touching the buildings on either side.

A bamboo framework was then set on top of the pillars to support the outer walls and a roof of tile, shingles, or (for peasants) thatching (often topped by flowers). Another Shinto ceremony was conducted when the ridge-pole was raised, with sake poured on the NE corner to banish demons, dirt from the Priest's shrine scattered on the ground, and presents given to the carpenters.

Next came the wooden flooring, two shaku above the ground, with a broad veranda of polished wood on which visitors could stand and talk without entering the home so they wouldn't have to take their footwear off. A bucket of water was kept outside the front of the house so during rainy weather people could wash off their muddy feet before entering the house.

There was room enough beneath the floor for children to play there (and ninja to spy there), but the area was very dirty. One Japanese description of an impossible task is "as hopeless as cleaning up under the veranda." The ceiling was only six shaku above the floor and one or two shaku beneath the roof. It was strong enough to support the weight of a ninja. Wooden shutters (two rin thick) were used to cover the walls during stormy weather or cold winter days (and stored away in chests the rest of the time). No door was ever put on the northeast wall.

The toilet was outside in a small building of its own. Every morning, its bucket was collected by an Eta and taken to a compost heap, which was eventually sold to farmers for fertilizer.

The kitchen hearth was sunken in the ground, surrounded by a polished wood floor. In the rest of the building, the floor and ceiling was grooved every three shaku, allowing the space to be divided into rooms measured in multiples of tatami mats (3'x6' rectangles), with the usual room being 4-8 mats. No polite person wore zori or geta when walking on tatami mats. One took off one's foot gear at the veranda before entering the house. Waraji were kept in the kitchen for people to use there.

Because all rooms were built to the same measurements, standard mats and screens could be bought at any store. Tatami mats (made of rush straw covered in woven soft rush straw) covered the floor where it wasn't polished. Shoji screens served as house walls during daytime and warm nights. They could also be slid into the grooving to create rooms of any desired size. (A Japanese building has no fixed floor plan.)

A brick kura (storehouse) lay behind the house. Inside it were bulky items not used everyday and family treasures. In the country, it was also used for storing the harvest. Its door had the best lock the owner could afford to protect what it held from burglars as well as fire.

This structure takes one day for five adults to construct. It covers 450-1080 square feet (25-60 mats) at an approximate cost of

- Cheap: 5 Mon per mat
- Average: 12 Mon per mat
- Expensive: 50 Mon per mat

This building has no specific bedrooms, family room, etc. Each night, futon (comforters) are brought out to sleep in; each morning, they are stored away in chests, freeing the area for other uses. People who could afford it had screens or hanging curtains set up around their bed for additional privacy. Clothes and other belongings are kept in chests of drawers placed in wooden alcoves.

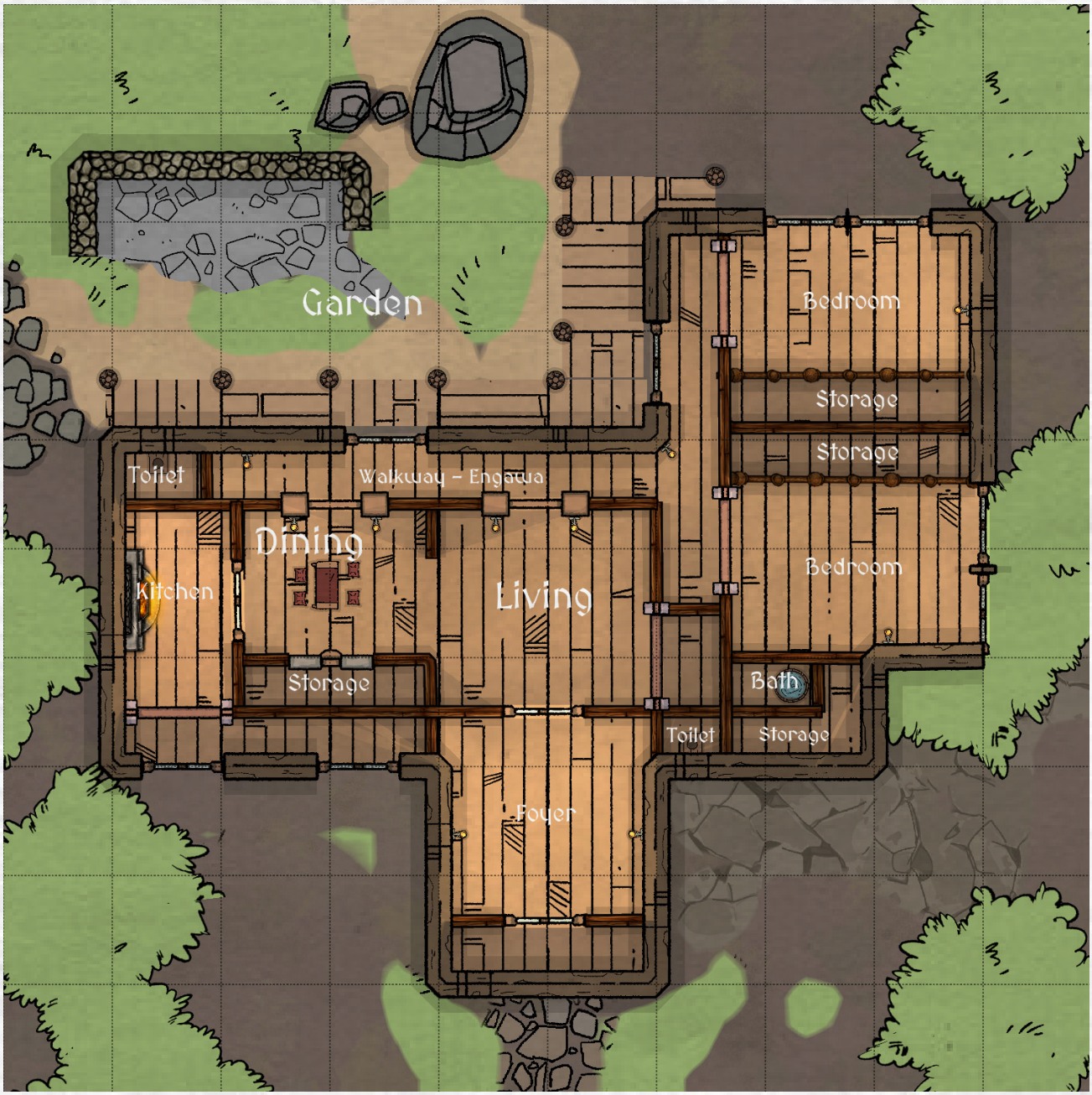
Heating is not provided by a fireplace (though the kitchen has a stove) but by a small square brazier, often with a quilt hanging from its sides so one may stick one's legs under it.

Each home has a small garden behind it. Some gardens have flowers and trees; others are dry gardens made up of mosses or raked sand and distinctive stones. This garden may cost up to ten times as much as the house. Many people also have a small vegetable patch and fruit trees.

If a shop or inn is ready for business, brightly coloured curtains are hung outside its shoji sliding screens. If it is closed, the curtains are tucked inside the shoji. Each building has its owner's name and occupation posted so passers-by can read it.

Guests or customers are welcomed on the veranda and may be ushered inside. In a samurai home or a shop that caters to samurai, there will be a number of sword racks by the door, for visitors' katana.

In the area used for entertaining guests and for family gatherings is the tokonoma, an alcove which displays a work of art: a hanging scroll or flower arrangement or something else beautiful and treasured. Running vertically along the tokonoma on its left side is a piece of wood chosen for its beauty and placed so that the original tree's orientation is preserved. If this piece of wood is put in upside down, the ghost of the tree will return as a Yurei.



The Mansion Or Teahouse Or Upper Class Inn

This building was much larger and more expensively furnished (with a far more elaborate garden) than the small house but made in the same way. Such a building is expensively built (50 Mon per mat) with an average area of 300 to 1000 mats. Inside the garden was a pavilion used for the tea ceremony, traditionally with an area of 4.5 mats. The best rooms were those at the back, overlooking the garden. It takes ten adults five days to build.

There was usually a bamboo fence 10'-25' high around the mansion and its garden, with a gate that opened on a path that led to the veranda. A physician's office was a mansion with an imposing entrance: its gate was high enough to admit a patient carried on a norimono. Most gates were only six shaku high, high enough to admit a walking person. Nobles had gates high enough to admit an ox-cart so that visiting court ladies could get out of the cart directly onto the veranda.

Unlike the small home, the mansion had a bath room. Its floor was tiled; its walls were wooden (and could be locked from the outside if a villain plotted to murder a house guest). The bathtub was wooden, about four feet high and three feet in diameter; a bather crouched or stood inside it rather than reclining. A banked fire under it kept the water warm.

Most wealthy people bathed at least once a day, sometimes several times a day - to fight the winter cold or the summer humidity. A bather soaped and washed himself clean before entering the bath, so the bath water didn't get dirty; it was only changed once a day and then thrown onto the garden.

The Fortified Mansion

All nobles had several fortified mansions, typically one in the Imperial Capitol, one in the Shogunate Capitol, and one in the clan territory. These mansions were enclosed by stone walls with steel-reinforced gates. Inside was a quadrangle of long, narrow buildings (24 feet wide and 480' long), which held barracks, armouries, and storerooms. Their wooden walls were fixed and reinforced with iron; they could be used to lock someone into or out of a room. Inside the quadrangle was a garden and the Noble's mansion, built with fixed wooden walls, which might be reinforced with iron. There were also smaller standard buildings for his karo (chief retainer) and other principal officials.

The area was guarded by samurai (and Akita mastiffs sometimes patrolled the gardens at night). In addition, other precautions against thieves and ninja were taken in building the Noble's mansion. Sections of floor might be false, set to dump anyone who walked on them into a pit. Or there might be "nightingale floors" which creaked if walked upon. The attics might have threads running from ceiling to roof which rang bells if someone crawled by.

Such a mansion takes 50 men a month to build and costs

- Cheap: 1,500 Bu
- Average: 3,000 Bu
- Expensive: 9,000 Bu

Anti-infiltration measures increase the cost by 50% or more.

Shinto Shrine

The Shinto shrine's approach is marked by three great wooden torii (two large timbers with two crossbeams sticking out past the supports). Some shrines have many torii, erected by worshippers to fulfil vows made when they or their loved ones needed the help of the Kami. No one is supposed to enter the shrine area who is ill, bleeding, or in mourning. Along the path are several sakaki trees: evergreen bushy shrubs that grow to about ten feet tall and bear white flowers in the summer. There may also be a garden.

The shrine is built of undressed cypress timbers with a thatched roof. The crossed-beams at the roof-ends are vertically cut if the Kami enshrined is male, horizontally cut if the Kami is female. At the entrance are statues of "Korean lion dogs". Inside, there's an altar with a nearby donation box and water trough where worshippers wash their hands and mouths before praying. There are no statues of the Kami themselves. Behind the altar lies a locked room in which there is a holy relic of the Kami, usually a mirror, sword, or jewel. Only the shrine's head priest may enter this room.

In one sense, the entire Imperial Palace is a Shinto shrine. Impure people are not supposed to enter it. The Emperor's women went to nearby buildings when they were menstruating or pregnant. Even the Emperor had to leave the Palace if he was sick, injured, or in mourning.

In the heart of the Emperor's own living quarters is a small Shinto shrine where only the Emperor may go, to pray to Amaterasu. The Emperor's three most holy treasures are the Imperial Regalia, given by Amaterasu to her great-grandson Jimmu Tenno, the first Emperor. The Imperial Sword which is kept at a nearby shrine to Atago. The Imperial Mirror and Jewel (originally used to coax Amaterasu out of a cave) are kept at her shrine at Ise.

A shrine costs at least as much to build as a mansion or teahouse. The Imperial Palace caught fire every 1D10+2 years and had to be partially or fully rebuilt, costing 100 times as much as a mansion.

Buddhist Temple

The Buddhist temple is made of dressed wood with a tiled roof. It is often surrounded by gardens, especially if it houses Ascetic Priests. The grounds are lit by stone lanterns as high as a man, donated by worshippers. There may be a garden with a 4.5 mat tea pavilion.

At the temple gates stand statues of the Ni-O, the two heavenly kings. Inside are statues of one or more Buddha or Bosatsu and their guardians. There's an altar with a donation box and water trough nearby. An attendant sells incense and other items. Nearby the altar is a huge bell which is rung by hitting it with a suspended wooden timber.

- An ascetic temple costs as much to build as a mansion.
- A martial temple costs as much to build as a fortified mansion.

Castle

(Also See page 209)

Only the head of a powerful clan had a castle. Most clan lords and nobles lived in fortified mansions and depended on the courage of their samurai rather than on the strength of their walls. Towns had walls but no organized militia, only ward guards - and the local clan lord's army. During the reign of a strong Emperor or Shogun, building or repairing a castle without government permission was an act of defiance equivalent to rebellion.

A Japanese castle covered considerably more area than a European one, perhaps because only its walls were built of stone. (One large castle's walls enclosed over 100,000 square yards.) The castle was usually built into a mountain or incorporated a lake, river or ocean into its defence plan. Its stone walls were topped by wooden walls, which in turn were sometimes topped by a spiked iron fence. All the buildings inside were wooden. These castles were very susceptible to fire but fairly sturdy against other attack.

Basic attacks against a castle were a) storming the gates or walls with troops, b) using a battering ram, c) using fire arrows to set fire to its wooden buildings, and d) using traitors and/or ninja to open the gates from within, set fire to the interior buildings, etc.

The castle's stone walls were made of uncut stones carefully fitted together, their flexibility letting them rock slightly in an earthquake. They were topped by wooden walls pierced with holes for longbow men and crossbowmen. Some holes were covered with plaster, easily broken from the inside. There were also windows hidden under the eaves that could be used to throw stones or pour boiling water down on attackers. Outside the wall was a moat filled with water, spanned by a bridge or causeway which was commanded by a tower. (There were no drawbridges or portcullises.) A few castles had a wooden wall outside the stone wall, which could be detached and let fall, crushing enemy troops.

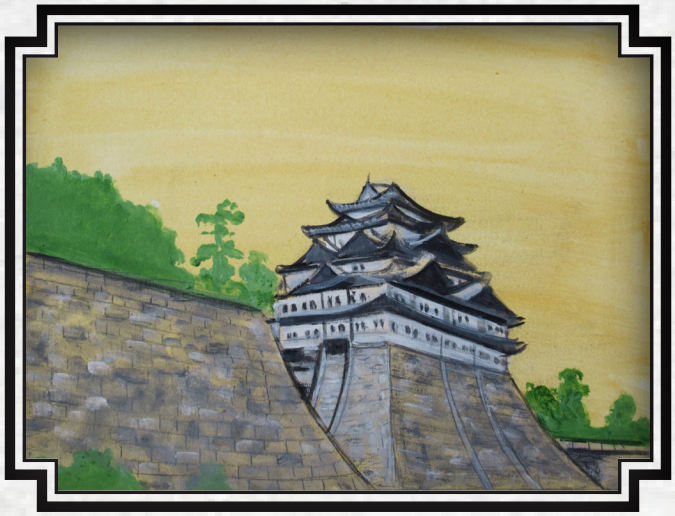
The outermost wall had several entrances: for distinguished nobles, for tradesmen, etc. The castle gates were wood reinforced with iron, part of a boxlike structure in which the path made an abrupt right angle turn, commanded by a two story wooden tower. The path approaching a gate would turn abruptly toward the gate and grow narrower and steeper during the last twenty shaku - all designed to slow down the onrush of an attacking army and make use of a battering ram more difficult. During peacetime, gate towers might be used for moon-viewing or to house a temple.

Inside the outer walls lay several citadels, each with its own walls and gates, inside which was a wooden tower of three, five or seven stories. The citadel roof was tiled; dolphins swam at each end of the ridge-pole, in the hope they would protect the building against fire. Long, rectangular wooden buildings in the lesser citadels housed the servants quarters and samurai barracks. The main citadel housed the castle's ladies. Each citadel had a well and its own storerooms for food. There might also be secret storerooms known only to a special few. Like the fortified mansion, any or all of these buildings might have anti-infiltration devices.

A castle's gates and walls were laid out so an attacking army would have had to follow a spiralling path, passing under the fire of the lesser citadels to get to the main citadel. There might be as many as twenty gates between the outermost walls and the chief citadel's central tower. Finding one's way to the heart of a castle could be like trying to solve a maze. Many gates were inscribed with the ideograph for water, in the hope it would protect them and the buildings beyond them from raging fires.

Such a castle takes 1D10 years to build and costs

- Cheap: ½ x 1D10 years of the clan lord's income
- Average: 1D10 years of the clan lord's income
- Expensive: 2D10 years of the clan lord's income



Religious Expenses

Donations

Near the temple's or shrine's altar was a large, iron-reinforced box (lock Difficulty 30) into which the worshipper put a donation before praying. Very poor people gave a Sen. Most people gave a Mon. Merchants and Samurai gave a Bu. Rich nobles gave a Koban. People without money handy might pledge a donation. (The GM may opt to let a character's donation relative to his wealth or spare time affect the chance that his AoF will be successful.)

Sometimes the worshipper bought an E-ma, a five-sided wooden tablet about the size of a hand, carved with the image of a horse. He wrote his name, address, and request on it and left it at the shrine or temple. Each New Year's Eve, a bonfire was built of the E-ma received in the past year.

Pledge	Cost	Production
Abstinence (from meat et al.)	-	-
Woman's hair for a bell-rope	-	Regrows 1' per year
Woman's mirror for a bell	-	Owned at least 1 year
1000 origami paper cranes	See Paper	1 month
Freeing captive birds or fish	1 Bu	Routinely available
Lengths of cloth	Market	Routinely available
E-ma	5 Bu	Routinely available
a keg of sake (Shinto)	20 Bu	Routinely available
a Shinto torii - wood	50 Bu	12 days
....metal	1000 Bu	1 year
a large stone lantern (Buddhist)	500 Bu	3 months
a large statue (Buddhist)		
....stone	1500 Bu	9 months
....bronze	10,000 Bu	5 years
a temple bell (Buddhist)	5000 Bu	1 year

Funerals

A lacquered coffin large enough to hold a sitting man cost 15 Bu. A coffin decorated with gold and jade might cost as much 150 koban. Most people settled for cremating their dead and having them buried in a smaller lacquered coffin of 3 Bu. The coffin price included the Buddhist funeral service, grave, grave marker, and ihai (memorial tablet).

Religious Divination And Souvenirs

Many shrines and temples allowed worshippers to use stick divination. After praying, a person might make a small donation to a priest who sat nearby and be offered a box that contained 49 sticks, one of which emerged when the box was shaken. The priest read the stick's number and gave the worshipper a printed slip with a prediction and a piece of advice. Unpleasant predictions were wrapped on a tree branch in order to avoid taking the bad luck home.

All temples and shrines sold souvenirs which were printed with its name and that of the Kami or Buddha honoured there. These included small bags of the rice from offerings, miniatures or wood block prints of the shrine or temple (which could be put on a shelf at home), and many other things. One popular item was the carving of a frog (the Japanese word for "frog" is pronounced the same as the word for "return") which was believed to ensure a return to health after sickness, a return to home after a trip, and a return to one's pouch of money spent on business or pleasure. Also see Holy Items p208

Daily Earnings

During the course of the campaign, the PCs may wish to hire NPCs by the day - or to take out a day now and then to make some money of their own.

Vocation	Earnings	Doubled On Skill Success Of
Eta beggar	BV x 1D10 x Mon	*Begging*
Eta leatherworker	DIS x Mon	*Leatherworking*
Other Eta	2D10 x Mon	-
Courtesan	APP x 5 Mon	*Charm*
Geisha/Onnagata	(APP + BV) x 10 Mon	*Relevant Arts & Entertainment skill*
Other Entertainer	DIS x 10 Mon	*Relevant Arts & Entertainment skill*
Casual Labour	(11D10 + WIS) x Mon	*Relevant Athletic skill*
Fortune Teller	(BV + 1D10) x Mon	*Charm*
Peddler	(BV + DSC) x Mon	*Bargaining*
Other Artisans	DIS x 10 Mon	*Starting Skill*
Physician	BV x Bu	*Success in curing patient*
Exorcist	BV x Bu	*Success in curing patient*
Priest Beggar	(BV + DSC) x 5 Mon	*Charm*

Buying & Enchanting Magick Materials

Magical Supplies

There are no apothecaries. Look for herbs and flowers at the flower shop, herbalist shop, or grocery. Look for woods at a furniture store or carpenter's. Look for gemstones at the jeweller's. Look for metals at the blacksmith's. Look for animal parts at the Eta butcher's or farm.

A number of the Magick materials in the lists below have different associations than they do in **C&S** 5th Edition because Japanese symbolism is different. The GM should feel free to add Specific Powers suitable to his campaign to the various Magick supplies.

Shinto Elemental Affinities
Air: Air, Command, Illusion
Earth: Earth, Arcane, Healing, Wards
Fire: Fire, Transcendental
Water: Water, Divination, Meido
Wood: Wood, Command

Chinese Elemental Affinities
Earth: Earth, Arcane, Healing, Wards
Fire: Fire, Transcendental
Metal: Metal, Illusion
Water: Water, Divination

Herbs & Flowers

Herb/Flower (¼ Oz)	Find	Shop	Cost	Element	MR	Specific Powers
Agueweed	-05	15%	15 Mon	Water	3	*Healing*
Ai (Indigo)	-10	90%	1 Bu	Air	2	*Disguise*
Akane (Madder-Wort)	-20	90%	5 Mon	Fire	2	*Disguise*
Aloes	-10	70%	3 Mon	Earth	2	*Divination*
Althea	-20	70%	3 Mon	Air	2	*Purification*
Anemone	-25	60%	3 Mon	Fire	2	*Healing*
Asagao (Dawn Face)	-20	80%	10 Mon	Air	2	*Awaken*
Azalea	-20	80%	5 Mon	Fire	2	*Beauty*
Bellflower	-10	80%	5 Mon	Water	2	*Protection from fire*
Bullrushes	-05	80%	1 Mon	Water	2	*Sleep*
Burdock	-05	80%	2 Mon	Water	2	*Funeral*
Bush Clover	-05	20%	1 Mon	ALL	5	*Detect Fox Hengeyokai*
Camellia	-10	70%	5 Mon	Air	2	*Seppuku, severed head*
Castor Bean	-10	50%	10 Mon	Earth	2	*Healing*
Century Plant	-20	35%	25 Mon	Water	3	*Healing, rain*
Cherry Blossom	-10	25%	1 Bu	Fire	2	*Willpower vs Command*
Chrysanthemum	-20	50%	1 Bu	Air	3	*Willpower vs Command*
Dandelion	-05	10%	1 Mon	Earth	4	*Purification*
Devil's Tongue	-10	20%	1 Mon	Fire	3	*Exorcism*
Duckweed	-05	05%	1 Mon	Water	2	*Hengeyokai Possession*
Fern	-20	90%	1 Mon	Earth	2	*Children*
Gardenia	-20	50%	5 Mon	Earth	2	*Calming*

Herb/Flower (¼ Oz)	Find	Shop	Cost	Element	MR	Specific Powers
Garlic	-25	90%	1 Mon	Fire	2	*Healing, Divination*
Ginkgo Blossom	-20	50%	1 Bu	Air	2	*Willpower vs Illusion*
Ginseng Root	-30	40%	40 Bu	Earth	1	*Healing*
Holly	-45	70%	3 Mon	Air	2	*Healing*
Honeysuckle	-10	70%	3 Mon	Earth	2	*Divination*
Iris	-20	50%	5 Mon	Water	2	*Enhances Beauty*
Ivy	-10	90%	1 Mon	Fire	2	*Climbing*
Kudzu	-05	20%	1 Mon	Water	4	*Clumsiness*
Lily	-20	60%	5 Mon	Air	2	*Enhances Agility*
Lotus	-10	50%	1 Bu	Water	1	*Death, Nirvana*
....Counts As +3 Materials If Used By Buddhist Priest						
Magnolia Flower	-20	50%	5 Mon	Earth	3	*Love perfume*
Maple Fall Leaves	-10	15%	20 Mon	Fire	3	*Youth/Age*
Marigold	-20	805	2 Mon	Earth	3	*Wealth*
Miscanthus (Reed)	-20	50%	1 Mon	Water	3	*Enhances Fire*
Moss	-20	50%	1 Mon	Water	3	*Calming*
Moxa (Mugwort)	-25	75%	5 Mon	Fire	2	*Healing, Detect Lie*
Murasaki (Bugloss)	-10	90%	10 Mon	Fire	1	*Attracts love*
Mustard	-10	90%	5 Mon	Fire	2	*Purification*
Nasturtium	-20	90%	2 Mon	Fire	2	*Wealth*
Orchid	-10	15%	1 Bu	Air	1	*Divination*
Parsley	-10	70%	1 Mon	Earth	3	*Speeds recuperation (x2)*
Peony (Flower King)	-10	80%	10 Mon	Air	2	*Command*
Plum Blossom	-10	25%	1 Bu	Earth	2	*Bravery*
Quince Blossom	-10	35%	5 Mon	Earth	2	*Love incense*
Red Pepper	-10	80%	5 Mon	Fire	2	*Purification*
Rose	-30	80%	2 Mon	Fire	2	*Pain*
Seaweed	-05	70%	1 Mon	Water	3	*Willpower vs Arcane*
Tea Leaves	-50	90%	5 Mon	Earth	3	*Purification*
Thistle Blossom	-10	05%	1 Mon	Earth	2	*Impermanent Beauty*
Udonge Blossom	-50	--	80 Oban	Air	1	*Longevity*
....Counts As +7 Materials -- Said To Bloom Once Every 3000 Years						
Vine	-10	90%	1 Mon	Air	2	*Climbing*
Wisteria	-40	60%	5 Mon	Air	1	*Purification, Sumo*
Wormwood	-50	20%	10 Mon	Air	2	*Wards*

Wood

Wood (1 lb)	Find	Shop	Cost	Element	MR	Special Power
ALDER	-15	70%	5 Mon	Earth	2	*Wards*
Apple	-20	70%	5 Mon	Air	1	*Prosperity*
Ash	-15	85%	5 Mon	Water	3	*Wards*
BAMBOO	-05	90%	10 Mon	Water	3	*Speeds recuperation (x2)*
BO TREE	-05	10%	10 Bu	Air	1	*Willpower vs Illusion*
...Counts as +3 materials if used by Buddhist Priest						
CAMPHOR TREE	-40	60%	5 Mon	Water	2	*Sleep*
CEDAR	-05	70%	5 Mon	Air	2	*Wards*
CITRON TREE	05	50%	5 Mon	Earth	3	*Bardic Voice*
Cypress	-10	50%	5 Mon	Earth	3	*Wards*
Elm	-10	70%	3 Mon	Earth	3	*Wards*
Fir (ephedrine)	-10	70%	2 Mon	Air	3	*Prevents sleepiness*
Hazel	-20	50%	7 Mon	Air	2	*Wards*
HEMLOCK SPRUCE	-05	70%	10 Mon	Earth	3	*Purification*
KATSURA (¼ oz)	-30	40%	5 Bu	Fire	3	*Cinnamon incense*
LACQUER TREE	-10	25%	5 Mon	Fire	1	*Poison*
MULBERRY	-10	80%	5 Mon	Earth	2	*Calligraphy*
Oak	-30	70%	25 Mon	Fire	2	*Strength*
PALM TREE	-30	30%	25 Mon	Air	3	*Purification*
PAULOWNIA	-10	70%	5 Mon	Water	2	*Wards*
Pine	-10	70%	1 Mon	Earth	3	*Longevity*
PLUM TREE	-10	35%	10 Mon	Earth	3	*Willpower vs Command*
SAKAKI	+80	10%	1 Bu	Air	1	*Wards*
...Counts as +3 materials if used by Shinto Priest						
SANDALWOOD (¼ oz)	--	30%	10 Mon	Air	3	*Healing incense*
SUGI (redwood)	-10	70%	5 Mon	Earth	2	*Wards*
Willow (1 lb)	-10	70%	5 Mon	Water	2	*Ghosts, Beauty*

Gemstones

Certain gems were only available as imports from China, Korea, or India: diamond, emerald, moonstone, onyx, ruby, sapphire, topaz, and zircon.

Gemstone (1 carat)	Available	Cost	Element	MR	Special Power
Agate	90%	7 Mon	Earth	5	*Strength, Healing*
Amber	50%	7 Bu	Fire	1	*Wards, Healing*
Asbestos	90%	3 Mon	Fire	10	*Arcane*
Cat's-eye	60%	40 Mon	Earth	7	*Prosperity, Divination*
CHRYSOBERYL	60%	15 Bu	Fire	5	*Prosperity, Luck*
Coral	60%	15 Mon	Water	3	*Wards, Plants*
COWRIE SHELL	50%	5 Mon	Water	3	*Prosperity*

Gemstone (1 carat)	Available	Cost	Element	MR	Special Power
Crystal	60%	50 Bu	Fire	2	*Divination, Energizer*
....Holds up to +3 magical charges					
Diamond	10%	100+ Bu	Fire	10	*Strength, Money*
Emerald	05%	150 Bu	Water	7	*Exorcism, Energizer*
....Holds up to +5 magical charges					
Flint	80%	3 Mon	Water	5	*Fire*
Garnet	60%	50+ Mon	Fire	6	*Healing*
Hematite	60%	10 Mon	Fire	6	*Healing*
Jade (green)	60%	25 Bu	Water	3	*Love, Money*
Jade (white)	10%	75 Bu	Air	4	*Loyalty, Energizer*
....Holds up to +5 magical charges					
KOJIN TEARS	01%	1 Oban	Water	1	*Energizer*
....holds up to +7 magical charges					
Lapis Lazuli	40%	27 Bu	Water	1	*Transcendental*
Moonstone	05%	5 Bu	Water	1	*Meido*
NACRE (1 oz)	80%	5 Bu	Water	3	*Illusion, Divination*
Obsidian	60%	60 Mon	Fire	5	*Wards vs Water*
Onyx	05%	5 Bu	Fire	7	*Arcane, Energizer*
....Holds up to +7 magical charges					
Pearl (white)	60%	60 Mon	Water	1	*Meido, Love*
Pearl (black)	10%	20 Bu	Water	3	*Illusion, Energizer*
....Holds up to +7 magical charges					
Petrified Wood	60%	47 Bu	Earth	3	*Exile*
PORPHYRY	80%	30 Mon	Air	3	*Strength*
Ruby	05%	0 Bu	Fire	9	*Energizer*
....Holds up to +7 magical charges					
Sapphire	05%	100+ Bu	Water	8	*Divination, Energizer*
....Holds up to +7 magical charges					
Serpentine	25%	1 Bu	Fire	4	*Wards vs Poison*
SATIN SPAR	75%	5 Bu	Air	3	*Luck, Peace, Healing*
SLATE	90%	10 Mon	Earth	10	*Wards*
Topaz	05%	50 Bu	Fire	6	*Energizer*
....holds up to +3 magical charges					
TORTOISE SHELL (1 oz)	80%	15 Bu	Water	3	*Divination, Longevity*
Zircon (cloudy)	05%	50 Bu	Water	5	*Transcendental, Meido*

Metals & Minerals

Metal/Mineral	Available	Cost	Element	MR	Special Power
Brass 1 oz	50%	7 Bu	Fire	4	--
BRONZE 1 oz	80%	9 Mon	Fire	4	--
CINNABAR 1 oz	80%	20 Bu	Fire	5	*Wards*
Copper 1 oz	90%	7 Mon	Water	3	*Luck, Love*
Gold ½ oz	90%	50 Bu	Fire	2	*All kinds of Magick*
Iron 5 lb	90%	8 Bu	Fire	9	*Strength*
Lead 5 lb	90%	7 Bu	Earth	10	*Blocks Arcane*
LAVA 1 oz	50%	20 Bu	Fire	1	*Blocks Fire*
Lodestone 1 oz	80%	20 Bu	Water	7	*Enhances Finding*
Silver ½ oz	90%	7 Bu	Water	2	*Mental Fortitude*
STEEL 1 lb	85%	10 Bu	Fire	5	*Strength, Mental Fortitude*
Tin 4 oz	60%	20 Mon	Air	6	*Gambling luck*

The GM may opt to let a character melt down an heirloom sword or mirror to use as a magical ingredient: treating it as Fire, MR*1, all sorts of Magick.

Miscellaneous Magical Materials

Shinto Priests will not use blood. Anyone with a Magick item that does use blood will be treated as impure when trying to enter a Shinto shrine.

std =	Standard Quantities,	Cost	MR for Animal Materials at Eta Butcher
	Blood ¼ pt	5 Mon	MR 3
	Bone 1 oz	1 Mon	MR 4
	Feathers (or Hair) ¼ oz	2 Mon	MR 3
	Internal organ 3 oz	3 Mon	MR 5
	Nail clippings ¼ oz	3 Mon	MR 3
	Skin (or Hide) 1 oz	5 Mon	MR 5

Magick Material	Available	Cost	Element	MR	Special Power
AMBERGRIS (¼ oz)	15%	10 Bu	Water	1	*Exorcism, Healing*
BOAR (wild) (standard)	10%	Standard	Earth	std	*Hatred*
BULL, COW (standard)	99%	Standard	Earth	std	*Exorcism*
CHICKEN, DUCK (std)	99%	Standard	Air	std	*Wards*
CLAM (standard)	99%	Market	Water	std	*Wards*
CRANE (standard)	90%	Find	Air	std	*Longevity*
CROW (standard)	99%	Find	Air	std	*Filial Loyalty*
DOG (standard)	90%	Market	Earth	std	*Wards*
DONKEY (standard)	80%	Market	Earth	std	*Willpower*
DOVE (standard)	50%	Find	Air	std	*War, Battle*
DRAGON (standard)	01%	1 Oban	Water	10	*all kinds of Magick*
....Incurs wrath of Dragon Realm (bones or eyes will hold +7 charges)					
DRAGONFLIES 1 oz	20%	1 Bu	Air	3	*Victory*
FIREFLIES 1 oz	20%	1 Bu	Fire	3	*All kinds of Magick*
HORSE (standard)	99%	Market	Earth	std	*Command, Illusion*
HOT SPRING WATER 1 oz	50%	25 Mon	Water	3	*Blood substitute*
INK 8 oz	99%	Market	Water	5	*Calligraphy*
KOI (standard)	99%	Market	Water	std	*Bravery*

Magick Material	Available	Cost	Element	MR	Special Power
LAKE WATER (4 oz)	70%	Collect	Water	6	*Healing*
LOBSTER (standard)	95%	Market	Water	std	*Combat skills*
MELTED SNOW 8 oz	Various	Collect	Water	3	*All kinds of water*
MONKEY (standard)	10%	1 Bu	Air	std	*Armour Illusion*
OCEAN WATER 1 pt	99%	1 mon	Water	3	*All kinds of Magick*
Oil ¾ pt	90%	Market	Water	4	*All kinds of Magick*
PAPER 1 oz	95%	Market	Water	5	*Calligraphy*
POISON (¼ oz, see p113)	05%	1D10 Bu	Earth	1	*Meido*
RABBIT, HARE (standard)	50%	Standard	Earth	std	*Wards*
RAIN WATER (4 oz)	10%	10 Mon	Water	5	*Healing*
RAT, MOUSE (standard)	05%	1 Mon	Earth	std	*Thievish skills*
RIVER WATER (4 oz)	70%	Collect	Water	6	*Healing*
SAKE (4 oz)	99%	Market	Water	3	*Poison, Healing*
SALIVA, MAGE'S 2 oz	99%	Collect	Water	3	*counters Illusion*
Salt 1 oz	80%	7 Mon	Earth	3	*Blood substitute*
SEA HORSE 1 oz	15%	5 Mon	Water	3	*Swimming*
SHEEP	05%	10 Bu	Earth	std	*Beauty*
SHOCHU 8 oz	99%	Market	Fire	3	*Sleep, Truth*
SHRINE WATER 8 oz	99%	Collect	Air	3	*All kinds of Magick*
SHRINE TORII SPLINTER ¼ oz	--	Collect	Air	5	*Energizer*
....Holds up to +7 charges; incurs wrath of Kami if not given by them					
SILK 1 oz	50%	Market	Air	5	all kinds of Magick
SNAKE (standard)	10%	1 Bu	Earth	1	Healing, Love
TAI-FISH (standard)	99%	Market	Water	std	Hard Work, Success
TEA 1 pt	99%	Market	Water	3	All kinds of Magick
TEMPLE WATER 8 oz	99%	Collect	Air	3	All kinds of Magick
TIGER (standard)	01%	1D10 Oban	Fire	1	All kinds of Magick

Shields, Armour & Helmets

If the GM has set the campaign during a time of Contending Clans, an Ashigaru, Samurai, or Noble PC begins with an appropriate set of armour. Wearing armour or a helmet when not on military duty was a sign one was a rebel or bandit. Samurai and Ward Guards would immediately attack anyone wearing armour who had no right to do so. Only Ninja wore concealed armour.

Japanese soldiers only carried shields when besieging a castle. Then they carried large wooden shields which they stuck in the ground in front of them to protect themselves against crossbow attack.

Japanese armour was modular: pieces of lacquered leather, leather reinforced with steel bars, or plates of steel, fastened with brightly coloured leather or silk lacing. A knowledgeable person could recognize a warrior by his lacing colour and pattern. White lacing indicated that the warrior did not expect to survive the battle. Once lacing had become water-soaked (from rain or fording a river), it had to be replaced; it took too long to dry. It was very difficult to clean blood or mud off lacing.

Ashigaru (fighting peasants) wore minimal armour: just a lacquered leather loin apron and cuirass. Foot Samurai wore reinforced lacquered leather or metal loin apron and cuirass, sometimes with additional armour for their shoulders and arms. Mounted Samurai or Nobles also wore armour for their legs and feet. An archer might only wear armour on his left arm.

Ashigaru wore a flat, broad-brimmed helmet. Foot Samurai wore a ringmail helmet. Mounted Samurai helmets were conical, often with a hinged right earpiece which could be cocked back to let the longbow be drawn back to the ear. A noble often wore a helmet with a neck protector and a face mask: often the face of a fierce animal, a ghost, a demon or a tengu; sometimes the face of a young man, an old man, or a beautiful woman. All helmets were padded. A Noble's helmet might have a decoration affixed to it, such as stag horns, a sun, a crescent moon, or a sword.

Weapons

A character who is a warrior (see 4.1) will begin with an average weapon for each of his Weapon Mastery skills suitable to his social class.

Peasant Weapons

Kama:

A sickle a 3' wood shaft plus a steel blade

Masakari

A woodcutter's axe

Nata:

A woodcutter's hatchet

Tanto:

Short dagger

Yari:

A spear (Ashigaru) used in a group charge

Yarinage:

A javelin (Ashigaru)

Townsman Weapons

(Used by artisans and merchants)

Katana

A medium sword, capable of being used one-handed but customarily used two-handed. Only worn when journeying between towns; never worn inside a town.

Kodachi

A short sword. Only worn when journeying between towns; never worn inside a town. Never worn along with the Katana except by a Samurai.

Sodegarami

(Literally "sleeve-entangler"): a staff with barbed hooks on the last few feet. Ward guards used this to entangle the armour, clothing, hair or even the flesh of an opponent to restrain him without running appreciable risk of killing him.

Tanto

A short dagger. Otokodate might add the BO and TESSEN. Ward guards might add the KUSARI

Yamabushi Weapons

For Buddhist Martial Priests

Bo

A long staff made of oak

Jitte

A long-hilted dagger with a square hook jutting out from the hilt

Jo

A short staff made of oak.

Kusari-Gama

A Kama (sickle) plus a 10-ft weighted chain

Naginata

A long staff with a dagger at its tip. Another blade may be set at right angles to the shaft a foot below the tip. The butt is tipped with a knife for jabbing or skewering.

Nodachi

(Literally "field sword"): a full-sized slashing sword, worn on the back rather than slung from the sash like the katana.

Tetsubo

(Literally "iron Bo"): a Bo made out of steel

Yari

A spear

Some Yamabushi also used chain weapons like the BO-GUSARI, KUSARI, KUSARI-GAMA, and JO-GUSARI.

Ninja Weapons

Bo-Gusari

A long staff hollowed out to conceal a weighted chain which could be used to crush or entangle an opponent

Explosives

Thrown in an eggshell or a land mine booby trap

Fuku Bari

A blowpipe used to blow small metal or bamboo needles -- or powders

Half-Bow

A miniature composite bow, small enough to slip into a kimono sleeve, with similarly sized arrows

Hishi

Throwing knives

Jo-Gusari

A short staff hollowed out to conceal a weighted chain which could be used to crush or entangle an opponent

Kusari

A weighted chain, which could be used to crush or entangle an opponent

Manriki-Gusari

Two short sticks connected by a short length of chain connecting them (a relative of the Okinawan nunchaku). May be used to crush or entangle an opponent.

Neko-De

(Literally "cat's claw"): a spiked gauntlet used for climbing or for hand-to-hand combat

Ninja-To

(Literally "ninja sword"): a sword a few inches shorter than the katana, with room in the scabbard for various powders which could be thrown in the opponent's face when drawing the sword.

Shuriken

A bladed star or DIS, small enough to conceal in one's hand and throwable like a knife

Tetsubishi

A sharp-pointed iron jack, made so that one blade that stuck up no matter how the jack landed; they could be scattered behind one to inconvenience pursuers or thrown as a knife

Outcast Weapons

Cleaver

(An Eta butcher's knife)

Other weapons that outcasts may use:
Gamblers, Wako, and Bandits carried a KATANA or NODACHI.
Eta, Entertainers, and Thieves carried a TANTO
Outcast Samurai and Nobles

Samurai Weapons

Archery: Light Crossbow

Only used inside castle walls to shoot at attackers.

Archery: Yumi

A composite longbow, 7' long, made of wood sandwiched between bamboo, held together by glue and thread, and strung with hemp or sinew. Unlike the European longbow, it is asymmetric, the hand grip about two-thirds of the way down from the top, allowing it to be used on horseback. A quiver held 24 arrows in an assortment of different types, each about a yard long, made of bamboo and fletched with feathers.

Arrowheads

Willow Leaf

This arrowhead has a double-edged un-barbed point like the standard European arrowhead.

Turnip Head

This bulbous arrowhead has holes in it, causing it to make a singing sound as it flew. Samurai usually shot a Turnip Head arrow to begin combat, in order to disconcert the enemy.

Fire Arrow

A turnip head arrow with flaming thread, used to set a building or ship afire.

Frog Crotch

This arrowhead is shaped like a pitchfork or crescent with bladed points. It could cut down enemy flags or ship rigging, or perhaps even cut off an enemy's helmet or armour by severing its lacing.

Armour Piercer

This arrowhead has a needle-like point, able to penetrate lacquered leather or slip between steel plates.

Bowel Raker

This arrowhead is barbed and does significant damage to the victim upon being pulled out.

Katana

A medium sword, capable of being used one-handed but customarily used two-handed

Kodachi

A small-sword with a fixed length. After 1300 CE the wakizashi (literally "side-sword") is introduced which has a varying length depending on user, either usually accompanies the katana.

Naginata

A long staff with a dagger at its tip. Another blade may be set at right angles to the shaft a foot below the tip. The butt is tipped with a knife for jabbing or skewering. Samurai women were often taught this weapon. A Naginata was often hung over the door of a samurai's home so it could be taken down to be used against an intruder.

Nodachi

(Literally "field sword"): a full-sized slashing sword, worn on the back rather than slung from the sash like the katana.

Tachi

The same blade as the katana but mounted for use on horseback, to sweep down upon a victim rather than up

Tanto

A short dagger most samurai women carried a Tanto at their sash or in a kimono sleeve.

Tessen

(Literally "iron fan"): a steel war fan, used for signalling troops or as a short, flat club

Sword Etiquette

Only a samurai or noble was permitted to wear the Two Swords: the Katana and Kodachi (also known as wakizashi, literally "side-sword", when carried as the second sword). The swords were the symbols of the samurai's status as a warrior. The theft, loss or negligent treatment of either sword was a disgrace for a samurai and a slur upon his honour. Brushing against a samurai's sword or sword hilt or pulling the blade out of the scabbard without his permission was grounds for a fight.

On entering a home, the samurai put his katana on a sword rack but kept his wakizashi, putting it by his side when he sat down. The only time a samurai or noble ever was without both his swords was in the bath and in a teahouse or theatre, where guards would ask him to check his weapons at the entrance, to lower the chance of deadly quarrels among customers.

Servants & Animals

Aside from peasants and outcasts, most families had servants. There was a bond of duty between a servant and his master, a bond which was said to endure even after death. Travellers often took one or more servants with them: to carry their belongings, see to their comforts, and defend them against attack. The GM should discourage one player's role playing both the master and the servant. Either encourage players to role play one another's servants or take the servants as NPCs so they will have independent personalities. For hiring servants, see page 120 for the yearly salary plus room, food, clothing, and other necessities.

A Samurai or Noble Warrior PC begins with a warhorse with riding gear. A Samurai or Noble non-Warrior PC begins with a riding horse with riding gear. Male samurai and nobles owned horses, some of them trained warhorses. Horse barding was available but only worn by clan soldiers on official duty. Male nobles often owned hunting dogs and hunting falcons.

Many families owned pets, including cats, pug dogs, carp, birds, singing frogs and singing insects like cicada. Many families also had guard dogs. These mastiffs were not pets. They were never allowed inside the house but considered fierce, dirty animals. All these animals should be role played by the GM as NPCs, not by the player of the PC who owns them. For purchasing animals, see 6.9.

Armaments

Note that several weapons have multiple attacks. For instance, the Bo-Gusari may be used to attack using either the Chain's grapple attack or the Bo's Crushing attack. A Naginata may be used as a staff with a Crushing attack or as a sword with a Slashing attack.

BARBED

SP	WEAPON	Damage	Bash	Crit Mod
L	Tearing out barbed arrow	2	9	+3
M	Tearing off sodegarami	4	8	+3

CRUSHING

SP	WEAPON	Wt.	Len	Dmg	Attributes	Bash	Crit	Prod	Cost
LM	Bo (quarterstaff)	4	6'	5	STR+AGL	9	+0	1d	10 Mon or Make
H	Bo-Gusari (Bo + weighted chain)	5	12'	5	AGL+DIS	8	+3	6d	12 Bu
L	Jo (half-quarterstaff)	2	3'	2	STR+AGL	10	+0	1d	10 Mon or Make
M	Jo-Gusari (Jo + weighted chain)	1.5	6'	2	AGL+DIS	9	+0	4d	11 Bu
-	Katana sheath	1.5	2'-2.5'	1	STRx2	n/a	+0	1d	50 Mon
-	Kodachi sheath	1	1.5'	1	STRx2	n/a	+0	1d	40 Mon
M	Kusari (weighted chain)	1	6'	4	AGL+DIS	9	+3	5d	20 Bu
2H	Kusari-Gama (sickle + weighted chain)	4	11'	6	AGL+DIS	8	+3	7d	28 Bu
M	Manriki-Gusari (sticks + chain)	1.5	8'	1	STRx2	8	+0	4d	11 Bu
M	Naginata (staff-sword)	5	6-10'	5	STR+AGL	8	+0	3d	10 Bu
L	Ninja-to sheath	1	2.5'	1	STRx2	n/a	+0	1d	4 Bu
L	Nodachi sheath	1	3-4'	2	STRx2	n/a	+0	1d	50 Mon
M	Sodegarami (barbed staff)	9	8-10'	1	STR+AGL	9	+0	7d	30 Bu
L	Tachi sheath	1.5'	2-2.5'	1	STRx2	n/a	+0	1d	50 Mon
L	Tanto sheath	0.5	1'	1	STRx2	n/a	+0	1d	20 Mon
L	Tessen (iron fan)	3	1'	3	STRx2	10	+0	3d	5 Bu
2H	Tetsubo (iron quarterstaff)	15	6'	10	STR+AGL	8	+2	15d	75 Bu

GRAPPLING

SP	WEAPON	Wt.	Len	Dmg	Attributes	Bash	Crit	Prod	Cost
H	Bo-Gusari (Bo + weighted chain)	5	12'	*	AGL+DIS	n/a	+3	6d	12 Bu
M	Jo-Gusari (Jo + weighted chain)	1.5	6'	*	AGL+DIS	n/a	+3	4d	11 Bu
M	Kusari (weighted chain)	1	6'	*	AGL+DIS	n/a	+3	5d	20 Bu
2H	Kusari-Gama (sickle + weighted chain)	4	11'	*	AGL+DIS	n/a	+3	7d	28 Bu
M	Manriki-Gusari (sticks + chain)	1.5	8'	*	AGL+DIS	n/a	+3	4d	11 Bu
M	Sodegarami (barbed staff)	9	8-10'	*	STR+AGL	n/a	+0	7d	30 Bu

* Grappling does not do damage (except for a Critical Hit)
but Restrains the victim, making him easier to hit with future attacks.

Chain Weapon Fumbles:

- Any failure with a Crit Die roll of 1-5 using the chain of a Chain Weapon means the person has just hit himself.
- On a Crit Die of 1, the result was a Critical Hit. (The GM may opt to let the unfortunate character Dodge to try to avoid a Critical Hit and reduce damage to half-normal.)

The Japanese warrior's arms and armour were lighter than the European equivalents, allowing for a fighting style that focused as much on agility as on strength.

PIERCING									
SP	WEAPON	Wt.	Len	Dmg	Attributes	Bash	Crit	Prod	Cost
L	Hishi (throwing knives)	0.7	3"	1	AGL+STR	10	+0	9d	50 Bu for 6
L	Jitte (dagger)	2	2'	2	AGILx2	10	+0	2d	14 Bu
L	Knife	1	0.5'	1	AGILx2	10	+0	1d	7 Bu
L	Kodachi / Wakizashi (short sword)	4	1.5'	4	STR+AGL	10	+0	3d	15 Bu
M	Naginata (staff-sword)	5	6-10'	7	STR+AGL	9	+1	3d	10 Bu
L	Tanto (dagger)	1.5	1'	2	AGILx2	10	+0	2d	13 Bu
M	Yari (spear)	7	6-10'	7	STR+DIS	9	+1	3d	14 Bu
M	Yarinage (javelin)	4	6'	6	STR+DIS	9	+1	3d	14 Bu
SLASHING									
SP	WEAPON	Wt.	Len	Dmg	Attributes	Bash	Crit		
L	Cleaver (butcher's knife)	1	1'	1	AGL+STR		+0	1d	7 Bu
L	Jitte (dagger)	2	2'	2	AGILx2		+0	2d	14 Bu
M	Kama (sickle, with wood haft)	3	3'	5	STR+AGL		+0	2d	8 Bu
M	Katana (slashing sword)	6	2'-2.5'	6	STR+AGL		+1	140d	30 Bu
L	Knife	1	0.5'	1	AGILx2		+0	1d	7 Bu
L	Kodachi / Wakizashi (short sword)	4	1.5'	4	STR+AGL		+0	3d	15 Bu
2H	Kusari-Gama (sickle + chain)	1.5	8'	5	AGL+STR		+0	7d	28 Bu
M	Masakari (axe)	5	3'	4	STR+2		+0	2d	14 Bu
M	Naginata (staff-sword)	5	6-10'	7	STR+AGL		+1	3d	10 Bu
L	Nata (hatchet)	3	1'	2	STRx2		+0	2d	90 Mon
L	Neko-De (spiked glove)	1	0.5'	1	AGILx2		+0	2d	15 Bu
M	Ninja-to (ninja sword)	5	1.5'-2'	5	STR+AGL		+1	14d	30 Bu
H	Nodachi (Longsword)	9	3'-4'	7	STR+AGL		+1	210	55 Bu
M	Tachi (cavalry saber)	6	2-2.5'	6	STR+AGL		+1	140d	30 Bu
L	Tanto (dagger)	1.5	1'	1	AGILx2		+0	2d	13 Bu
L	Tetsubishi -- scattered	--	--	1	WIS+INT		+0	9d	75 Bu for 24

A customer not only inspected a weapon he was considering purchasing but also might try it out to see how well it performed. One customary test for a blade was to try it on the branch of a tree. Another was to take it to the execution grounds or prison and try it on a corpse. Some particularly arrogant samurai were said to have tried the edge of a sword-blade on a passing commoner, later naming the sword after the first person they had killed with it. The GM may wish to describe the results of these tests using the following table:

Result (Crit Die)	Description of Sword's performance
1	the sword cuts less than halfway into the corpse or branch
2	The sword cuts halfway into the corpse or branch
3	The sword cuts almost all the way through the corpse or branch
4-6	The sword cuts through the corpse or branch
7	The sword cuts cleanly through the corpse or branch
8	The sword cuts cleanly through the corpse or branch With the severed pieces only rolling a few inches
9	The sword cuts the branch at a joint or the corpse at the neck
10	The sword cuts the branch at a joint or the corpse at the neck With the severed pieces staying motionless

SP	MISSILE WEAPON	Attributes	-0% SR	-5% MR	-10% LR	-20% ER	-30% MaxR	Crit	Wt	Len	Prod	Cost
L	Blowpipe (bamboo)	INT+AGL	1'	2'	3'	4'	5'	10	1	5'	1d	5 Mon
	Needle Damage:		1	1	0	-1	-4	+ var				
L	Light Crossbow Quarrel	AGILx2	20'	50'	100'	200'	600'	9-10	0.75	1.5'	3d	3 Bu for 24
	Damage		6	6	6	2	-1					
L	Half-bow	AGL+STR	10'	30'	60'	100'	400		1.5	2'	10d	20 Bu
	Willow leaf arrow Damage		5	3	1	-1	-4	9-10	1	3'	2d	40 Mon for 6
	Frog crotch arrow Damage		3	1	1	-1	-4	10	1	3'	4d	50 Mon for 6
	Armour piercing arrow Damage		4	2	1	-1	-4	8-10	1	3'	2d	40 Mon for 6
	Bowel raking barbed arrow Damage		3	1	1	-1	-4	10	1	3'	5d	50 Mon for 6
	Fre arrow damage -- arrowhead		6	4	2	-1	-3	10	1	3'	2d	45 Mon for 6
	-- fire		3	3	3	3	3	6-10				
L	Hishi (throwing knives)	AGL x2	5'	15'	25'	35'	50'	8-10	4	3"	9d	50 Bu for 6
	Damage		1	1	0	-1	-4					
L	Shuriken (throwing stars)	AGL x2	5'	15'	25'	35'	50'	10	1	3"	9d	75 Bu for 9
	Damage		1	1	0	-1	-4					
L	Tetsubishi (caltrops)		1'	3'	5'	7'	10'	10	2	3"	9d	75 Bu for 24
	Damage		1	-1	-2	-3	-4					
M	Yarinage (javelin)		5'	10'	25'	50'	100'		4	6'	3d	14 Bu
	Damage		9	9	6	3	0	9-10				
2H	Yumi		20'	40'	125'	250'	500'		2.5	7'	30d	40 Bu
	Willow leaf arrow damage		7	6	3	0	-2	9-10	1	3'	2d	40 Mon for 6
	Frog crotch arrow damage		3	2	1	0	-2	10	1	3'	4d	50 Mon for 6
	Armour piercing arrow damage		10	7	5	3	0	8-10	1	3'	2d	40 Mon for 6
	Bowel raker barbed arrow damage		3	1	1	-1	-4	10	1	3'	5d	50 Mon for 6
	Turnip head arrow damage		5	3	1	0	-4	10	1	3'	3d	45 Mon for 6
	Fire arrow damage -- arrowhead		6	5	2	-1	-3	10	1	3'	2d	45 Mon for 6
	-- fire		3	3	3	3	3	6-10				

Fire arrows were chiefly used against buildings, not people. In a high mana campaign, the first official recognition of Mages will probably go to those able to prevent disastrous fires from sweeping across a castle or city. In a more realistic campaign, the GM should give each fire arrow a chance of starting a fire, ranging from 1% (for hitting a wooden wall) to 10% (for hitting a peasant's thatched roof).

EXPLOSIVES

SP	WEAPON	Attributes	Resisted	Weight	Damage
-	Land mine (placed)	INT+WIS			
	Small charge		Dodge	4 oz	1D10
	Medium charge		Dodge -3	7 oz	2D10
	Large charge		Dodge -10	1 lb	3D10
L	Exploding egg (thrown)	AGILx2	Dodge	4 oz	1D10

Black powder wasn't a reliable explosive. Roll to see if the land mine or egg exploded, checking the Explosives (Combat) skill of the person who made the black powder. On a Crit Die Failure of 10, the black powder hangs fire for 2D10 rounds and then explodes. On a Crit Die Failure of 1, the black powder blows up in the hand of the person holding it. On a Crit Die Failure of 2-9, the black powder doesn't blow up.

Battering Rams

The simplest battering ram was a hastily felled and trimmed tree trunk (30 minutes to prepare) which weighed 200 pounds and took a team of 10 or more men with **STR** 11+, using the skills of Lifting & Carrying (Athletic): Team Carrying. It struck once every 5 minutes and did 10 x 1D10 points damage.

A Throw Wheel was a 300 pound cart whose framework supported a 100 pound rock which was also attached to a lever arm. The rock could be pulled back, then released to swing with great force against its target. It took 1 day for five men to build and took 5 men to operate. It struck once a minute and did 100 points damage.

A Tortoise Shell Cart was a 500 pound cart whose framework supported a 200 pound wooden cylinder which could be swung back and forth. A leather shield protected those within. It took five men a day to construct and a crew of five men to operate. It struck once a minute and did 150 points damage.

A barred wooden gate can absorb	200 points damage.
A wooden wall can absorb	500 points damage.
A reinforced wooden gate can absorb	700 points damage
A reinforced wooden wall can absorb	1000 points damage
A dirt wall faced with stone can absorb	1500 points damage.
A stone wall can absorb	5000 points damage

Shields, Armour & Helmets

The Japanese use a Large Wooden Shield, usually only for protection against Missiles when attacking a castle.

Armour is no protection against a Grappling attack except against a Grappling Critical Hit to the Neck.

Protection

Protection	Crush	Pierce	Slash	Missile	Energy
Flesh	0	0	0	0	0
Summer Kimono	0	0	1	0	0
Winter (padded) Kimono	3	1	2	2	3
Ninja Kimono (reinforced sleeves)	0	0	2	0	0
Court dress (a dozen kimono)	5	2	4	4	5
Lacquered leather cuirass	7	4	5	5	7
Part. Rein. Lacq Leather Cuirass	7	5	6	5	7
....with padding	9	7	8	7	7
Laced steel plates*	4	6	7	7	7
....with padding	6	8	9	9	7
Straw hat	0	0	1	0	0
Eboshi cap	1	0	2	0	0
Flat, broad-brimmed helmet	6	6	7	6	2
Ringmail helm	5	5	7	5	4
Conical helm	9	9	11	10	4
Visored helm & neck	12	16	14	17	7

* The best armour is made up of steel plates that can withstand arrow fire; it's +5 vs Piercing or Missile attacks.

						Movement Modifier	
ArmourHelmet	FP Cost	Prod	Wt	Cost	Weight	Skilled	Unskilled
Lacquered leather cuirass	-1	7 d	G	80 Bu	Light	NE	-1 feet
....partially reinforced	-2	10 d	I	100 Bu	Light	NE	-1 feet
Laced steel plates	FP Cost	Prod	Wt	Cost	Weight	Skilled	Unskilled
....Cuirass only	-2	12 d	K	140 Bu	Light	NE	-1 feet
....Cuirass and legs	-4	18 d	M	210 Bu	Medium	NE	-2 feet
....Cuirass and arms	-4	18 d	M	210 Bu	Medium	NE	-2 feet
....Cuirass, legs & arms	-6	24 d	O	280 Bu	Heavy	-1 feet	-2 feet
Flat, broad-brimmed helmet	0	1 d	2	10 Bu	Light		
Ringmail helm	0	2 d	3	20 Bu	Light		
Conical helm	0	6 d	4	40 Bu	Medium		
Helm & neck, face mask	-2	12 d	9	120 Bu	Heavy		

The best armour is made up of steel plates that can withstand arrow fire; it takes twice as long to make and costs three times as much as normal armour.

Movement

Movement By The Round

If movement takes place while fording a river or in the Dragon Realm, everyone but Water Animals and Water Bakemono will move at half normal speed.

Tengu fly at three times their walking speed.

Movement & Clothing

Fashionable Japanese clothing is not designed for fighting. A Noble's long sleeves and trailing hemline are very encumbering. Even a non-noble usually paused before a fight to bind up his kimono sleeves with a tasuki cord. Players should note the effect of the character's usual clothing and armour on the character sheet.

Physical Skills include all Athletic skills, most Combat skills (but not Battlefield Tactics), and the Thievish skills of Backstabbing, Garotting, and Mugging. Jumping distance is lowered by the same amount as Basic Movement Rate. An Actor or Ninja dressed in the clothing of a Geisha, Bandit, etc. suffers the appropriate Clothing Penalties.

Standard Clothing Penalties

Social Class	Basic Movement Rate	Physical skills
Eta	no effect	no effect
Geisha/Courtesan	-3 ft	-25%
Other Entertainer	-2 ft	-10%
Bandit/Thief	-1 ft	-5%
Gambler	-1 ft	-5%
Ninja	no effect	no effect
Merchant	-2 ft	-10%
Artisan	-1 ft	-5%
Peasant	no effect	no effect
Shinto Priest	-3 ft	-15%
Buddhist Priest	-2 ft	-10%
Samurai	-1 ft	-5%
Noble	-3 ft	-15%
Non-Ninja Woman	-1 ft additional	-5% additional

Movement By The Hour & Day

Most Japanese travel is by road, usually by foot. The rivers aren't navigable except for fishing sampans.

The main domestic shipping routes were between Osaka (three days' journey north of the Imperial Capitol), the Imperial Capitol and the Shogunate Capitol, carrying sake, rice, cloth, and soy sauce. About fifty ships a year sailed to Korea and then to China: leaving Osaka during the summer months of the Snake and Horse and the winter months of the Dog and Boar and returning during the month of the Snake or Horse, with a 10% chance of shipwreck (50% if sailing during a more hazardous month). Japan merchants exported gold and silver, pearls, lacquerware, gold and silver work, armour and weapons. They imported copper coins, tiger and panther skins, live peacocks and parrots, gemstones, sandalwood, porcelain dishes, silk brocade, books, and paintings.

Carts were only used in the city or on an official mission such as collecting taxes. Some merchants used pack-horses, carrying up to 200 lbs, with a march of 4 miles per hour. Most used porters, who carried goods in backpacks.

There are two great highways. They are thirty feet wide and made of sand and stone. Every ri (2.4 miles), the distance from the Shogunate Capitol is carved on a great stone. They are lined with fruit trees, so travellers can eat the fruit. Both of them run from the Shogunate Capitol to the Imperial Capitol.

The Tokaido runs along the coast, passing by Mount Fuji. It is 320 miles long, with 53 stations, spaced about every 3 miles within fifty miles of a capitol, and every ten miles in other regions.

The Nakasendo runs between the Imperial Capitol and the Shogunate Capitol, taking a more meandering route along the banks of the Kiso River. It is 340 miles long, with 69 stations, spaced as above.

If there is a Strong Shogun or Emperor, there are official government checkpoints on both of these roads where Shogunate or Imperial Samurai examine travellers travel passes to stop criminals -- and to keep track of politically important people such as clan lords and their families. These checkpoints are located in mountain passes or river crossings: places where travellers cannot easily leave the highway and go on with their journey.

Between checkpoints, speed on a highway is +½ mph over speed on a good road. Travellers at a checkpoint must wait 3D10 minutes to have their travel passes inspected.

The government maintained an express messenger service which travelled by foot on the highways, with relay stations every 7 ri (17.5 miles). It took three days, running by both day and night, to travel the 300 miles between the Shogunate and Imperial Capitols. Merchants used a slower messenger service which took 10 days to travel the same distance. Official messengers carried lanterns that said Official Business -- and went to the head of the line at checkpoints and ferry crossings.

Some Nobles travelled incognito, but most travelled with a retinue of servants. A clan lord's retinue might include dozens or even hundreds of samurai. When such a procession came down the road, everyone of lesser status showed their respect by dropping to their knees at the roadside while the noble rode by. Any Commoner rude enough to continue walking on the road or to watch the procession while standing up would be beaten to within an inch of his life by samurai using sheathed katana. Any Commoner insolent enough to look down on the procession from the upper story of a building would be killed. ("Your head is too high" was the usual Samurai warning to a Commoner. If the Commoner didn't immediately kneel and apologize, the Samurai would draw his katana and lop off the offending head, even that of a woman or child.)

Japan consists of villages and cities, farmland, mountains, marshes, and forests. It does not have any undeveloped meadowland or deserts. Crossing rice fields during the summer counts as "swamp." Crossing other farm fields might be counted as "cross-country in dense terrain" (the density being the irate peasants armed with sickles, hatchets and axes), and is not recommended. Japanese land never lies fallow; there's always a crop being grown.

Weather Effects

(Optional)

The GM may opt to let extreme heat (over 90 degrees) slow down speed of travel to ¾ normal and increase Fatigue Point loss by -1 FP per hour.

The GM may opt to let rain, snow, and heavy winds slow down speed of travel to half normal and increase Fatigue Point loss by -2 FP per hour.

Only Samurai and Nobles on official missions rode horses or went by norimono (a palanquin atop two poles held by four walking men). A Samurai in a hurry went by kago (a basket suspended from a pole held by two runners), holding a rope in his teeth to prevent his biting his tongue.

Kago and norimono carriers were changed at every station of the highway, giving the traveller a couple of minutes to eat or drink and to see to his other needs. Carriers usually worked from sunrise to sunset (about 9 hours during the winter, 12 hours during the spring and autumn, 15 hours during the summer). In an emergency, they also went on through the night, preceded by men carrying lanterns, at half their standard speed. Journeying in a norimono costs 1 FP per hour, prevents sleep, and prevents recovery of Fatigue Points or Body Points. Journeying in the more jolting kago is much the same as in a norimono but costs 2 FP per hour.

Ninja usually walked or ran during the dark from twilight to twilight (about 13 hours during the winter, 10 hours during the spring and autumn, 7 hours during the summer). In an emergency, they took forest paths during the daytime and only used the public roads at dark when they wouldn't be spotted.

Anyone using Distance Running as a Martial Art (plus Martial Art Meditation) loses only 1 FP per hour (plus optional Terrain effects) but cannot regenerate Fatigue Points or Body Points until the day after the run is over.

This chart shows a kago's speed per daylight hour, for a winter day (sunrise to sunset or all-day) and for a summer day (sunrise to sunset or all-day). These speeds only apply when changes of runners are available. (All-day distances are different for winter and summer because a kago moves at half-normal speed at night.

KAGO DISTANCE SPEEDS

		Winter		Summer	
Conditions	mph	Daylight	All day	Daylight	All day
Highway	4.5	40 ml	74 ml	67 ml	87 ml
Good level road	4	36 ml	66 ml	60 ml	78 ml
Good hilly road	3	27 ml	49 ml	45 ml	58 ml
Poor level road	3	27 ml	49 ml	45 ml	58 ml
Poor hilly road	2.4	20 ml	39 ml	36 ml	46 ml
Level forest path	2.4	20 ml	39 ml	36 ml	46 ml
Hilly forest path	2	18 ml	33 ml	30 ml	39 ml
Open cross-country	2	18 ml	33 ml	30 ml	39 ml
Dense cross-country	1.5	13 ml	24 ml	22 ml	29 ml
Marshes, etc.	0.5	4 ml	8 ml	7 ml	9 ml

Combat

Action Point Costs

Tying up kimono sleeves with a tasuki cord:	3 AP
Hiking up kimono hem to knee-length:	5 AP
Untying man's sash	2 AP
Untying woman's sash	3 AP
Removing a kimono:	7 AP
Removing additional kimono	+2 AP for each
Drawing a Circle of Ward:	13 AP
Untying a backpack and dropping it	3 AP
Untying a backpack and putting it down	4 AP
Blowing a blowpipe	5 AP
Throwing powders from a Ninja-To scabbard	3 AP
Scattering a handful of Tetsubishi	5 AP

A weapon may be drawn with an AP Cost of only 1 if it is already loosened in the scabbard. A warrior may ostentatiously loosen his weapon as a warning that he is losing his temper and about to attack.

Attack Bonuses (Optional)

A Japanese duel (whether sumo wrestling match or sword fight) customarily begins by the combatants eyeing one another for some moments, appraising the opponent's posture and weak points. Archers were also accustomed to eye the target for some time to estimate wind speed, the target's movement, etc. The GM may opt to allow the following bonuses:

- Each AP delayed increases chance of combat skill by 1% up to 10%.
- Each AP delayed increases chance of an aimed attack by 1% up to 10%.

Anyone with Atemi (Lore Science) or Atemi Healing (Materia Medicina) will do +1 damage on an aimed attack, reflecting their knowledge of Vital Points.

Parrying & Dodging Bonuses (Optional)

A ninja with steel bars in his kimono sleeves may parry attacks with an arm. The GM may opt to let a Warrior caught without his weapon parry with a flute, game-board fan, or other non-weapon at half the standard TSC%, in keeping with Japanese drama.

The GM may opt to let someone with Detect Plan to Attack parry or dodge a blow with no AP Cost on a Critical Die Success of 8-10.

Effects Of Grappling Attacks On Specific Body Locations (Optional)

For standard Grappling, see Wrestling (Athletic): Restraints.

The Head:

The grapple slides down to neck (see below); re-roll Crit Die.

The Neck:

The victim is unable to breathe until freed: see Suffocation p160 On a further Crit Die roll of 10, the grapple crushes the throat causing instant death. This effect cannot occur if the victim is wearing neck armour.

Critical To The Arm Or Leg:

The grapple Restrains the arm or leg, incapacitating it until freed. If it's a leg, victim falls to the ground and can do nothing. If it's an arm, victim drops anything held in that hand.

Critical To The Chest:

The grapple slides down to the waist, grappling it.

Critical To The Abdomen:

The grapple slides down to the legs, grappling them and causing the victim to fall.

Critical To The Groin:

The grapple slides down to the legs, grappling them and causing victim to fall.

Suffocation

A person may suffocate due to a Restraint on the neck -- or due to being held under water too long if an air-breather, or being kept out of water too long if a water-breather. (Spirits, Demons, Kami, and Buddhas cannot suffocate.)

A suffocating person can remain conscious for **CON** + 60 seconds without breathing. After that, he falls unconscious but remains alive for (**CON** +5) rounds, losing 1 Fatigue Point per round. If, at any point, the person becomes able to breathe again, he will regain consciousness after as many rounds as he was unconscious + 1D10 additional rounds.

Possession & Exorcism (Spirit Combat)

Possession occurs when a humans body is attacked using the spell Possess Human Body (Meido MR 3). The possessed person will run a fever but not have any other symptoms of illness. He will not fall asleep unless he is sedated. He will not regain Fatigue Points or Body Points until the possession is ended.

Possession is usually due to one of the following spirits:

a. A Hengeyokai (usually a Fox or Cat). The Fox will typically spend the time consuming its favourite foods such as sweetened azuki rice and fried beancurd. The Cat will typically spend the time eating the most expensive fresh fish and wearing beautiful clothing.

b. A Fire Gaki who is there to enjoy the person's fever because it is desperately hungry for warmth. It will typically still feel quite cold: huddling over a brazier, wearing winter clothing, and indulging in hot baths or hot soup or nabe.

c. A Yurei or Ikiryo who is seeking vengeance against the person - or who is in love with him

Less commonly, Possession is due to:

d. A Mage (usually a Shaman) who knows Meido Magick.

During possession, the invader may attack the victim by using Eat Vitality (Meido MR 3), Devour Vitality (Meido MR 5), or Consume Vitality (Meido MR 7). Meanwhile, the invader's body lies in a trance (animal Hengeyokai revert to true form; tree Hengeyokai and Artefact Spirits disappear), unable to regain Fatigue or Body Points. The invader may briefly return to his body while the victim sleeps for up to 2D10 minutes per day without breaking the Possession. If the invader's body dies, the invader becomes a Yurei.

Possession may be treated by one or more of the following approaches:

a. An Exorcist using the Healing Magick spells Temporarily Relieve Fever (3) and Restorative Sleep (5) -- or Exorcise Human Ryo (2), Exorcise Hengeyokai Spirit (4), or Exorcise Fever Gaki (7).

b. A Medium (who will not suffer fever when possessed) coaxing the spirit into telling what it demands to leave the body, using Medium's Welcome (Meido MR 2). Hengeyokai will usually demand an offering be made to them at a shrine to Inari (usually consisting of their favourite foods plus sake). A Fire Gaki will demand a bonfire be kindled at the nearest shrine devoted to Atago. A Yurei's or Ikiryo's demands will depend on its motives.

c. Someone using Acts of Faith, including Common Prayer (1), Religious Services (1), Exorcise Human Ryo (4), Placate Spirit (4), Enlighten Spirit (5), and Enshrine Spirit (5).

If the possessed person does not want the spirit to leave, he may attempt to deceive or fight the healer. He may go amok (see Berserker Rage, Command).

Other Types Of Damage

Burns

Burn damage and pain can vary widely. Here are some sample levels, giving amount of Damage to Body Points per round and the effect of the pain's Distraction on all skills and ARs, along with its duration.

Type of Burn	Damage	Distraction	Pain Dur.
Moxa treatment or Candle Flame	1	-5%	1 minute
Scorching ground			
....in footwear	--	-15%	1 round
....barefoot	½ 1D10	-25%	1 minute
Boiling Water (thrown from Castle)	1D10 -1	-30%	1 minute
Torch, Brazier, Stove Fire,	1D10	-35%	10 minutes
Boiling Bath or Hot Spring	1D10+1	-35%	10 minutes
Lava	5D10	-50%	1 day
Lightning	1D10xD10	-50%	1 day

There is a 5% change per Damage point that the burn will leave an unsightly scar, lowering APP by half. The GM may opt to follow the intense pain of a recent burn by several days of lesser Distraction.

Drunkenness

Sake is 15% alcohol.
Mirin is 15% alcohol.
Shochu is 40% alcohol.

The GM should use the following rules for Drunkenness or the can use the alternative rules below.

If a character drinks in moderation his body can absorb the alcohol over a period of time. The amount of alcohol that a character can absorb is his Level of Alcoholic Capacity (LAC).

A character's LAC is equal to (Body Weight x **CON**) / 100 and gives the amount of alcoholic content a character can absorb, the measure being pints. If a character drinks 4 pints of ale with an ABV of 5% (Alcohol by Volume) he would have drunk 4 x 5 = 20%.

If a character exceeds his LAC he must make a Stamina check with the amount of alcohol over his LAC acting as a negative modifier to the character's TSC%. If the character cannot hold liquor subtract an additional penally of -25%. If the character is resistant to poison, or has a low metabolic rate add a bonus of +10% to his Stamina TSC%. Drinking on a full stomach adds an additional +10 to his LAC. Drinking a pint of milk before hand adds a bonus of +15 to his LAC.

If the character fails his Stamina roll he has become intoxicated (Drunk) and incapable of any action.

Alternative Intoxication Rules

A person's capacity for alcohol is based on his weight and CON. A person has one ounce of blood for each pound of weight.

The table gives the degrees of drunkenness by percentage of alcohol consumed to blood volume and their effects on Body Points and Skills. (10% of the alcohol consumed goes to the bloodstream, so the Blood Alcohol percentage is 10% of that given below.) A drunken person regains Fatigue Points at only half the usual rate.

0.5%: ..... Make a CON AR% to suffer no effects.
1.0%: ..... Make a **CON** AR% to suffer effects as for 0.5%
1.5%: ..... Make a **CON** AR% to suffer effects as for 1.0%
2.0%: ..... Make a **CON** AR% to suffer effects as for 1.5%
2.5%: ..... Make a **CON** AR% to suffer effects as for 2.0%
3.0%: ..... Make a **CON** AR% to suffer effects as for 2.5%
3.5%: ..... Make a **CON** AR% to suffer effects as for 3.0%
4.5%: ..... Make a **CON** AR% to suffer effects as for 3.5%
5.5%: ..... Make a **CON** AR% to suffer effects as for 4.5%

%	Damage	Skills and AR%s
0.5%:	--	-5%
1.0%:	-1	-10%
1.5%:	-2	-15%
2.0%:	-3	-25%
2.5%:	-4	-35%
3.0%:	-5	-50%
3.5%:	-10	-65%
4.5%:	-20	-80%
5.5%:	-50	-100%

Badger Hengeyokai and Shojo do not experience effects higher than 2.0% no matter how much they drink.

Fever

A person with a fever cannot regain Fatigue Points or Body Points. He uses skills and makes AR%s at half the normal TSC%.

Frostbite

Frostbite occurs due to exposure to ice and snow, or to winds colder than 0°C (32°F). It causes 1 Fatigue point per 30 seconds exposure (see core rules page 341 Warm or Cool water Spell). When Fatigue is exhausted then Body damage is sustained for every 5 minutes exposed. If it is not treated by a healer, there is a 5% chance per Body Point lost that a finger, toe, ear, or other exposed extremity will have to be amputated. Warm clothing adds protection with each layer increasing temperature by 2°C (4°F).

Heat Prostration

Heat Prostration occurs due to exposure to overwhelming heat from a fire or sunlight. The victim loses 1 Fatigue Point per 5 minutes per 10°F over 80°F. Once all Fatigue Points are lost, the victim is Dazed and all actions are halved and all checks are at half TSC%.

Distraction (Optional)

The GM may opt to let wounds and other conditions cause Distraction, affecting a character's skills unless he makes a Willpower or Maintaining One's Concentration roll (at -10% for Mild Distraction, -15% for Medium Distraction, or -20% for Major Distraction).

Mild Distraction (30-49% of Body Points, Fear)	-10%
Medium Distraction (50-69% of Body Points)	-15%
Major Distraction (70-99%) of Body Points)	-20%

Falling Damage

If someone sustains a fall the amount of crushing damage sustained shall be 1D10 / 5 feet fallen plus 1D10. Armour offers no protection. Damage is applied first to fatigue, with any excess applied to Body.

An **AGL** AR% check is made and on a success the damage is reduced by the Crit Die, on a success with a 10 an extra 1D10 is rolled and damage is further reduced by that amount.

On a failure the Crit Die is extra fatigue damage. If the failure Crit Die is 10 (a critical failure), the damage is applied directly to Body, and an additional 1D10 is rolled for damage.

If Body damage is above character's **CON**, they should make a shock roll (core rulebook, p 284) to avoid unconsciousness.

If the character has Tumbling skill they can make a Tumbling skill check in addition to their **AGL** AR% roll. This works the same way as the **AGL** AR% roll above. Both results apply. If one succeeds and the other fails, the rolls may cancel each other out, resulting in a normal fall. A critical failure on one roll is only cancelled by a critical success on the other; in this case the damage rolled is treated as a normal fall and is applied to Fatigue first.

A character who suffers any Body damage is assumed to be prone after the fall. A character who has suffered only fatigue damage may keep their feet if they make an **AGL** AR% roll with a modifier of -1% per fatigue point lost by the fall.

These rules simulate falling onto a hard surface such as stone or packed earth. A soft landing surface may reduce damage at the GM's discretion, and a jagged or spikes should increase it, and may convert the damage to slashing or puncture damage. In extreme cases the GM may rule

Example One:

Nariyoshi falls 30 feet from the parapet of his castle wall. The GM rolls a 6D10 and rolls 10, 2, 6, 10, 6 and 1 for a total of 35 damage. Armour offers no protection. Nariyoshi player rolls his **AGL** AR% and gets a success with a Crit Die of 4. The damage is reduced to 31 damage. If he had rolled a Crit Die of 10 and a further 1D10 of 6 the damage would be reduced to 19 damage.

Example 2:

Yoritomo, riding his horse Bobby, is unseated and falls 7 feet. The GM rolls a 2D10 and rolls 6 and 7 for 13 damage, Yoritomo makes his AGL roll and fails with an 8. He suffers 13 + 8 = 21 damage. It helps to be agile in combat.

Controlled drops

A character who jumps from a height, rather than falls, is assumed to have succeeded in their **AGL** AR% roll. Roll the Crit Die to determine reduction to damage. The character may also make a Tumbling skill roll if they have that skill.

A cautious character may reduce the height of a jump by hanging by their arms before dropping. This reduces the distance of the drop by their height * 1.33 – i.e. a typical human male around 6ft tall will reduce distance by 8 feet by hanging before dropping.

A character attempting a controlled drop in combat must spend 1 AP for to jump down, or 5 AP for a controlled drop.

Jumping onto someone

A character attempting to jump onto someone from a height is trying to do more damage than they receive. Jumping onto someone should cost extra AP (maybe 3 AP) as you have to target

Make contested **AGL** AR% rolls. The victim may substitute a Dodge defence (active or passive) if they choose. If the jumper fails their **AGL** AR%, they have missed their target, and take damage as for a regular fall, with Crit Die added to the total and a roll of 10 meaning damage is applied directly to Body.

If one succeeds with a higher Crit Die than the other, the character with the better result takes 25% of the damage and the one with the lower result takes 75% or the damage. If their rolls are equal, they each take 50% of the damage.

If the jumper critically succeeds, 90% of the damage is applied to the victim.

A victim who is unaware of the attack (perhaps because the attacker has made a successful stealth roll) is assumed to have failed their **AGL** AR%, though the attacker's **AGL** AR% is reduced by the better of the victim's Alertness Sound or Alertness Sight PSF%.

This of course gives a Body Bash and if those rules are being used should give appropriate results.

Astrologer's Way

The European tradition of birthstones stems from the Biblical description of the High Priest's breastplate with twelve stones, one for each of the twelve tribes of Israel. The Orient had no such tradition. Instead, the astrologically appropriate materials will be related to the mage's horoscope animal. Some signs have more associations than others. See Appendix 2 for further correspondences between the Elements, the Seasons, the I Ching, and the Yin-Yang principles of Geomancy.

Buddhism arrived in Japan in the mid-6th century AD, the Japanese imported both the Buddhist teachings and the Zodiac calendar.

The calendar was officially adopted in 604 AD. Known as Kanshi 干支 (also read Eto), and the 12 animals of the Zodiac are known as the Jūni Shi (Juni Shi) 十二支.

The Zodiac's popularity in Japan peaked during the Edo Era (1600-1868 AD), by which time each of the 12 animals were commonly associated with one of eight Buddhist patron protector deities. Four guarding the four cardinal directions and four guarding the remainder each associated with two animals, covering all 12 animals.

At many Japanese temples, visitors can purchase small protective amulets or carvings of their patron Buddhist-Zodiac deity.

Rat (Nezumi) North

This sign is associated with: Senju Kannon

Element: Water
Animal: Rat, mouse
Gemstone: Slate
Liquid: Rain water
Also: Anything stolen from a thief

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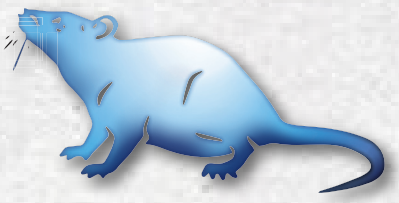

Bull (Ushi) North East

This sign is associated with: Kokūzō Bosatsu

Element: Earth
Animal: Bull, cow
Flower: Burdock
Also: A piece of leather given by an Eta

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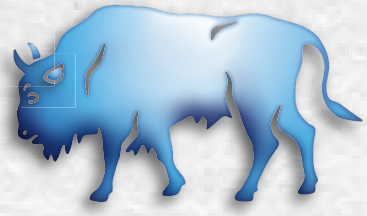

Tiger (Tora) North East

This sign is associated with: Kokūzō Bosatsu

Element: Wood
Animal: Tiger
Metal: Gold
Other: Shochu
Also: Anything that a hero treasures

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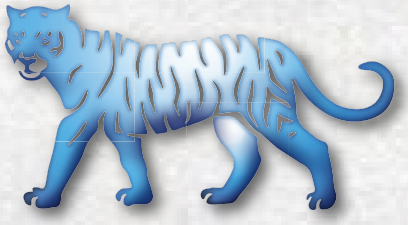

Hare (Usagi) East

This sign is associated with: Monju Bosatsu

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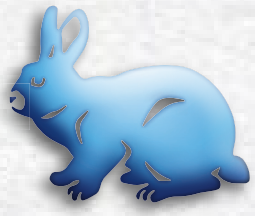
Element: Wood
Animal: Rabbit, hare, donkey
Also: A court Noble's gossiping Letter or poem



Dragon (Ryu) South East

This sign is associated with: Fugen Bosatsu

辰

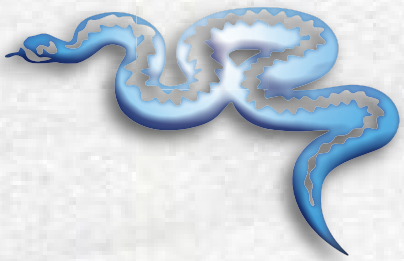
Element: Earth
Animal: Dragon
Flower: Bellflower, century plant
Other: Ambergris, lobster, rain, sea horse
Also: Anything owned by the emperor

Snake (Hebi) South East

This sign is associated with: Fugen Bosatsu

巳

Element: Fire
Animal: Snake
Gemstone: Serpentine
Other: Sake, Shochu, Any Poison
Also: An enemy's umbrella (silk or paper)

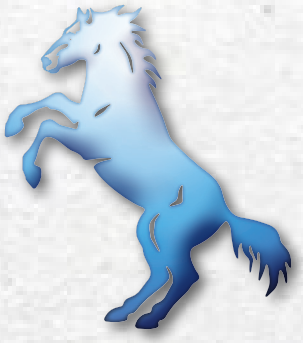


Horse (Uma) South

This sign is associated with: Seishi Bosatsu

午

Element: Fire
Animal: Horse, Clam
Gemstone: Obsidian
Also: Anything owned by a very Foolish person



Sheep (Hitsuji) South West

This sign is associated with: Dainichi Nyorai

Element: Earth
Animal: Sheep
Flower: Fern, wisteria
Also: A geisha's jewellery

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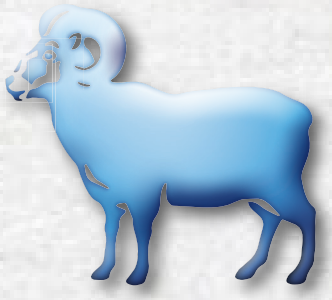
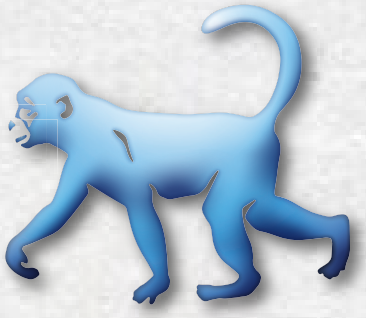


Monkey (Saru) South West

This sign is associated with: Dainichi Nyorai

Element: Metal
Animal: Monkey
Also: An actors clothing (silk)

申



Bird (Tori) West

This sign is associated with: Fudō Myō-ō

Element: Metal
Animal: Rooster, chicken, duck
Metal: Gold Coin
Other: Ink
Also: The wood from a Shinto shrine torii (sakaki)

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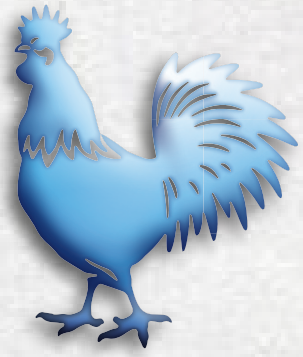

Dog (Inu) North West

This sign is associated with: Amida Nyorai

Element: Earth
Animal: Dog
Also: Anything owned by a Dishonourable samurai

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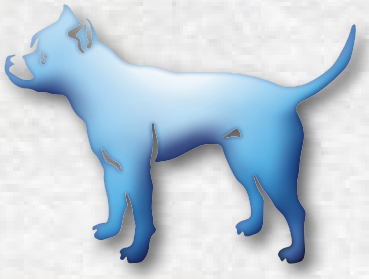

Boar (Inoshishi) North West

This sign is associated with: Amida Nyorai

Element: Water
Animal: Boar
Other: Sake
Also: Anything owned by a Daredevil

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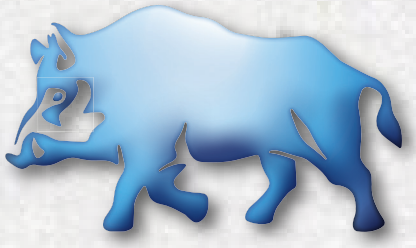


Creating Magical Devices & Focuses

Number Of Elements In A Greater Device Or Greater Focus

TWENTY-ONE is the number of classic poetry collections (of which one is the Manyoshu). Scholar Mages will create a Greater Device of Power or Greater Focus with 21 elements.

TWENTY-TWO is the number of major Shinto shrines. Instinctive and Artistic Mages and Shamans will create a Greater Device of Power or Greater Focus with 22 elements.

TWENTY-FIVE is the number of Buddhist Bosatsu. Exorcists and Mediums will create a Greater Device of Power or Greater Focus with 25 elements.

Animal Hengeyokai may enchant a horse bone as a Magical Device which will allow them to transform themselves without any danger of losing their concentration (see Maintain Shapechange p114). Many an old mother reacts to the news that her son is interested in a pretty young woman by warning him against being enchanted by a horse bone.

Other Changes

Scrolls:

Japanese scrolls do not have wax seals. They are written on mulberry paper, tied with silk ribbons, and enclosed in lacquered wood boxes. They may be mounted on wood rollers.

Binding Ryo:

Japanese Mages cannot bind Ryo into magical devices. They may, however, make artefacts so beautiful that they have their own souls: see Calligraphy (Arts & Entertainment), Painting & Sketching (Arts & Entertainment), and Weaponsmithing (Craft & Trade).

And Badger Hengeyokai may transform themselves into objects that may have very strange powers indeed (see Chapter 14).

Mages & Armour

Metal Armour

A Mage's TSC% is not lowered by wearing Metal Armour if he is a Samurai, Noble, Weaponsmith, or Sword Spirit, and has Basic Knowledge of the appropriate Wearing Armour skill.

Leather Armour

A Mage's TSC% is lowered -50% by wearing Leather Armour if he is an Instinctive, Artistic, or Spiritualistic Mage who is not an Eta.

Magical Materials:

Materials bought in Japan will keep their native symbolism when used by a Japanese Mage, and materials bought in Europe will keep their native symbolism when used by a European Mage. A partially-completed magical device must be completed with materials with the same cultural symbolism. A device whose materials have incompatible symbolism may have unpredictable abilities or no abilities at all. A fully-completed magical device can be used by someone from another culture who doesn't fail an Artefact Lore (Materia Magicka) or World History & Legend Lore (Lore Historical) roll with a Crit Die roll of 6-10.

Keeping Magick Devices Under Control

One Japanese television series (the live action show "Kaiketsu Raion Maru", shown in the US in the 1970s) had a hero with a Magick sword -- that was chained into its scabbard. The sword could kill a demon with one stroke, but its chain could only be unlocked by a Shinto-like invocation ("Wind! Sunshine! Righteous prayer!") and in the presence of a demon.

The GM might consider something similar for Magick weapons and other Magick devices, to allow their wielder to fight a major bakemono, spirit or demon while not making it trivial for him to fight a more minor opponent.

Modes Of Mages & Methods Of Magick

Each following tables show the modifiers to Spell MR's for learning. Of course, the GM may always opt to make the general campaign low mana in which case add +3 to the numbers reflecting the increased difficulty in learning the spells. Where n/a is indicated in the tables then those Methods are not accessible to those Mage Modes.

There are fourteen standard Methods of Magick in the Land of the Rising Sun.

- **Elemental**: Air, Earth, Fire, Metal, Water, Wood (Plants)
- **Psychological**: Command, Healing, Illusion, Transcendental
- **Supernatural**: Arcane, Divination, Meido, Wards

In addition, the tables below show MR Ratings for Summoning and Transmutation in case the GM has decided to stay with the standard **C&S** 5th Edition rules, or has decided to have these Methods of Magick available in his campaign.

	Mage Vocation											
Method	**Shadow**	**Badger**	**Cat**	**Fox**	**Tree**	**Kappa**	**Kojin**	**Orochi**	**Rokuro Kobi**	**Tengu**	**Yurei**	**Sword Ryo**
Air	*	+1	+0	n/a	n/a	+1	+1	+1	+1	n/a	-3	n/a
Earth	*	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Fire	*	n/a	n/a	-1	n/a	n/a	n/a	+1	+1	-2	+1	-2
Metal	*	n/a	n/a	-1	n/a	n/a	n/a	n/a	n/a	-2	n/a	-2
Water	*	n/a	n/a	n/a	n/a	-2	-2	-3	n/a	n/a	n/a	n/a
Wood	*	n/a	n/a	n/a	-3	n/a	n/a	n/a	n/a	-2	n/a	n/a
Arcane	-1	-1	-1	-1	+1	+1	-1	-1	-1	+1	+1	-1
Command	+1	+1	-1	+1	+1	+1	n/a	n/a	+1	+1	-2	-1
Divination	+1	+1	+1	n/a	n/a	n/a	n/a	n/a	-2	n/a	n/a	n/a
Healing	+3	n/a	n/a	n/a	n/a	-2	n/a	n/a	n/a	n/a	n/a	n/a
Illusion	-3	-3	-2	-3	-2	+1	n/a	-1	n/a	+1	-1	-1
Meido	+3	+3	-2	+1	+3	n/a	n/a	+1	n/a	n/a	+1	+1
Summoning	+3	+3	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1
Transcendental	-1	n/a	n/a	+1	n/a	n/a	n/a	n/a	n/a	n/a	n/a	n/a
Transmutation	+1	n/a	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1
Wards	+1	n/a	+1	+1	+1	+1	+1	n/a	+1	n/a	+1	n/a

* = A Mage chooses one element at -3 to MR the rest are are not accessible.

Mage Vocation													
Method	Mirror Ryo	Instrument Ryo	Temple Bell Ryo	Performer	Painter	Weaponsmith	Astrologer	Calligrapher	Herbalist	I Ching	Exorcist	Medium	Shaman
Air	+1	-3	n/a	-1	n/a	n/a	n/a	n/a	n/a	n/a	+1	+1	*
Earth	n/a	n/a	n/a	+1	+1	+1	n/a	-1	n/a	-1	n/a	n/a	*
Fire	n/a	n/a	n/a	+1	+1	-2	n/a	-1	n/a	-1	n/a	n/a	*
Metal	n/a	n/a	+1	n/a	n/a	-3	+1	-1	+1	-1	n/a	n/a	*
Water	n/a	n/a	n/a	+1	+1	+1	n/a	-1	n/a	-1	n/a	n/a	*
Wood	n/a	n/a	n/a	n/a	n/a	n/a	+1	-1	-3	-1	n/a	n/a	*
Arcane	+1	+1	-1	+1	+1	+1	n/a	+3	n/a	n/a	n/a	n/a	-3
Command	-1	-1	-1	-3	+1	+1	n/a	n/a	-1	n/a	+1	+1	+1
Divination	-2	n/a	n/a	+1	+1	+1	-3	+3	n/a	-3	n/a	-2	-1
Healing	n/a	n/a	+1	+1	+1	+3	n/a	+3	-3	n/a	-3	n/a	+1
Illusion	-1	-1	-1	-2	-3	+1	n/a	-2	n/a	n/a	n/a	n/a	+1
Meido	+1	+1	+3	+1	+1	+1	n/a	n/a	n/a	n/a	+1	-3	+1
Summoning	+1	+1	+1	-1	+1	+1	+1	+1	+1	+1	+1	+1	-2
Transcendental	n/a	n/a	n/a	+1	-1	+1	n/a	n/a	+1	+1	n/a	n/a	-3
Transmutation	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	+1	-2
Wards	+1	+1	+1	-1	-1	-2	-1	-3	+1	-1	-3	-2	+1

* = A Mage chooses one element at -3 to MR the rest are not accessible.

Method	Conjuror	Diviner	Druid	Elementalist	Enchanter	Hexmaster	Necromancer	Powerword	Thaumaturge	Witch
Metal	-1	+0	+3	*	n/a	+0	n/a	+0	n/a	n/a
Healing	+1	n/a	+2	+1	+3	+0	n/a	n/a	n/a	+2
Meido	+0	n/a	+2	+2	n/a	+0	+0	n/a	n/a	+2

* = An Earth Elemntalist gets Metal at -1 all others are at +2

Japanese-Style Magickal Spells

The magick found in Japanese folklore and myth is quite different from that found in European folklore and myth. Most of the underlying rules governing magick in the Land of the Rising Sun are identical to those found in **C&S** 5th Edition, but a number of the surface details are quite different.

In **C&S** 5th Edition, the available Methods of Magick are:

Elemental: Air, Earth, Fire, Water

Psychological: Command, Illusion, Transcendental

Supernatural: Arcane, Divination, Plant, Summoning, Transmutation, and Wards

In **Land Of The Rising Sun**, the recommended Methods of Magick are

CHINESE ELEMENTAL:
Earth, Fire, Metal, Water, Wood (Plants)

Non-Humans:
Fox & Tree Hengeyokai; Tengu; Mirror, Sword & Bell Spirits;

Humans:
Buddhist Priests, Scholar Mages, and Weaponsmiths. Shadow Mages and Shamans may opt to use this system.

SHINTO ELEMENTAL:
Air, Earth, Fire, Water (all other mages)
Shadow Mages and Shamans may opt to use this system.

PSYCHOLOGICAL:
Command, Healing, Illusion, Transcendental

SUPERNATURAL:
Arcane, Divination, Meido, Wards
Mages who use Chinese Elements can't use Meido Mode.

In addition to the new Methods, a number of standard **C&S** 5th Edition spells are available in multiple Magick Methods. Many **C&S** 5th Edition spells have been renamed to eliminate non-Japanese references. New spells have been added. Some spells have been revised. And spells which are not consistent with Japanese myth and folklore are only available with GM permission. As always, the GM should feel free to modify the spell lists to suit the campaign, making sure to keep the players fully informed of what spells their PCs may have.

The Meido: The Shinto Japanese Astral Plane

In Japanese folklore and myth, the closest thing to an Astral plane is the Meido, the realm of ghosts, Kami and demons. The GM will have to decide how easy it is to access the Meido. Can only Spirits cast Meido spells? Maybe Hengeyokai and Bakemono should also be able to do so. What about Shinto Priests? Maybe any mage who isn't a Buddhist Priest should be able to do so.

And what about visiting the Meido? May only Spirits walk there? Maybe Hengeyokai and Bakemono can also travel there. What about Shinto Priests? Maybe it's open to all mages except for Buddhist Priests. Or maybe it's open to anyone who finds the right magick gate. Maybe humans can visit it in their dreams (or is that nightmares?). Maybe anyone who meditates at a Shinto shrine will be able to see the Meido if the Kami are in the right mood.

The wider the GM opens the gates to the Meido, the higher the campaign's magick level will rapidly become.

One way of protecting the real world from the devastating effect of Magick Combat is to rule that all magick combat takes place in the Meido. Otherwise, imprudent mages' spells will all too easily devastate the country's farms and cities, reducing most of the populace to starvation and driving them to turn the full force of their wrath against all mages.

For a description of the Meido, see Meido Method.

Numbers

Japanese do not attach any particular significance to the number 13 (as opposed to Europeans who associated it with the betrayal of Christ by Judas at the Last Supper). They also don't have seven-day weeks. Instead:

- Four is a feared and terrible number; it sounds just like "death."
- Seven starts with the same syllable as Four; it's an unlucky number and the 7th, 17th, and 27th of the month are unlucky days for most people. Astrologers said that Seven was the number of Metal and Death.
- Eight is the number beyond which one usually stops counting items in a list and often is equivalent to saying "many." It is also associated with Gautama Buddha who was born on the eighth day of the fourth month.
- Nine is a feared and dismaying number; it sounds just like "agony."
- Twelve is the number of Zodiac animals: the months of the year, the hours in a day.
- Twenty-one is a number associated with art, especially the 21 classic collections of poetry.

Additional New Spells

Basic Magick Air

(Often Called Wind Magick Or Weather Magick)

Air Magick is not available to Mages who use the Chinese Elements instead of the Shinto ones. The GM may opt to let them use certain Air spells as Arcane Magick or to use Air Weather spells as Water Magick.

If an Air Magick spell gets out of hand and destroys a Shinto shrine, its Kami will Curse any mage who did not get permission for such spells. The GM may devise an appropriate curse or roll on Japanese Curses p57

CIRCLE OF SILENCE

Magick Resistance: ..... MR 2
Fatigue Cost..... 4
Casting Time..... Cantrip
Range: ..... 3 feet x ML
Duration: ..... 5 minutes x ML

This spell creates an area of silence around the mage in which only his voice (and that of someone answering a question he has asked) can be heard. Command spells cast by another mage's speaking (including Powerworders) have their targeting TSC% reduced by the caster of this spells ½ PSF% in Basic Magick Air.

WALL OF SILENCE

Magick Resistance: ..... MR 5
Fatigue Cost: ..... 10 FP
Casting Time:..... Hex
Range: ..... 3 feet radius x ML
Duration: ..... Until dispelled

This spell creates a barrier of silence that keeps the voices of those inside from being heard by anyone outside. The mage may cast it upon himself or other people in order to keep eavesdroppers from hearing their conversation. Or he may cast it upon animals in order to keep them quiet. Or he may cast it upon an enemy in order to silence him. Command spells cast by another mage's speaking (including Powerworders) have their targeting TSC% reduced by the caster of this spells PSF% in Basic Magick Air.

TYPHOON

Magick Resistance: ..... MR 8
Fatigue Cost: ..... 9 FP
Casting Time:..... Ritual (8 minutes)
Range: ..... 200 feet x ML
Duration..... 5 mins x ML

Once the mage has started a Torrential Rainstorm with Gale Force Winds, he may generate a Typhoon. Typhoons generate winds of 180 mph. A Typhoon will blow a ship before it at ⅓ wind speed while deluging it with Torrential Rain. A Crit Die result of 08-10 indicates a ship may have had the masts torn out or that it is floundering. Reduce movement by -60% when walking into a typhoon. Otherwise treat a Typhoon as Hurricane Force Winds. Only a mage with Command Air can hope to cope with a Typhoon.

Tornado

(Only with GM permission. This is not a standard Japanese weather phenomenon.)

Basic Magick Earth

Earth Magick & The Kami

The destructive effects of Fire and Water Magick spells are transitory and mimic the natural activities of weather. Many Earth spells are permanently destructive, bringing sand and rocks into areas where they are not natural and injuring the local plants and animals.

If Earth Magick combat spells are used in the real world, not just the Meido, a Nushi (local Kami) will defend his territory against any intruder who has not gotten his permission for such spells, forcing these spells to be cast at TSC% -30% (a Method of Magick roll is needed to cast regardless). These spells include

- Any SAND when not on a seashore:
- ROCKS when not in a rocky area:
- LAVA when not on the slope of a volcano (active or inactive)

In Japanese legend, Saru p237 cover their fur with a magick mixture of lacquer and sand to give themselves the equivalent of armour. Human Mages who try the same trick should remember that wet lacquer is a poison. If the Earth Armour spell has a Crit Die failure of 8-10, the GM may opt to have the user suffer lacquer poisoning (Materia Medicina Poison Knowledge p113).

Earth Skin

Type	of Sand	of Pebble	of Stone
Resistance:	MR 1	MR 4	MR 7
Fatigue Cost:	3 FP	6 FP	10 FP
Casting Time:	Cantrip	Hex	Sorcery
Range:	Touch	Touch	Touch
Duration:	----------45 seconds x ML----------		
Armour Protection	+3	+7	+13

The targets skin assumes that of a form of earth toughened to the point where it acts as a type of armour giving a level of protection as listed above for the specific spell.

Sinkhole

Magick Resistance: .....MR 3
Fatigue Cost: .....6 FP
Casting Time:.....Hex
Range: .....10 feet radius x ML
Duration: .....Until dispelled / broken free

This spell causes the earth to rise up underneath the target and suddenly collapse trapping the target. A **STR** AR% is required to break free plus the expenditure of 2 FP. A negative modifier of ML x 5% is applied (to a Maximum of 75%) to the targets **STR** AR%. An attempt to break free can be made every 5 combat rounds. Friends can dig him free taking 5 mins x ML of caster.

Quake:

See Quake Page 330 in **Chivalry & Sorcery** 5th Edition Core Rulebook. The Land of the Rising Sun is located on the Ring of Fire, the home of hot springs and earthquakes and volcanoes. The Japanese do not build wood-frame homes or stone towers. Instead they build homes that fall down easily but are too light to do significant damage to the occupants. Many seaside areas are subject to damage by tsunami tidal waves. The greatest damage, however, of an earthquake is the chance that it will start a city fire.

- Check breakage chance for all valuable breakable items.
- The collapse of a standard building does Crit Die per floor of building in crushing damage and has 1% x Crit Die chance of trapping the occupants inside.
- The collapse of a wooden building a fortified mansion's barracks, does 1D10 + Crit Die per floor of building in crushing damage and has 3% x Crit Die chance of trapping the occupants inside. A wooden bridge has the same chance of falling as a wooden building.
- A stone wall collapse does 3D10 + Crit Die in crushing damage. A stone bridge has the same chance of falling as a stone wall.
- A tsunami does 1D10 + Crit Die in crushing damage and has a 10% x Crit Die chance of dragging anyone on the seaside back into the ocean, with a 90% chance of drowning him if he cannot breathe water - unless he is a friend of the Dragon Emperor or one of his vassals (Water Bakemono p245)
- A city fire will last for 1D10 days, burning 1D10% of the city per day. Most people will be able to flee to safety except those trapped in collapsed buildings.

If an Earthquake causes a Shinto shrine to collapse or be burned in a fire, its Kami will Curse a mage who has not gotten his permission for such spells. The GM may devise an appropriate curse.

Quake Outcome: Chance Of Bad Effects						
Crit Die	Standard Breakable Breakage	Wood Building Collapse	Kura or Building Collapse	Stone Wall Collapse	Seaside Tsunami	City Fire
01-02	0%	1%	0%	0%	0%	0%
03-04	20%	15%	10%	1%	5%	5%
05	40%	45%	30%	5%	10%	20%
06	60%	75%	50%	25%	30%	35%
07	80%	100%	70%	45%	50%	55%
08	100%	100%	90%	65%	70%	80%
09	100%	100%	100%	85%	90%	90%
10	100%	100%	100%	100%	100%	100%

Basic Magick Fire

Fire Magick And Kami Protection

If a Fire Magick spell gets out of hand and burns down a Shinto shrine, its Kami will curse any mage who has not gotten his permission for such spells. The GM may devise an appropriate curse or roll on p57.

The Japanese don't associate fire with the Salamanders but with the Tengu (and Tengu learn these spells at +30% to PSF%). The Kami associated with forging is Inari; the Kami prayed to for protection against wildfires and city fires is Atago. The Buddhist spirit associated with fire is Fudo Myo.

FIRE WALKING

Magick Resistance: ..... MR 1
Fatigue Cost: ..... 2 FP
Casting Time: ..... Cantrip
Range: ..... 10 feet x ML
Duration..... 3 rounds x ML

This spell allows walking barefoot over a burning area whose flames are no higher than the walker's ankles without any injury. Footwear must be removed and the kimono must be hiked to above the knees or they may catch fire. This spell is known by Shinto Priests of Atago.

Calm the Tengu

(Alternate name for Remove Fire Core Rules page 335)

Inari's (or Fudo's) Forge

Magick Resistance: ..... MR 5
Fatigue Cost: ..... 9 FP
Casting Time: ..... Hex
Range: ..... 1 feet x ML
Duration..... 1 min x ML

The caster applies great heat to metal turning it red hot. The amount that the caster can command is equal to ML x Crit Die. For every round that the metal is in contact with someone it causes ML damage. On a Crit Success of 10 it causes ML x 2 Damage.

Lesser Inari's (or Fudo's) Tempering

Magick Resistance: ..... MR 5
Fatigue Cost: ..... 4 FP
Casting Time: ..... Hex
Range: ..... 1 feet x ML
Duration..... 1 min x ML

The caster instantly cools red hot metal. The amount that the caster can command is equal to ML x Crit Die.

Tengu Fire

(Alternate name for Salamander Fire Core Rules page 332)

Tengu's Arrow

(Alternate name for Salamander Fiery Arrows Core Rules page 339)

Atago's (or Fudo's) Tea

Magick Resistance: ..... MR 6
Fatigue Cost: ..... 10 FP
Casting Time: ..... Sorcery
Range: ..... 1 feet x ML
Duration..... 1 min x ML

The caster applies great heat to metal turning it white hot. The amount that the caster can command is equal to ML x Crit Die. For every round that the metal is in contact with someone it causes 2 x ML damage. On a Crit Success of 10 it causes ML x 4 Damage.

Greater Inari's (or Fudo's) Tempering

Magick Resistance: ..... MR 6
Fatigue Cost: ..... 6 FP
Casting Time: ..... Sorcery
Range: ..... 1 feet x ML
Duration..... 1 min x ML

The caster instantly cools white hot metal. The amount that the caster can command is equal to ML x Crit Die.

Tengu's Spear

(Alternate name for Salamander Jet of Flame **Chivalry & Sorcery** 5th Edition Core Rules page 340)

Atago's (or Fudo's) Cauldron

Magick Resistance: ..... MR 8
Fatigue Cost: ..... 12 FP
Casting Time: ..... Ritual 3 mins
Range: ..... 100 feet x ML
Duration..... 10 min x ML

This requires the caster to have knowledge of both Methods of Fire and Earth. When the ritual is completed the ground targeted begins to bulge forming a cone that is 10 feet high and 20 feet i diameter. The cone takes ML x 2 minutes to form before it explodes in a shower of superheated ash and cinders. The area covered is 25 feet x ML radius from the cone. Anyone caught in the blast area suffers ML x Crit Die damage, on a Crit Die of 10 this increases to 2 x Crit Die. Damage is sustained for every round spent in the area. Armour offers no protection as the ash will find any gap.

Basic Magick Metal

Buddhists associate Fire with Fudo Myo and the Tengu, not with Vulcan or the Salamander.

COIN SHURIKEN

Magick Resistance: ..... MR 1
Fatigue Cost: ..... 2 FP
Casting Time: ..... Cantrip
Range: ..... 10 feet x ML
Duration..... Instantaneous

The caster throws a coin which turns into shuriken of the same metal, one shuriken for each 2 ML of the caster, each doing 1 x ML damage. The shuriken vanish after wounding or missing the victim.

COIN TETSUBISHI (CALTROPS)

Magick Resistance: ..... MR 1
Fatigue Cost: ..... 2 FP
Casting Time: ..... Cantrip
Range: ..... 10 feet x ML
Duration..... Instantaneous

The caster throws down a coin which turns into tetsubishi of the same metal, one tetsubishi for each 2 ML of the caster, each doing 1 x ML damage. The tetsubishi vanish after wounding a victim or after the spell is over.

OPEN/FUSE LOCK

Magick Resistance: ..... MR 1
Fatigue Cost: ..... 2 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... Instantaneous

This spell causes a lock to fly open or to fuse itself shut.

REJOIN METAL

Magick Resistance: ..... MR 1
Fatigue Cost: ..... 2 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... Instantaneous

This spell allows the caster to rejoin a broken metal object. (It will not recreate a magick item's magick.) If the metal pieces are rusted, the rust must first be removed, either naturally or magically.

ROSARY KUSARI

Magick Resistance: ..... MR 1
Fatigue Cost: ..... 3 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... Instantaneous

The steel chain of a Buddhist rosary grows to 2 ft. per caster's ML. It can be used for mountain climbing, to bind a box, or thrown up to 1 ft. per ML to Grapple someone's ankles, wrists, waist or neck. It can only be loosed by the touch of the caster's hand, a samurai's sword, or a Buddhist Priest's rosary. If the caster loses it, he must give a donation at the nearest Buddhist temple or he will not be able to use the spell on another rosary.

BURN LIAR

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 3 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... 1 round + 1 round x ML

This spell can only be thrown with the cooperation of the victim. It causes any metal item he is holding to turn red-hot and burn him if he tells a lie. The damage is proportionate to the seriousness of the lie, from 1 Body Point to all but 1 Body Point.

DULL BLADE

Like Warp Wood (see Plant Core rules page 378) but affecting bladed weapons, which may be resharpened by a weaponsmith to their usual efficiency.

MAGICKAL PROTECTION

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 5 FP each day
Casting Time: ..... Ritual 12 days
Range: ..... Touch
Duration..... 10 min x ML

This spell makes normal armour stronger by +1 x ML.

SHARPEN BLADE

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 3 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... Instantaneous

This spell sharpens a blade that has grown dull, either for natural or magick reasons.

EVALUATE STEEL WEAPON AND ARMOUR

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 2 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... Instantaneous

This spell enables the caster to examine a steel weapon or steel armour and see how good it is and if it has any special qualities.

HEAL RUST

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 3 FP
Casting Time: ..... Hex
Range: ..... Touch
Duration..... Instantaneous

This spell restores a rusty metal implement or weapon weighing no more than 5 lbs x ML of caster to its condition when first made.

MIRROR OATH

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 6 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... Instantaneous

This spell allows a woman (of APP 8+) to take a binding oath on her mirror. If she breaks the oath, the mirror will turn black and her APP will fall to 3 when viewed in any other mirror.

RUST METAL:

Like Warp Wood (see Plant) but affecting bladed weapons, which become useless unless magically restored.

SWORD OATH

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 4 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... Instantaneous

This spell allows a Samurai or Noble to take a binding oath on his sword, which will turn against him if he breaks the oath, striking at him instead of at his target (a Surprise attack).

DISCERN METAL OBJECT'S HISTORY

Magick Resistance: ..... MR 4
Fatigue Cost: ..... 3 FP
Casting Time: ..... Sorcery
Range: ..... Touch
Duration..... Instantaneous

This spell shows the face of the person who made the object and reveals why it was made. On a Crit Die success of 10, it will give the names of the maker and original owner.

FORGE SILVER NEEDLES

Magick Resistance: ..... MR 4
Fatigue Cost: ..... 5 FP
Casting Time: ..... Ritual 12 hours
Range: ..... Touch
Duration..... Instantaneous

This spell creates silver acupuncture needles which add Crit Die + ML to Acupuncture TSC%. One ingot of silver is required.

IRON BRIDGE

Magick Resistance: ..... MR 4
Fatigue Cost: ..... 7 FP
Casting Time: ..... Hex
Range: ..... 10 feet x ML
Duration..... 1 round + 1 round x ML

This spell causes an iron bridge to appear, spanning a gap up to 5 ft. x ML wide.

IRON GATE

Magick Resistance: ..... MR 4
Fatigue Cost: ..... 5 FP
Casting Time: ..... Hex
Range: ..... 10 feet x ML
Duration..... 1 round + 1 round x ML

This spell causes an iron gate to appear, 5 ft. + 1 ft. x ML high, blocking a gap up to 5 ft. x ML wide.

MAGICKAL SHARPNESS

Magick Resistance: ..... MR 4
Fatigue Cost: ..... 5 FP
Casting Time: ..... Hex
Range: ..... Touch
Duration..... Instantaneous

This spell makes a normal bladed weapon or arrowhead magically sharp the next time it hits, doing 1 x ML increased damage.

SAP TO GOLD

Magick Resistance: ..... MR 4
Fatigue Cost: ..... 7 FP
Casting Time: ..... Sorcery
Range: ..... Touch
Duration..... Instantaneous

This spell turns the sap inside a dead tree branch to gold weighing 5 grams per ML. Can only be performed once a day.

Fudo's Forge

(See Basic Magick Fire)

Lesser Fudo's Tempering

(See Basic Magick Fire)

FORGE GOLDEN NEEDLES

Magick Resistance: ..... MR 6
Fatigue Cost: ..... 10 FP
Casting Time:..... Ritual 12 hours
Range: ..... Touch
Duration..... Instantaneous

This spell creates golden acupuncture needles which add Crit Die + 2 x ML to Acupuncture TSC%. One ingot of gold is required.

Fudo's Tea

(See Basic Magick Fire)

Greater Fudo's Tempering

(See Basic Magick Fire)

VISION OF FUDO

Magick Resistance: ..... MR 6
Fatigue Cost: ..... 10 FP
Casting Time:..... Ritual 5 Days
Range: ..... Self
Duration..... Instantaneous

The mage spends the time at a Buddhist temple meditating on the nature of Metal. If Fudo (as role played by the GM) thinks the mage's Karma is too low, the spell will fail. This spell must be cast to use any Metal Spell with an initial MR of 7-10.

FORGE WITH FUDO'S FORGE

Magick Resistance: ..... MR 7
Fatigue Cost: ..... 8 FP
Casting Time:..... Ritual 5 Days
Range: ..... Self
Duration..... Instantaneous

After casting Vision of Fudo, the mage casts this spell along with Fudo's Forge (see Basic Magick Fire), producing a weapon with a roll of Crit Die +1 for quality. In addition to doing +1 damage, this weapon will also give the user a Crit Die roll of +1.

Fudo's Cauldron

(See Basic Magick Fire)

FORGE WITH MOONLIGHT AND SILVER

Magick Resistance: ..... MR 7
Fatigue Cost: ..... 8 FP
Casting Time:..... Ritual 5 Days
Range: ..... Self
Duration..... Instantaneous

After casting Vision of Fudo, the mage uses silver instead of steel, on the night of the full moon, producing a weapon or armour that will do only half damage to living beings but full damage to Ryo.

FORGE WITH FUDO'S TEA

Magick Resistance: ..... MR 8
Fatigue Cost: ..... 12 FP
Casting Time:..... Ritual 12 Days
Range: ..... Self
Duration..... Instantaneous

After casting Vision of Fudo, the mage casts this spell along with Fudo's Tea (see Basic Magick Fire), producing a weapon with a roll of Crit Die +2 for quality. In addition to doing +2 damage, this weapon will also give the user a Crit Die roll of +2.

FORGE WITH SUNLIGHT AND GOLD

Magick Resistance: ..... MR 8
Fatigue Cost: ..... 12 FP
Casting Time:..... Ritual 5 Days
Range: ..... Self
Duration..... Instantaneous

After casting Vision of Fudo, during 5 days without any trace of snow, rain or even heavy clouds, the mage uses gold instead of steel to forge a weapon that will do no damage to living beings but double damage to Ryo..

FORGE WITH BLACK SKY AND DIAMONDS

Magick Resistance: ..... MR 9
Fatigue Cost: ..... 12 FP
Casting Time:..... Ritual 5 Days
Range: ..... Self
Duration..... Instantaneous

After casting Vision of Fudo, the mage uses steel mixed with diamonds (1D10 of them required, by the GM's roll, without informing the mage's player) during five nights overcast enough that no moon or stars are visible, producing a weapon with a roll of Crit Die +2 for quality. In addition to doing +2 damage, this weapon will also give the user a Crit Die roll of +2.

It will also give the wielder the Thievish Skills of Skulking in Shadows and Stealth of Thieves and Assassins at a percentage bonus equal to half the caster's PMF.

CALL FORTH FIERY STEEL

Magick Resistance: ..... MR 9
Fatigue Cost: ..... 12 FP
Casting Time: ..... Sorcery
Range: ..... 10 feet x ML
Duration..... 3 min. x ML of caster

After the mage casts Vision of Fudo, this spell turns any rock within range into molten rock. The caster is able to draw from this molten rock onto his anvil pure steel rather than earth: 1D10 pounds per ML of caster. This steel is pure Tamahagane steel.

FORGE WITH HEART'S BLOOD

Magick Resistance: ..... MR 10
Fatigue Cost: ..... 14 FP
Casting Time: ..... Ritual 5 days
Range: ..... Self
Duration..... Instantaneous

After casting Vision of Fudo, the mage uses steel (obtained by casting Call Forth Fiery Steel), producing a weapon with a roll of Crit Die +5 for quality. It also requires a successful Weaponsmithing roll for each day of the ritual while the steel is folded and forged. In addition to doing +5 damage, this weapon will also give the user a Crit Die roll of +5. If the product is a failure, the mage loses double fatigue. If it is a success, he must quench it with 5 quantities of his own blood.

Basic Magick Water

Create the Waters of the Dragon Emperor

Magick Resistance: ..... MR 5
Fatigue Cost: ..... 8 FP
Casting Time: ..... Sorcery
Range: ..... 10 feet x ML
Duration..... Instantaneous

This spell creates 1 quart of the Dragon Emperors Water per ML, this water never changes state, cant be frozen or boiled. A pint of this water causes plants to grow at 10 times the normal rate. A pint can dowse any magical fire up to Salamander. It can heal burn damage by 5% x ML to a maximum of 90%.

DINE WITH THE KAPPA

Magick Resistance: ..... MR 6
Fatigue Cost: ..... 12 FP
Casting Time: ..... Ritual 12 minutes
Range: ..... 5 feet x ML
Duration..... Instantaneous

The caster must be beside a river and offer at least a pound of fresh cucumbers. A Kappa will appear and take the offering in exchange for a meal which will provide nourishment of 15 NU per person in the caster's group. The meal will also increase any eater's STR +10% for 1 hour. On the other hand, given the sort of things that Kappa eat, all Priests and most people with SPR 8+ (except for Eta) will probably not be interested - unless, of course, they're starving to death. (If cast by a Kappa, this spell will turn an animal or human he has killed into a fish of the same size.)

EMBRACE OF THE KAPPA

Magick Resistance: ..... MR 9
Fatigue Cost: ..... 12 FP
Casting Time: ..... Ritual 12 minutes
Range: ..... Touch
Duration..... Indefinite

If the Mage is on good terms with a Kappa (or has tricked one into spilling the water in his head saucer), he can demand the favour of having the Kappa heal a badly wounded or maimed person by taking him into the river where he will heal at five times the natural rate while breathing water. The river will hide his presence from any mage not ML 8+.

Of course, given the Kappa's diet and lifestyle, all Priests and most people of SPR 8+ will probably prefer being wounded. (If cast by a Kappa, this spell will cause the person to heal at five times the natural rate while breathing water.)

GRAPPLING WITH THE KAPPA

Magick Resistance: .....MR 10
Fatigue Cost: .....12 FP
Casting Time:.....Ritual 12 minutes
Range: .....Touch
Duration.....Indefinite

If the mage is on good terms with a Kappa (or has tricked one into spilling the water in his head saucer), he can demand the favour of having the Kappa attack an enemy and imprison him underwater, with a 1% chance per month that the kappa will get hungry and eat one of the victim's arms or legs. Of course, given the kappa's diet and lifestyle, all priests and most people of **SPR** 8+ who find themselves imprisoned by Kappa would seriously consider committing suicide. (If cast by a Kappa, this spell will let him triple his Wrestling skill with anyone he's touching if he fights them within the next day.

Arcane Magick

(Often Called Meido Combat)

Arcane Magick can only take place in the Meido unless the GM rules otherwise. If it does take place in the real world, casting Arcane spells may attract the attention of a Nushi (local Kami) who may take a hand in the action to defend the area he protects.

MOVE SILENTLY

Magick Resistance: .....MR 2
Fatigue Cost: .....2 FP
Casting Time:.....Cantrip
Range: .....Touch
Duration: ..... 3 minutes + 1 minute x ML

This spell allows a person to move silently at his usual movement speed as long as he refrains from deliberately making any noise. It ceases if the person speaks or sings (including casting a spell), claps his hands, snaps his fingers, plays an instrument, knocks on a door, etc.

Command Magick

Command Magick is a Psychological Mode which only affects the minds of living beings. It cannot be used on someone who is unconscious or lost in meditation. The GM may also opt to decrease the effects of Command spells (making it twice as easy as usual to resist) if the victim is drunk, sick, fighting for his life, or otherwise too preoccupied to pay much attention to the mage casting the spell. The Necromantic spells of Command the Lesser Dead and Command the Greater Dead are to be considered as also being Meido Magick.

Animal Command

Animal Command spells do not affect Hengeyokai animals but only unintelligent animals. Hengeyokai animals can learn Animal Command spells at +10% to PSF% with -1 to MR

LESSER EUPHORIA

Magick Resistance: .....MR 1
Fatigue Cost: .....3 FP
Casting Time:.....Cantrip
Range: .....Touch
Duration.....3 rounds + 1 x ML of caster
Resisted: .....Willpower - PSF% of caster

This spell is used to inspire Euphoria in the heart of one person. The mage must actually touch the intended victim or else be close enough to reach out and touch him as their eyes meet.

The person the Mage touches will find everything amusing, except for someone afflicted by Fright, Greater Fright, or Fear. The victim's skills are lowered by 10% + (1% x ML of caster) and can only be performed after making a Willpower roll in the turn action is contemplated. Those failing in the face of a Critical Success by the Mage (Crit Die 10) will laugh hysterically.

If Lesser Euphoria is used to counteract Fright, Greater Fright, or Fear, the other spell Resists at PSF% of caster - PSF% of Lesser Euphoria caster. A person affected by both a Fear and a Euphoria spell will behave normally.

OVERRIDE ILLUSION

Magick Resistance: ..... MR 1
Fatigue Cost: ..... 2 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... Instant
Resisted: ..... - PSF% of Illusion caster

This spell allows a mage who has successfully resisted an Illusion to give a victim a second chance to Resist it, this time with the option of substituting the mage's chance of Resistance.

Lesser Fright

(Core Rules Page 361)

A Samurai, Noble, or Yamabushi may attempt to Resist each round. If successful, he will be able to overcome his fear for that round but will exercise all skills not used to escape at half normal percentage. After the spell has worn off, any Samurai or Noble who didn't Resist it during at least one round will lose -1 **DIS** unless he keeps the Seven Vows for the next month. (A character with 0 **DIS** is permanently Dazed.)

ENTRANCEMENT

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 3 FP
Casting Time: ..... Cantrip
Range: ..... 10 feet x ML
Duration..... 3 rounds + 1 x ML of caster
Resisted: ..... Willpower - PSF% of caster

This spell causes the victim to continue his normal routine, ignoring the Mage and any actions he takes. Like Sleep, targeted characters must be in a calm state or they will get +10% to their SC% of Resisting.

GREATER EUPHORIA

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 4 FP
Casting Time: ..... Cantrip
Range: ..... 3 feet + 1 foot x ML
Duration..... 3 rounds + 1 x ML of caster
Resisted: ..... Willpower - PSF% of caster

This spell is used to inspire Euphoria in everyone who comes within range of the primary victim for the duration of the spell, for it radiates around the victim and moves with him.

It is otherwise like Lesser Euphoria (Command 1). When the Mage has learned this spell, he increases the spell duration for Lesser Euphoria to 3 rounds + 2 rounds x ML of caster!

OVERRIDE GROUP ILLUSION

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 5 FP
Casting Time: ..... Cantrip
Range: ..... 5 feet x ML
Duration..... Instant
Resisted: ..... - PSF% of Illusion caster

This spell allows a caster who has successfully resisted an illusion to give all the victims within range a second chance to Resist it, this time with the option of substituting the mage's chance of Resistance.

Cowardice

(Core Rules page 362)

A Samurai, Noble or Yamabushi may attempt to Resist each round. If successful, he can overcome his Cowardice for that round but will exercise all skills not used to escape at half normal percentage. After the spell has worn off, any Samurai or Noble who didn't Resist it during at least one round will lose 20% to Discipline based skills unless he keeps the Buddhist Seven Vows for the next month.

OVERRIDE COMMAND

Magick Resistance: ..... MR 1
Fatigue Cost: ..... 3 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... 3 rounds + 1 x ML of caster
Resisted: ..... Willpower - PSF% of caster
Type: ..... Cantrip
Resisted: ..... - PSF% of Command caster
Range: ..... Touch
Duration: ..... 1 r.

This spell allows a mage who has successfully Resisted a Command to give a victim a second chance to Resist it, this time with the option of substituting the caster's Resistance.

Hold Enchanted Being:

(Core Rules page 357) This spell affects Hengeyokai, Bakemono and Ryo.

Infatuation & Love

(Core Rules page 362)

Merely falling in love with someone does not mean that you become blind to their faults, trust them utterly, or even protect them at all costs. But if the spells victim attempts to betray or kill his new love, then for the next year he will be so depressed that he will have to make a Willpower roll to attempt any action not specifically ordered by someone he is loyal to (such as his father, employer, head priest, or clan lord).

Divination Magick

According to Japanese tradition, a diviner cannot predict his own future.

Detect Hidden Door:

This spell also detects trap doors in the floor or ceiling, sliding walls, and other disguised portals.

CAST HOROSCOPE

Magick Resistance: ..... MR 4
Fatigue Cost: ..... 6 FP
Casting Time:..... Ritual 3 hours
Range: ..... One Person
Duration..... Instantaneous

This spell lets a mage who knows someone's birth date predict whether the person is in for a lucky day (all rolls will be 20% better) or an unlucky day (all rolls will be 20% worse). The bonus or penalty will persist until the next sunset or sunrise. It is cast as a 1 hour Ritual by an Astrologer Mage.

CAST I CHING:

Magick Resistance: ..... MR 4
Fatigue Cost: ..... 4 FP
Casting Time:..... Ritual 10 minutes
Range: ..... One Person
Duration..... Instantaneous

Like CAST HOROSCOPE above, but does not require the birth date. It is cast as a 30 minute Ritual by most Mages, but as a Sorcery by an I Ching Diviner.

DETECT KARMA:

Magick Resistance: ..... MR 4
Fatigue Cost: ..... 5 FP
Casting Time:..... Ritual 3 hours
Range: ..... One Person
Duration..... Instantaneous

Like Cast I Ching but it is cast as a 10 minute Ritual by most Mages, as a Hex by an Ascetic Buddhist Priest.

REVEAL PREVIOUS USER

Magick Resistance: ..... MR 4
Fatigue Cost: ..... 5 FP
Casting Time:..... Sorcery
Range: ..... Touch
Duration..... Instantaneous
Resisted: ..... if concerning a mage, - his PSF%

If this spell is cast on an object, a standard success shows the face of the previous person who used it for at least a month, with a clarity related to how much the owner used the object and how much time has elapsed since then. A Crit Die failure of 10 will show someone else's face. A Crit Die success of 10 will give the user's name.

ASK THE I CHING

Magick Resistance: ..... MR 5
Fatigue Cost: ..... 6 FP
Casting Time:..... Ritual 10 minutes
Range: ..... 1 mile x ML (One Person)
Duration..... 6 rounds
Resisted: ..... if concerning a mage, - his ML

This spell allows asking the I Ching (see Appendix 2) one Yes/No question and obtaining a hexagram which the character may interpret in context, either role playing the interpretation or attaining the correct interpretation on a **WIS** AR%. (The GM may choose an appropriate hexagram or let the player randomly generate one.) It is cast as a Hex by an I Ching Diviner.

DETECT KARMIC RELATION

Magick Resistance: ..... MR 5
Fatigue Cost: ..... 6 FP
Casting Time:..... Sorcery
Range: ..... 5 feet x ML
Duration..... 1 round

This spell detects whether there is a karmic relationship between any people within the range. This spell may reveal that a chance-met stranger will become a friend or an enemy. It may even reveal that a current attacker will eventually become a friend or that a current benefactor will eventually become an enemy.

LOCATE PREVIOUS USER

Magick Resistance: ..... MR 5
Fatigue Cost: ..... 8 FP
Casting Time: ..... Sorcery
Range: ..... Touch
Duration..... Instantaneous
Resisted: ..... if concerning a mage, - his ML

If this spell is cast on an object, it gives the approximate distance and direction of the previous person who used it for at least a month, with a clarity related to how much he used the object and how much time has elapsed since then, with recognition of the person as soon as he comes in sight. A Crit Die failure of 10 gives an incorrect distance and/or direction. A Crit Die success of 10 reveals the exact location. This spell can also be learned at MR 6 (an Extended version) to allow continuing duration of 1 hour per ML until the person has been sighted.

Legend Lore:

Magick Resistance: ..... MR 6
Fatigue Cost: ..... 8 FP
Casting Time: ..... Ritual 10 minutes
Range: ..... Self
Duration..... see below

The Mage must mediate for 1 day x number of questions he wishes to ask. When ready he will enter a trance which lasts 1 hour x number of questions. The answers will come in the form of visions. GM may opt to give the person a vision of a Kami, Buddha, or an illustrious person who died over thirty years ago. The vision may be obscured by symbolism, forcing the player to figure out its message or the character to make a WIS AR%.

Scry Distance

(Core Rules page 368)

Range is limited to the islands of Japan and Japanese ships in the ocean. It cannot scry the Meido or other Buddhist Planes of existence.

CONSULT THE I CHING

Magick Resistance: ..... MR 10
Fatigue Cost: ..... 12 FP
Casting Time: ..... Ritual 10 minutes
Range: ..... 1000 mile x ML
Duration..... 1 minute x ML
Resisted: ..... if concerning a mage, - his ML

This spell is a more involved version of Ask the I Ching with more detailed questions being asked which allows a more detailed result. (The GM may choose an appropriate hexagram or let the player randomly generate one.) It is cast as a Hex by an I Ching Diviner.

Healing Magick

Healing Magick is a sub Method of Plant Method and only affects living beings or Ryo who have possessed them. The GM may also opt to require the victim's making resistance attempts to any attempts to perform the benefits of a Healing spell if he is drunk, sick, fighting for his life, or otherwise preoccupied. Having this Method of Magick gives access to the Healing spells within the Core rules.

A person who is ill, poisoned, or injured is ritually impure by Shinto standards. If a Shinto Priest touches him, the Priest becomes ritually impure.

CURE FROSTBITE

Magick Resistance: ..... MR 1
Fatigue Cost: ..... 3 FP
Casting Time: ..... Hex
Range: ..... Touch
Duration..... Instantaneous

This spell is cast on warm clothing or a futon (comforter) which, once wrapped around a victim, will heal frostbite due to natural or magick cold, including the touch of a Yuki no Onna. It will heal ½ Crit Die Body Damage due to Frostbite and stop any further damage.

CURE HEAT PROSTRATION

Magick Resistance: ..... MR 1
Fatigue Cost: ..... 2 FP
Casting Time: ..... Hex
Range: ..... Touch
Duration..... Instantaneous

This spell is cast on pure cool water. Drinking it heals Heat Prostration due to natural or magick heat.

CURE WEAKNESS

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 5 FP
Casting Time: ..... Sorcery
Range: ..... Touch
Duration..... Instantaneous

This spell is cast on tea. Drinking it cures any unnatural weakness caused by poison or magick.

ELIXIR OF LESSER EUPHORIA

This spell is identical to the Command: Lesser Euphoria. However the Healing version is cast on sake. Another dose taken within the same hour will not have any effect.

SLEEPINESS POTION

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 4 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... See Below
Resisted: ..... Stamina - PSF%

This spell is cast on shochu. Drinking it causes the victim to fall asleep until all Body Points and Fatigue Points are fully restored.

WAKEFULNESS CAUTERY

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 4 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... Instantaneous
Resisted: ..... Willpower - PSF%

This spell is cast on moxa which is burned on the victim's leg or back, awakening him from a natural or magickal sleep, at the cost of 2 Body.

Sight of the Unicorn

(Core Rules page 369) The spell detects naturally or magically corrupt food or water in addition to identifying a poisonous plant or animal.

ELIXIR OF GREATER EUPHORIA

This spell is identical to the Command: Greater Euphoria. However the Healing version is cast on sake. Another dose taken within the same hour will not have any effect.

EXORCISE HUMAN RYO

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 6 FP
Casting Time: ..... Ritual 1D10 Hours
Range: ..... 20 ft radius
Duration..... 5 min + 5 min x ML
Resisted: ..... Willpower - PSF% of Caster

This spell forces a living or dead human Ryo to leave the person it has possessed for the spells duration and enter a medium where it may be interrogated. The possessed person may add his Willpower to that of the Ryo's, raising the Resistance chance. An Exorcist Mage adds his 2 x ML to his PSF%.

RELIEVE MUSCLE SPASM

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 4 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... Instantaneous
Resisted: PSF% of Muscle Spasm caster - PSF% of caster

This spell is cast on a small towel soaked in hot water. Wrapping it on the affected area will relieve the effect of Muscle Spasm (Command). Another treatment taken within the same hour will not have any effect.

TEMPORARILY RELIEVE FEVER

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 5 FP
Casting Time: ..... Hex
Range: ..... Touch
Duration: ..... 1 hour x ML

This spell is cast on pure cool water and temporarily relieves the victim's fever, whether naturally or magically caused, allowing the victim to function as normal. It will drive away a Fever Gaki because the victim will become too cold.

TREAT DIARRHOEA AND FLUX

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 3 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... Instantaneous

This spell is cast on boiled peony roots. Eating them heals diarrhoea and flux, whether natural or magick.

CURE LARYNGITIS

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 4 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... Instantaneous

This spell is cast on warm tea. Drinking it cures laryngitis, whether natural or magick.

CURE CORRUPT FOOD/WATER POISONING

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 5 FP
Casting Time: ..... Hex
Range: ..... Touch
Duration..... Instantaneous

This spell is cast on hot spring water. Drinking it will cure the victim of poisoning from corrupt food or water in one hour's time. A Crit Die success of 01-05 causes the victim to experience diarrhoea or vomiting during the hour he is being cured.

REMOVE BARBED ARROW

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 6 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... Instantaneous

This spell allows the arrow to be extracted without further damage to the victim.

RELIEVE FEVER

(See Combat - Other Types of Damage - Fever p163)
Magick Resistance: ..... MR 3
Fatigue Cost: ..... 5 FP
Casting Time: ..... Hex
Range: ..... Touch
Duration..... Instantaneous

This spell is cast on a stone placed on the sufferer's forehead. It relieves the discomfort of fever due to natural or magickal causes (including Possession) as long as the stone is in place. It will not even stop the fever, let alone cure it, but will permit the sufferer to concentrate (making skills and AR%s at normal %ages). If the fever is due to Possession, this spell lowers the possessing Spirit's Willpower to half normal for 1 minute x ML.

TREAT PAIN OF BURNS

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 4 FP
Casting Time: ..... Hex
Duration: ..... Instantaneous

This spell is cast on willow juice. Drinking it will stop the pain of burns from fire, lightning, acid, or poison, whether natural or magick. It will heal ½ Crit Die Body Damage from Burns.

TREAT THE SICK

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 5 FP
Casting Time: ..... Sorcery
Range: ..... Touch
Duration: ..... 1 day

This spell lowers a poisoned character's chance of dying by 2% x Crit Die It raises a wounded character's healing rate by 5% x Crit Die It has a 10% x Crit Die chance of keeping a character with negative Body Points from dying for a day if he can somehow be made to pay attention to the healer, for instance if the spell is accompanied by a (Transcendental Magick) Mental Communication spell. A patient can only receive the effect of this treatment once per day.

EXORCISE HENGEYOKAI

Magick Resistance: ..... MR 4
Fatigue Cost: ..... 7 FP
Casting Time: ..... Ritual 10 hours
Range: ..... 20 ft. radius
Duration: ..... 5 min. + 5 min x ML of caster
Resisted: ..... Willpower - PSF% of caster

Like Exorcise Human Ryo but affects a Hengeyokai instead.

RELIEVE DEAFNESS

Magick Resistance: ..... MR 4
Fatigue Cost: ..... 4 FP
Casting Time: ..... Ritual 1 Hour
Range: ..... touch
Duration: ..... 5 min. + 5 min x ML of caster
Resisted: ..... Willpower - PSF% of caster

This spell relieves Deafness due to magickal or natural causes. On a Crit Die success of 10, duration is 1 hour x victim's **CON**.

RENEW BLOOD

Magick Resistance: ..... MR 5
Fatigue Cost: ..... 8 FP
Casting Time: ..... Ritual 10 hours
Range: ..... touch
Duration: ..... instantaneous

This spell alleviates half of the Fatigue Point loss caused by a Blood Gaki. On a Crit Die Success of 6-10, it also restores half of the Body Points lost to a Blood Gaki. The GM may opt to let it affect characters with negative Body Points, keeping them from dying while it is being performed and for another 2D10 hours.

RENEW VITALITY

Magick Resistance: ..... MR 5
Fatigue Cost: ..... 7 FP
Casting Time: ..... Ritual 10 hours
Range: ..... touch
Duration: ..... instantaneous

This spell alleviates half of the Fatigue and Body Points lost to Meido spells that affect vitality.

RESTORATIVE SLEEP

Magick Resistance: ..... MR 5
Fatigue Cost: ..... 8 FP
Casting Time: ..... Sorcery
Range: ..... Touch
Duration: ..... Instantaneous
Resisted: ..... Willpower - PSF% of caster

This spell is cast upon shochu mixed with hemp and causes the victim to fall asleep, healing at twice the normal rate until all Body and Fatigue Points are restored or he is awakened.

RESUSCITATE THE DROWNED OR SUFFOCATED

Magick Resistance: ..... MR 5
Fatigue Cost: ..... 6 FP
Casting Time: ..... Hex
Range: ..... Touch
Duration: ..... Instantaneous
Resisted: ..... see below

This spell is cast on someone who stopped breathing recently (**CON** + 1D10 minutes). If the victim's throat was crushed by a Critical Hit to the Neck, there is no chance of success. Otherwise, the victim must make a **CON** AR% to regain life. If the victim was suffocated by a Grapple, he must make two **CON** AR%%s to regain life. A character may only receive the effect of this treatment once in his life.

Potion Vs Illness

(Core Rules page 379)

This spell is cast on a fox liver coated in the herbs, creating a substance which will cure any disease (but not poisoning) in 2D10 hours. Fox Hengeyokai will consider carrying this cure to be a deadly insult unless the liver was freely given by the fox or its parents.

EXORCISE FEVER GAKI

Magick Resistance: ..... MR 7
Fatigue Cost: ..... 9 FP
Casting Time: ..... Ritual 10 hours
Range: ..... Touch
Duration: ..... 5 min. + 5 min x ML of caster
Resisted: ..... Willpower - PSF% of caster

Like Exorcise Human Ryo but affects a Fever Gaki instead.

REMOVE SCARS

Magick Resistance: ..... MR 7
Fatigue Cost: ..... 8 FP
Casting Time: ..... Ritual 10 hours
Range: ..... touch
Duration: ..... instantaneous

This spell is cast on soy sauce. Rubbing it on the skin removes scars due to wounds. On a Crit Die success of 08-10, it will also remove tattooing.

REVIVE MEMORY

Magick Resistance: ..... MR 8
Fatigue Cost: ..... 9 FP
Casting Time: ..... Ritual 10 hours
Range: ..... Touch
Resisted: ..... Willpower - PSF% of caster

This spell is cast on boiled ginseng root. Eating it restores memory loss due to natural causes or magick.

HEAL ELEMENTAL INJURY

Magick Resistance: ..... MR 9
Fatigue Cost: ..... 9 FP
Casting Time: ..... Sorcery
Range: ..... Touch
Duration..... Instantaneous

This spell is cast on boiled ginseng root. Eating it heals any injury caused by Elemental magick directly but not indirectly (e.g. it will heal damage caused by a Sandblast but not damage caused by a building that fell due to a magically caused Earthquake). It will restore all Body less (10 - Crit Die)..

KAPPA HEALING

Magick Resistance: ..... MR 9
Fatigue Cost: ..... 12 FP
Casting Time: ..... Ritual: 12 hours
Range: ..... touch
Duration: ..... instantaneous

This spell is cast on toad grease. Rubbing it on the affected parts allows severed limbs to be reattached and function normally. The person will heal at five times the normal rate for the next 12 days as long as he eats a fresh cucumber (the Kappa's favourite food) and drinks a cup of pure river water every day. (A Kappa learns this spell at +20% PSF% and MR -3). It will restore all Body less (10 - Crit Die)..

HEAL MAGICK INJURY

Magick Resistance: ..... MR 10
Fatigue Cost: ..... 12 FP
Casting Time: ..... Sorcery
Range: ..... touch
Duration: ..... instantaneous

This spell is cast on purified water from a Buddhist temple. Drinking it heals any injury caused by magick directly but not indirectly (as for Heal Elemental Injury above). It will restore all Body less (10 - Crit Die)..

Illusion Magick

The GM may decide to permit ninja who aren't mages to learn Illusion spells up to MR 2, with a chance from as low as 1% to as high as 90%.

The GM will have to decide whether Shadow, Phantom, and Spectral spells work by transporting the victim to the Meido or represent an intrusion of Ryo from the Meido into the real world. In either case, the GM should consider making these spells only available as Meido Magick.

DRAB APPEARANCE

Magick Resistance: ..... MR 9
Fatigue Cost: ..... 9 FP
Casting Time: ..... Cantrip
Range: ..... touch
Duration: ..... 3 rounds. + 1 round. x ML
Resisted: ..... Willpower - PSF% of caster

This spell gives one person an APP of 8-12 and causes him to blend in with the crowd (affecting both natural and magick perception) despite his unusual height, weight, dress, etc. It does not affect his behaviour.

ILLUSORY TRAP

Magick Resistance: ..... MR 1
Fatigue Cost: ..... 3 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... Until Dispelled
Resisted: ..... Willpower - PSF% of caster

This spell causes people to perceive an apparent Trap in a situation where a real Trap might be likely.

BLENDING IN PLACE

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 3 FP
Casting Time: ..... Cantrip
Range: ..... Touch
Duration..... 3 rounds. + 1 round. x ML
Resisted: ..... Willpower - PSF% of caster

This spell allows a motionless person to blend in with the background, affecting both natural and magick perception.

Disguise

(Core Rules page 372)

This spell only affects sight, not the other senses, let alone manners and other behaviour. If the person is not the same sex or social class as the disguise persona, Resistance is (**INT** + **WIL**) - PSF% of caster.

Hengeyokai Gold

(Fairy Gold - Core Rules page 371)

This spell is only cast by Non-humans, usually by Hengeyokai who make dead leaves look like gold coins.

ILLUSORY DETECTION

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 3 FP
Casting Time: ..... Ritual 8 Minutes
Range: ..... 3 ft. + 1 ft. x ML
Duration..... 3 rounds. + 1 round. x ML
Resisted: ..... Willpower- caster's PSF%

This spell causes a person or item to feed back an illusory response to a specific magickal Divination spell.

INVISIBLE LANDSCAPE FEATURE

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 5 FP
Casting Time: ..... Hex
Range: ..... 1 ft. x ML
Duration: ..... 1 hour x ML of caster
Resisted: ..... Willpower - PSF% of caster

This spell causes one landscape feature to disappear: a bridge, a tree, a signpost, a well, etc. If cast on a door, the victim will see a blank wall, not an open doorway. If the victim touches it, the illusion will be dispelled.

ILLUSORY SILENCE

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 6 FP
Casting Time: ..... Hex
Range: ..... 10 ft. x ML
Duration: ..... 3 rounds. + 1 round. x ML
Resisted: ..... Willpower - PSF% of caster

Like Illusory Deafness but the victim can still hear himself speak and make other sounds; he just can't hear anyone else speak.

HALLUCINATORY ENEMIES

Magick Resistance: ..... MR 4
Fatigue Cost: ..... 8 FP
Casting Time: ..... Sorcery
Range: ..... 3 ft. x ML
Duration: ..... 3 rounds. + 1 round. x ML
Resisted: ..... Willpower - PSF% of caster

This spell causes the victim to perceive enemies attacking him: perhaps with weapons or magick spells, perhaps merely gossiping maliciously. If the spell is combined with Greater Illusion, the attackers may look like specific people the mage knows.

Great Disguise:

See note on Disguise.

ILLUSORY ATTACKER

Magick Resistance: ..... MR 6
Fatigue Cost: ..... 9 FP
Casting Time: ..... Sorcery
Range: ..... 5 ft. x ML
Duration..... 3 rounds. + 1 round. x ML
Resisted: ..... Willpower - PSF% of caster

This spell causes the victim to see a nearby person as pointing a deadly weapon at him. It will not affect his ability to hear what the person says or see what the person is doing.

Fox Glamour

(Faerie Glamour - Core Rules page 371)

Demon Creation

(Djinn Creation - Core Rules page 373)

Meido Magick

The closest thing to the Astral Plane in Japanese folklore is the Meido, the realm of ghosts and demons. The GM may opt to rule that Meido spells can only be cast in a state of Shinto purity, uncontaminated by blood, illness, death or bereavement.

The Realm Of The Meido

Like the Astral Plane, the Realm of the Meido coexists with our own plane of existence, so the beings there can see the spiritual equivalent of things in our plane of existence.

Most inanimate objects appear grey and insubstantial. A Meido spirit can pass through them as if they were clouds. A traveller from our world who passes through them will feel a vague resistance, like walking against a breeze. (And of course a Ryo who has left the Meido for the real world will find solid things and people passing through him in much the same way.)

Anything dedicated to the Buddha is surrounded by an impenetrable shadow. A Buddhist Priest's sutras and rosary cannot be seen or touched; they are cloaked in darkness. Buddhist temples cannot be entered on the Meido but must be circled. A building with o-fuda (slips of paper containing sentences from Buddhist sutras) on its doors and windows is sealed from the Meido and cannot be entered unless a living person voluntarily removes them. An item with an o-fuda affixed to it cannot be touched.

Graveyards in the Meido are not under the protection of the nearby Buddhist temple, but the grave markers with the dead people's spirit names are unreadable black poles. Inside a graveyard, the traveller will find himself in a dry riverbed where the spirits of the dead wander to and fro or kneel down in the gravel to pile up cairns of rocks and pebbles. All is peaceful until a demon runs up and kicks over the cairns, and the frightened spirits run away.

Anything dedicated to the Kami is shrouded in an iridescent glow which preserves it from destruction or tampering. A samurai's two swords and longbow have this iridescence.

Living beings are revealed by a violet aura of vitality, whose strength shows their Body and Fatigue Points .

Magick items and spells have an aura of power that shows the maker's ML. It also surrounds a mage, showing his Magick Level for those that can read them.

For someone in the Realm of the Meido, fire has no heat, snow no coldness; water no wetness. Food eaten in the Meido will not satisfy hunger. Sleep in the Meido will not restore Body or Fatigue Points. The only nourishment is to be found at a Shinto shrine, a religious service will relieve hunger and thirst, cold and sleepiness,

The geography of the Meido varies unpredictably. Mountains may rise beneath the traveller's feet, erupt fiery lava, and sink into lakes. Farmland may turn into forest. A river may turn from ice-covered to flooded to a thin stream of water that even a child could step over to a great wave that sweeps the traveller into the depths of the ocean. There is no sun or moon or stars in the sky, only a twilight greyness.

The forms worn by spirits in the Meido also vary unpredictably. A ghost may look the way the person did as a child or at any other time in his life. Hengeyokai, Bakemono, and Ryo may appear in human or true form.

The GM may opt to let wounds inflicted in the Meido not appear on the person's material body. A person who died in a battle in the Meido would thus seemingly die of a stroke or heart attack.

Meido Spells

CALL HUMAN RYO

Magick Resistance: .....MR 2
Fatigue Cost: .....8 FP
Casting Time:.....Ritual 6 Hours
Range: ..... see below
Duration: ..... 1 rounds. + 1 round. x ML
Resisted: .....Willpower - PSF% of caster

This spell can call an Ikiryo, Rikombyo, Ubume, Yurei, or any mage visiting the Meido Realm. If the Ryo is dead, the spell must be cast either in the graveyard where he is buried or while touching his ihai, his memorial marker. If the Ryo's body is still alive, the caster must be touching it. A Medium or Shaman adds his ML to his PSF%.

If the Ryo's body is dead, it will enter the mage's body unless a Medium is present (within 3 ft x Medium's ML). It will remain in a human body for a minimum of the duration. If its own body is alive, it will re-enter it.

EMANATE SPIRIT

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 3 FP
Casting Time: ..... Sorcery
Range: ..... Touch
Duration: ..... instantaneous
Resisted: ..... Willpower - 1% x CON of caster

This spell allows the mage to emanate his Ryo onto the Meido Realm. While he is gone, his body will remain in a trance, neither eating nor drinking nor sleeping. If it dies before he returns, he will become a Yurei.

MEDIUM'S WELCOME

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 4 FP
Casting Time: ..... Hex
Range: ..... 5 ft x ML
Duration..... 3 rounds. + 1 round. x ML
Resisted: ..... Willpower - PSF% of caster

This spell lets a Mage share his body with a Ryo - and drive the Ryo away when the spell ends. A Medium Mage adds his ML to his PSF%.

SEE MEIDO REALM

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 3 FP
Casting Time: ..... Sorcery
Range: ..... Touch
Duration..... 3 rounds. + 1 round. x ML
Resisted: ..... Willpower - PSF% of caster

This spell allows the mage to see the Meido Realm but not enter it.

Detect Ryo

(Same as Detect Astral Beings Core Rules page 366)

POSSESS HUMAN BODY

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 5 FP
Casting Time: ..... Hex
Range: ..... 10 ft. x ML
Duration: ..... until exorcised
Resisted: ..... Stamina - PSF% of caster

This spell enables a Ryo to possess a living humans body against his will. The possessed human has two consciousnesses within the body: his own and that of the Ryo. On making a Willpower roll, the human can control his own actions for an hour but cannot regain Fatigue or Body Points while doing so.

The Ryo's voice and actions will be noticeably different to anyone familiar with the person. Yurei may learn this spell as MR*2.

Whispers on the Wind

(As per the spell Greater Mind Speak Core Rules p387)

This spell lets a Ryo whisper to someone in the real world; the whisper can only be understood on a Crit Die success of 10. Yurei may learn this spell as MR 2.

EAT VITALITY

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 5 FP
Casting Time: ..... Hex
Range: ..... touch
Duration: ..... instantaneous
Resisted: ..... Stamina - PSF% of caster

This spell allows eating someone's vitality by sucking it from their exhaled breath in a glowing violet stream. The victim loses Crit Die Fatigue Points. On a Crit Die success of 10, the victim also loses 1 Body Point. The attack cannot be repeated on the same victim until an hour has passed.

GHOSTLY WRESTLE

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 3 FP
Casting Time: ..... Hex
Range: ..... touch
Duration: ..... instantaneous
Resisted: ..... Dodge - Wrestle PSF% of caster

On a Crit Die success of 10, this spell allows a caster on the Meido plane to Wrestle a victim. A Wrestling Crit Die success of 10 and a **STR** AR% allows a Ryo of the Dead to pull off the victim's head - but the Ryo's **SPR** is reduced by 5-1 until the next anniversary of its death. A character with **DIS** 0 is permanently Dazed. Yurei may learn this spell as MR 4.

SCREAMS ON THE WIND

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 4 FP
Casting Time: ..... Hex
Range: ..... 10 ft. per ML
Duration: ..... 1 min. x caster's ML

Like Whispers on the Wind but creates loud and prolonged sounds which may be intelligible. Yurei may learn this spell as MR*2.

The Shining Path

(Core Rules page 349) (This Arcane spell is available under the Meido Method)

Shadow Darts/Arrows

(Core Rules page 352) (This Arcane spell is available under the Meido Method)

Ryo Shape Shift

(Core Rules page 391) (Like Shape Shift (Transmutation) but only affects a living person's appearance in the Meido Realm)

Phase

(Core Rules page 350) (This Arcane spell is available under the Meido Method)

Shadow Bolt (Core Rules page 352)

(This Arcane spell is available under the Meido Method)

DEVOUR VITALITY

Magick Resistance: ..... MR 5
Fatigue Cost: ..... 8 FP
Casting Time: ..... Hex
Range: ..... touch
Duration: ..... 1 round x ML
Resisted: ..... Stamina - PSF% of caster

This spell allows devouring someone's vitality by sucking it from their exhaled breath in a glowing violet stream. The victim loses 1D10 Fatigue Points. On a Crit Die success of 08-10, the victim 1 loses Body Point for every Fatigue Point lost. The attack cannot be repeated on the same victim until an hour has passed.

Shadow Ball/Bomb

(Core Rules page 352) (This Arcane spell is available under the Meido Method)

Legend Lore

(See Divination, with visions sent by Kami)

Lesser Teleport

(Core Rules page 352) (This Arcane spell is available under the Meido Method)

Ryo Gaseous Form:

(Core Rules page 392) (Like Gaseous Form (Transmutation) but only affects a mortals body in the Meido Realm, making him look like a Gaki)

Shadow Monsters

(Core Rules page 374)

This Illusion spell is available under the Meido Method as it allows a Ryo to become somewhat substantial in the real world.

CONSUME VITALITY

Magick Resistance: ..... MR 7
Fatigue Cost: ..... 12 FP
Casting Time: ..... Hex
Range: ..... touch
Duration: ..... 1 minute x ML
Resisted: ..... Stamina - PSF% of caster

This spell allows consuming someone's vitality by sucking it from their exhaled breath in a glowing violet stream. The victim loses 1 Fatigue point per minute. On a Crit Die success of 08-10, the victim loses 1 Body Point for each Fatigue Point lost. The attack cannot be repeated on the same victim until an hour has passed. Resting and sleep will not let the victim regain lost Fatigue and Body Points until a remove curse has been performed.

Teleportal

(Core Rules page 351) (This Arcane spell is available under the Meido Method)

Meido Traveller

(Core Rules page 374) (This is identical to the Arcane spell Astral Traveller, available under the Meido Method)

Greater Teleport

(Core Rules page 350) (This Arcane spell is available under the Meido Method)

Phantasmal Monster

(Core Rules page 374) This Illusion spell is available under the Meido Method as it allows a Ryo to become rather substantial in the real world.

Spectral Monster

(Core Rules page 374)

This Illusion spell is available under the Meido Method as it allows a Ryo to become substantial in the real world

Meido Gate

(Core Rules page 351) (This is identical to the Arcane spell Astral Gate, available under the Meido Method))

Become Another

(Core Rules page 393) (Like Become Another (Transmutation) but only affects appearance in Meido)

Banish

Magick Resistance: ..... MR 10
Fatigue Cost: ..... 16 FP
Casting Time:..... Ritual 8 Hours
Range: ..... 5 ft. per ML
Duration: ..... Instantaneous
Resisted: .....(Willpower + SPR) - PSF% of caster

The Caster Banishes someone or something to the Meido (or Astral or other plane of existence depending on the GM). The victim will be stuck in the Meido unless they have a means of returning.

Plant Magick

(Also called WOOD Magick)

Japanese plant symbolism is significantly different than European. The rose symbolizes a beautiful but hard-hearted woman whose thorns show how she hurts a lover's heart. The cherry blossom symbolizes a loyal samurai, willing to die in his youth for his clan lord. The plum blossom symbolizes feminine beauty. The peony is the king of the flowers. The lotus symbolizes Buddhist enlightenment, rising from muddy water to bloom in the sunlight. The pine tree symbolizes old age because its trunk is bent like an old person's back. Mistletoe has no symbolism.

Removing Non-Japanese Plant Magick Spells

There are no Druids in the Land of the Rising Sun. Shinto Priests honour the beauty of trees (especially the sacred sakaki tree) but would never carve symbols into them. Defacing a tree by carving a name into it was a legendary way of cursing the person whose name was written there by angering the tree's spirit or the Nushi (local Kami). Japanese Herbalists are scholars who learn their lore from a book. There are no Japanese stories of little people, circles of toadstools or Rowan trees, or trees that swallow people to aid or imprison them.

Japanese do not camp out when travelling or use tree sap as food. Delete the following spells: Faerie Ring, Rowan Grove, and Glade of Dreams.

Additional Wood Magick Spells

BLOOM

Magick Resistance: ..... MR 1
Fatigue Cost: ..... 2 FP
Casting Time:..... Hex
Range: ..... touch
Duration: ..... instantaneous

This spell causes one shrub, tree, or other plant to burst into blossom or fruit regardless of the season. Spell Rank is +1 FP for each month too early.

DISCERN CURSED TREE

Magick Resistance: ..... MR 1
Fatigue Cost: ..... 2 FP
Casting Time:..... Cantrip
Range: ..... touch
Duration: ..... instantaneous
Resisted: ..... minus PSF% of Curse caster

This spell calls the caster's attention to the fact that a tree has been used to cast a curse on somebody - by nailing a picture of the person onto it or carving the person's name into it. The curse cannot be lifted (by propitiating the offended Kami) until the tree has been healed.

ELIXIR OF WAKEFULNESS

Magick Resistance: ..... MR 1
Fatigue Cost: ..... 3 FP
Casting Time:..... Cantrip
Range: ..... touch
Duration: ..... 1 hour x ML
Resisted: ..... Stamina - PSF%

This concoction of tea and other herbs will keep someone awake and postpone any need to sleep until it wears off.

HEAL PLANT

(Restore Plants - Core Rules page 375)

Kami Touch

(Demeter's Touch - Core Rules page 374)

TRANSFORM BONSAI

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 4 FP
Casting Time: ..... Cantrip
Range: ..... 5 ft. per ML
Range: ..... touch
Duration: ..... instantaneous

This spell allows the caster to turn one bonsai tree or shrub (a half foot to two feet high) to a full-sized shrub or tree, or vice versa.

TRANSFER CURSE TO TREE

Magick Resistance: ..... MR 2
Fatigue Cost: ..... 5 FP
Casting Time: ..... Cantrip
Range: ..... 5 ft. per ML
Range: ..... touch
Duration: ..... instantaneous

This spell lets the caster transfer a curse onto a tree by wrapping the object that contained the curse onto a branch of the tree. The tree will not be affected by the curse as long as it gets enough sunlight and water. If it becomes ill, it may emanate a Hengeyokai and seek vengeance.

BAMBOO GROVE:

(See Core Rules page 376)

Like Hedge of Thorns but instead pens the victim in with bamboo, making it impossible even for a master swordsman to swing his blade more than a few inches because there are bamboos in the way. Bamboo can be cut with relative ease by an axe or hatchet but not by a sickle.

EVALUATE WOODEN WEAPON

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 16 FP
Casting Time: ..... Cantrip
Resisted: ..... no
Range: ..... touch
Duration: ..... instantaneous

This spell enables the caster to examine the wood of a bow, arrow, staff, etc. and see how good it is and if it has any special qualities.

Speak with Plants:

(Core Rules page 375)

The GM may opt to have the plant later emanate a Hengeyokai, now that its attention has been gotten.

UNWARP WOOD:

Magick Resistance: ..... MR 3
Fatigue Cost: ..... 7 FP
Casting Time: ..... Hex
Resisted: ..... no
Range: ..... touch
Duration: ..... instantaneous

Reverses the effects of the spell Warp Wood and any other natural warping of wood.

Warp Wood:

(See Core Rules page 378)

Japanese bows and arrows and sword sheaths have a Resistance chance based on the user's Shinto Current SPR.

DISCERN WOODEN OBJECT'S HISTORY

Magick Resistance: ..... MR 4
Fatigue Cost: ..... 7 FP
Casting Time: ..... Sorcery
Resisted: ..... no
Range: ..... touch
Duration: ..... instantaneous

This spell shows the face of the person who made the object and reveals the original purpose for which it was made. On a Crit Die success of 10, it will give names of the maker and original owner.

Sakaki Grove

(See Core Rules page 375)

Similar to the spell Rowan Grove but has an MR 4 not MR 1. Gives half the protection of a Shinto shrine.

SAP TO GOLD

Magick Resistance: ..... MR 4
Fatigue Cost: ..... 10 FP
Casting Time: ..... Sorcery
Resisted: ..... no
Range: ..... touch
Duration: ..... instantaneous

This spell turns the sap inside a dead tree branch to gold weighing 5 grams per ML. It can only be performed once a week.

The Greenwood

(Core Rules page 377)

A Shinto protection, not a Druidic one.

Summoning Magick

Japanese mythology and folklore does not have any stories about witches and familiars or about necromancers, skeletons and zombies. The only stories about animated objects are about Badger Hengeyokai who turn themselves into teapots or such things. The GM will have to decide whether standard Summoning Magick has any part in his campaign.

Japanese mages dealt with Ryo in a number of different ways.

Buddhist priests cremated corpses, buried their ashes, and gave them a Ryo name. They also performed religious rituals to banish or enlighten evil Ryo. (See Chapter 9 for further details.)

Shinto priests performed religious rituals to invoke and propitiate the Kami (including evil Ryo). (See Chapter 9 for further details.)

Shamans might serve a Kami or Demon lord, and sometimes were given lesser Ryo as servants by their Patron.

Exorcists and Mediums invoke Ryo who have possessed people in order to heal the victims.

Any Japanese who meet foreign Summoners who command animals will consider the foreigners to be Hengeyokai or Bakemono or Demons in disguise.

Rise on the Wind:

Magick Resistance: ..... MR 2
Fatigue Cost..... 3 + 2 per additional person
Casting Time..... Hex
Range: ..... Self
Duration: ..... 2 minutes x ML

This spell is performed with the help of one or more (visible) Tengu who hold up the people or objects involved - and will be reluctant to grasp a Buddhist or Shinto Priest, who will Resist the spell vs Caster's PSF%/2. Afterwards, the caster must make an offering to the Tengu at a Shinto shrine or they won't help him again.

Transcendental Magick (Also Called Meditation Magick)

The GM may opt to require that a Transcendental spell must be cast while using the Mental Fortitude skill of Meditation.

Mental Communication

The TSC% of a Mental Communication spell is affected by how close the mage is to the person or people being contacted. The GM may wish to use some or all of the following factors, or even add more factors of his own:

Gender: (Optional)

Communicating with someone of the opposite gender is TSC% -5%.

Social Class:

Communicating with someone of another social class is TSC% -5%, -10% if one of the people is a Samurai or Noble and the other one is an Outcast other than a Ninja.

Species:

Communicating with someone of another species is TSC% -15% .

Familiarity:

Communicating with an old friend is TSC% +5%; with an old enemy TSC% -5%; with a stranger TSC% -10%.

Transcendental Perception & Other Spells

Transcendental spells allow people to be perceived at great distances. This has the effect of altering the ranges of other spells. A mage using Clairaudience or other Transcendental listening spells to eavesdrop will also be susceptible to spells cast by speaking or singing as if he were within 10 feet of them.

Similarly a mage using Clairvoyance or other Transcendental vision spells to spy will also be susceptible to spells cast by gesture, dancing, or drawing as if he were within 10 feet of them. Spells of Mental Communication put the mage within touch range of whoever he is observing.

Transmutations

There are no Japanese stories about lycanthropes or other human shape changers. There are thousands of stories about Hengeyokai, Bakemono and Ryo who fool people by taking on human form - but these creatures shape change as an innate ability rather than by using spells.

There are no Japanese stories of dead Ryo whose material bodies may take on gaseous form, but there are stories of Gaki whose gaseous bodies may take on material form.

There are no Japanese stories of alchemists who transmute metals. There are stories about Hengeyokai who (like European fairies) use illusion to fool humans into accepting dead leaves as if they were gold coins.

There are no Japanese stories about creatures like Medusa or Basilisks who turn people to stone. There are dozens of stories about Buddhas, Bosatsu or Buddhist guardian spirits who animate a statue of themselves to rescue a pious worshipper. The GM will have to decide whether standard Transmutation Magick has any part in his campaign. There are some suggested new spells however that do exist. If Transmutation Magick is not part of the campaign some of these spells should be considered as innate abilities.

AIR BREATHING:

Magick Resistance: .....MR 3
Fatigue Cost: .....4 FP
Casting Time:.....Cantrip
Range: .....Touch
Duration: ..... 10 minutes x ML

Like Breathe Water (Transmutation) for water-breathers such as Kojin, Kappa, and Orochi.

Cool Mantle

(Core Rules page 389)

Warm Cloak

(Core Rules page 389)

Speed

(Core Rules page 391)

Journey in Haste

(Core Rules page 392)

Become Another

(Core Rules page 393)

Magickal Wards

There are no Japanese stories of conjurers inscribing circles to protect themselves or to confine the beings they summon. The only protections against Hengeyokai, Bakemono, Ryo, and Demons known in the Land of the Rising Sun are to propitiate them by Shinto religious rituals or to enlighten them by Buddhist religious rituals (see Chapter 9).

The GM, of course, may decide to keep the standard **C&S** 5th edition Wards spells to ensure the PCs' peace of mind and to keep Priests from dominating the campaign. For a more Japanese-style feel to the campaign, however, the following revision may be used.

In a low mana campaign, Wards Magick is confined to humans. In a high mana campaign, Instinctive Mages can also learn Wards Magick (except for Badgers, Orochi, Tengu and Sword Spirits).

Japanese-Style Wards

Lesser Wards

vs Evil	This is a shrine or temple souvenir frog.
vs Good	This is a demon gift that has been preserved from contamination by holiness.
vs Magick	This is a shrine or temple souvenir frog.

Lesser Circles of Protection

vs Evil	This is made by drawing a circle with Purified Water from a shrine or temple
vs Good	This is made by drawing a circle with water defiled by blood or some other impure fluid.
vs Magick	This is made by drawing a circle with sake.

Circles of Protection -

These are drawn with pure white rice

Wards

These can be This is a small white bag containing an ounce of pure white rice from a Shinto shrine or Buddhist temple or a small white bag containing an ounce of pure white salt from a Shinto shrine or Buddhist temple or a piece (about a foot long) of knotted pure white rope from a Shinto shrine or Buddhist temple.

Greater Circles of Protection

These are drawn with pure white salt or are knotted pure white ropes or are made with sakaki leaves from a Shinto shrine or a piece of incense from a Buddhist temple

Greater Wards

This is a piece (about a foot long) of knotted pure white rope from a Shinto shrine or Buddhist temple or a sakaki leaf from a Shinto shrine or incense from a Buddhist temple. An appropriate weapon whose weight in steel was donated to a Shinto shrine or Buddhist temple.

Great Circles

Drawn with an appropriate weapon whose weight in steel was donated to a Shinto shrine or Buddhist temple, or the same with a donation with the weight in silver, or the donation with the weight in gold, or the donation with the weight in pearls or the donation with the weight in jade.

Acts Of Faith

(Optional)

This chapter is optional. Few, if any, of these Acts of Faith will be routinely achievable in a history-based, low mana campaign, no matter how high a priest's **SPR**. Even in a legendary, high mana campaign, the GM may opt to rule that Priests achieve supernatural results using Magick spells rather than Acts of Faith.

Many of the Acts of Faith detailed in **C&S** 5th Edition do not appear in Japanese myth or legend, or appear only in a non-religious context. The GM will have to decide which Acts of Faith to allow Shinto and Buddhist Priests.

Neither Shinto nor Buddhism is an organized religion like medieval European Christianity. Each Buddhist temple order has its own head, and there are many independent temples, not to mention many Buddhist priests who do not belong to any temple. Each Shinto shrine order has its own head, and there are many independent shrines, not to mention many Shinto priests who do not belong to any shrine. The government attempts to regulate religious institutions, but it's an impossible task.

Religion, Magick & Morality

Neither Shinto nor Buddhism disapproved of Magick. In a high mana campaign, many Shinto Priests will be Artistic Mages (usually Dancers, Musicians, or Singers). Many Buddhist Priests will be healers (Exorcists or Herbalists).

Shinto taught that there were many different Kami, supernatural beings whose very presence fills human beings with awe and wonder. Some were more powerful than others but none of them were safe to displease. Some were kindly and others angry, but there was no point in speaking of them as good or evil; the sensible thing to do was to propitiate all of them. Shinto forbids necromancy not on moral grounds but because dead bodies are impure and will offend the Kami. It forbids consorting with criminal spirits not on moral grounds but because it would displease the Emperor, himself a Kami.

Buddhism taught that there were many different spirits, all in need of enlightenment and all ultimately fated to become enlightened after they had spent enough time reincarnating.

Demons and the souls they tortured in the Hells, gods and the souls who found pleasure in the Paradises, human beings and animals and ghosts would all eventually find Nirvana. Buddhism forbids necromancy because it keeps the spirits of the dead from reincarnating. Buddhism forbids consorting with evil spirits because it lowers not only the Karma of the magician but also the Karma of the spirits, by encouraging them to think of themselves as evil.

In a low mana campaign, the government will forbid public use of Magick except for divination or healing, or under the auspices of religion. Any Samurai or Noble who openly practices Magick will be forced to commit seppuku unless he joins a Shinto or Buddhist priestly order, where he will be under the control of the head priest. A Commoner or Outcast who openly practices Magick will be crucified unless he can persuade the authorities to permit him to join a Shinto or Buddhist priestly order.

In a high mana campaign, the authorities will tolerate public use of Magick but will still try to keep it under social control, who disturb the peace with their spells whether they are consorting with evil spirits or merely playing with Magick will be considered criminals.

Spell-casting & Acts Of Faith

A mage who is a Shinto or Buddhist Priest who does not have a maximum SPR of 15 in the religion of which he is a Priest.

Any Mage who is not a Demon Minion can receive the benefits of an Act of Faith by a Buddhist Priest, with benefits to all of his skills including spell casting except Meido Magick. This includes Western Mages. Buddhism considers Jesus to be a great teacher who was an avatar of a Buddha or Bosatsu.

Any Mage can receive the benefits of an Act of Faith by a Shinto Priest, with benefits to all of his skills including spell casting except for spells learned from a Patron Demon, Healing spells, and Necromantic spells. This includes Western Mages. Shinto considers God, the angels, and the saints to be Kami. (It also considers Satan and his devils to be Kami.)

Shinto and Buddhist Acts of Faith do not impose any penalty on any spells except for those learned from a Patron Demon. (Of course, characters may still opt to resist the benefits of an Act of Faith. Christian Priests may well prefer not to benefit from a Pagan Priest's Acts of Faith.)

Shinto Priest Vocation & Acts Of Faith

A Shinto Priest may be a member of a shrine (which may belong to a shrine order), a wanderer, or a hermit caretaker of a wilderness shrine. Many Shinto Priests were born (or adopted) into the priesthood, with a hereditary shrine to take care of (and usually have the same patron Kami as their parents). (Note that unlike the **C&S** 5th Edition (Christian) Priest, there is no minimum age to be a Shinto Priest.)

Some people became Shinto Priests because they had a special ability to sense the Kami with Meido Magick. In a low mana campaign, these will probably be Shadow Mages or Shamans. (Yes, non-humans can also learn Meido Magick, but only humans can become Shinto Priests.) In a high mana campaign, Artistic Mages and Spiritualist Mages may also learn Meido Magick and so may take this route to become Shinto Priests.

Some people became Shinto Priests because they saw a Kami in a vision (due to using the Divination spell of Legend Lore or a Fire spell linked to Inari or Atago). Or an Artistic Dancer, Musician or Singer might find that his performance had drawn a Kami's attention. (The GM might opt to let an exceptionally wonderful performance by any artist, even one who is not a mage, draw a Kami's attention and give the character the once in a lifetime opportunity to become a Shinto Priest.)

Some Shinto Priests are part of the intrigues of Imperial court politics. The Emperor is a Shinto Priest, without whose worship Amaterasu, the Sun Kami, would become dissatisfied and blight the Land of the Rising Sun. Amaterasu's great shrine at Ise always has an Imperial princess as its high priestess. It also holds the eight-sided Mirror and the Jewel that were Amaterasu's gifts to Jimmu Tenno, the first Emperor.

All of the people mentioned above count as Shinto Priests for social purposes. But for gaming purposes, in order to invoke the benefit of an Act of Faith for himself or for other people, a Shinto Priest must:

a. Take Faith as a skill at character creation or later
b. Have **SPR** 10+
c. Have been in a state of ritual purity for the past twelve days
d. Not be in an impure Shinto shrine

Any Shinto Priest who meets these conditions counts as an "Ordained Priest" in terms of the **C&S** 5th Edition rules. There are no Shinto Monastics or members of Holy Fighting Orders.

Shinto ritual purity is defiled if the Priest comes into contact with blood, a bleeding person, a sick person, a woman in childbirth, a couple having sex, a dead person or a bereaved person. A defiled Shinto Priest must seek out another Shinto Priest to purify him in order to regain ritual purity. If he is in the shrine when his purity is defiled, then the shrine will also have to be purified. If he is not in the shrine, he may not be able to enter it until he has been re-purified, but his re-entering it will not defile it.

Some Shinto shrines treat Buddhist Priests as slightly impure. The Ise shrine to Amaterasu, the most sacred Shinto shrine, forbade anyone there to say "Buddha," "Bosatsu," "temple," or "sutra" just as it forbade anyone there to say "death," "illness," "blood," or "red meat." Buddhist Priests were only admitted if they wore normal kimono and wigs to cover their shaven heads. Anyone breaking the rules was guilty of blasphemy, a death penalty offense.

The only way to renounce being a Shinto Priest is to become a Buddhist Priest, to become a Demon Minion, or to convert to a non-Japanese religion.

To all intents and purposes anyone becoming a Shinto Priest renounces their previous vocation. This is as per the rules for changing vocation as per page 130 in the Core Rulebook.

Buddhist Priest Vocation & Acts Of Faith

A Buddhist Priest may be a yamabushi (a warrior) or an ascetic (a scholar). He may belong to a temple (which may belong to a temple order), or be a wandering beggar, or a hermit. Most Buddhist Priests are middle-aged people who have already raised a family and gone in-kyo (retired from their worldly responsibilities), but some are much younger.

Some people become Buddhist Priests moved by religious conviction, in order to attain enlightenment. Some become Buddhist Priests after realizing how full of illusion and tragedy the world is. Some Nobles and Samurai become Buddhist Priests after their clan is abolished by the Shogunate. Some imprisoned Noble exiles are forced to become nominal Buddhist Priests. Some would-be scholars or would-be martial artists become Buddhist Priests to study at a temple. Some elderly Commoners become Buddhist Priests so they won't be a burden on their children.

There is no minimum age to become a Buddhist Priest. Some clan heads send their newborn sons to Buddhist temples to become Priests, in order to simplify the succession by keeping younger sons from being able to dispute the eldest son's right to be the heir.

All Buddhist Priests have shaved heads, and any man who is totally bald will be taken for a Buddhist Priest at first glance. Some priests have their heads shaved at a temple ceremony; others have their heads shaved by the first person they meet who has a razor.

All pious Buddhists, layfolk and priests, take the Seven Vows.

Lay Vows	Priestly Vows
Tithe to a Buddhist temple	to renounce all possessions and luxuries
Not to become intoxicated	not to drink intoxicants
Not to eat animal meat	not to eat animal meat or fish
Not to commit rape or adultery	not to have sexual relations
Not to commit treacherous murder	not to commit treacherous murder
Not to commit theft	not to commit theft
Not to tell lies	not to tell lies

Of course not all people keep their vows. Temple priests who openly break their vows will be disciplined by the head priest. Anyone who breaks his vows will lower his Karma. (In **C&S** 5th Edition Karma equates to Grace)

But the Seven Priestly Vows are no more a lifelong commitment than a shaved head: a Buddhist Priest may return to the world any time he chooses, letting his hair grow out again as a sign that he has done so. The Japanese described a person who threw himself enthusiastically into new projects but quickly abandoned them as "a three-day priest." Such an ex-priest is accepted as a layman by most people: permitted to marry, become clan head, etc. He is not permitted to become Emperor or any other Shinto Priest.

All of the people mentioned above count as Buddhist Priests for social purposes. But for gaming purposes, in order to invoke the benefit of an Act of Faith for himself or for other people, a Buddhist Priest must:

a. Take Faith as a skill at character creation or later
b. Have SPR 10+
c. Have kept the Seven Priestly Vows for the past month
d. Have had his head shaved within the last month

Any Buddhist Priest who meets these conditions counts as an "Ordained Priest" in terms of the **C&S** 5th Edition rules. There are no Buddhist Monastics or members of Holy Fighting Orders. (The yamabushi should not be considered members of Holy Fighting Orders. They usually are more concerned about their fighting skills than about their religious vows.)

Learning Acts Of Faith

Each Japanese character has both Buddhist and Shinto SPR. The player should feel free to role play the PC calling on either or both sets of power for aid. But a character may only acquire Acts of Faith in one religion (except that any Japanese may perform both Shinto and Buddhist Common Prayer) relevant to his Personal Faith Factor (PFF Core Rules page 400)

A Buddhist or Shinto Priest who converts to Christianity will lose access to all his Buddhist or Shinto Acts of Faith. They will acquire a new PFF based on their Faith in Christianity. In a similar way to changing vocation changing Faith suspends the previous Faith in a philosophy/religion. In a similar way the priest of a monotheist religion who converts to Buddhism and/or Shinto loses access to all his monotheist Acts of Faith. A Shinto Priest who goes in-kyo to become a Buddhist Priest must give up all his Shinto Acts of Faith to attain any Buddhist AoF beyond Prayers. A Buddhist or Shinto Priest who becomes a Demon Minion must give up all his Acts of Faith but may learn Demonic Skills from his Patron Demon p257.

All Japanese characters can access Common Prayer for both Shinto and Buddhism. Priests must acquire the other Acts of Faith relevant to their PFF, except for the Emperor who acquires all the Shinto Acts of Faith as part of the coronation ritual. A Priest learns Acts of Faith by meditating and purifying himself through fasting; immersion in a river, lake or the ocean; and prayer. (Study of holy texts is not necessary.) While a person is acquiring an Act of Faith, he must keep the priestly Seven Vows or maintain ritual Shinto purity, depending on whether he is learning a Buddhist or Shinto AoF.

Buddhism associates the number three with the Three Treasures: the Buddha, the sutras, and the priesthood. An Ascetic Buddhist Priest who is a temple member may acquire Acts of Faith through spending 3 days of purification x rank of the Act of Faith.

Buddha was born on the eighth day of the fourth month, and the number eight is associated with Buddhism. Other Buddhist Priests may acquire Acts of Faith at eight days of purification x rank of the Act of Faith.

Buddhism associates the number thirty-three with Kannon, the Bosatsu of Mercy. A person who is not a Buddhist Priest may acquire some Buddhist Acts of Faith in 33 days of purification x rank of the Act of Faith.

Shinto associates the number eight with the eight myriad Kami of the Land of the Rising Sun. Shinto Priests acquire Acts of Faith at eight days of purification x rank of the Act of Faith. A person who is not a Shinto Priest may acquire some Shinto Acts of Faith in a month of purification x rank of the Act of Faith.

In all instances the person looking to acquire an Act of Faith must meet the PFF requirements based on either Faith:Shinto or Faith:Buddhism

Core Rules Acts Of Faith

All Japanese believe in the possibility of Miracles. All Japanese who have not converted to another religion also believe, at least minimally, in Shinto and Buddhism, and will be willing to honour the divine powers worshipped by other religions by adding them to the ranks of Kami and Buddhas. Persuading a Japanese to convert to another religion by ceasing to perform rituals to honour the Kami and Buddhas and the souls of dead ancestors is much more difficult.

A believer in Shinto and Buddhism who witnesses a Miracle performed by a believer in some other religion must make a SPR AR% to test his faith in his beliefs.

- On a success his chosen faith will not be shaken and on a Crit Die success of 09-10, he will interpret the Miracle as being due to the Kami and Buddhas and his Current **SPR** will increase +5.
- On a Crit Die failure of 10, he will be badly shaken and stunned for 1 round. If he has a Shinto or Buddhist Current **SPR** of 6-10, then both will decrease by ½ x 1D10 (-1 to -5, down to a minimum level of Current **SPR** 1). If both his Shinto and Buddhist **SPR** are already 5 or less, he converts to the other religion (Learning Acts of Faith p199).
- A believer in Shinto and Buddhism who witnesses a Great Miracle performed by a believer in some other religion must make a **SPR** AR% to test his faith in his beliefs.
- On a Crit Die success of 10, he will interpret the Miracle as being due to the Kami and Buddhas, and his Current **SPR** will increase +5.
- On a failure, he will be shaken to the core of his being and stunned for 2 rounds. If he fails with a Crit Die of 09-10, and if he has a Shinto and Buddhist Current **SPR** of 8-14, then his Current **SPR** (in both) will decrease by 1D10 (-1 to -10, down to a minimum level of Current **SPR** 1); if both his Shinto and Buddhist are already 7 or less, he converts to the other religion (Learning Acts of Faith p199).

If the Great Miracle is invoked to convert to another religion, it will affect all human characters who fail their **SPR** AR%, even Shinto or Buddhist Priests with Current **SPR** 15+, unless they also make a successful Theology roll in either Shinto or Buddhism. Non-humans with **SPR** 15+ cannot be converted in this way.

Land Of The Rising Sun Acts Of Faith

Eta Outcasts, Hengeyokai, Bakemono and Ryo cannot perform Buddhist or Shinto Acts of Faith. Even attempting to do so may incur the wrath of the Buddhas and Kami.

Terminology:

(S) = Shinto	(SP) Shinto Priest
(B) = Buddhist	(BP) Buddhist Priest

Name (new or significantly revised AoF in full caps)

Prayers

Blessing (BP, SP)

(Core Rules page 441)

Common Prayer

(Core Rules page 441)

APPEAL (B, S)

PFF: 5
SC: ..... Recipients **SPR** AR%
Cost: .....-1 FP from Supplicant

The character cries out the name of a Kami or Buddha, expending 1 AP. There is a 1% x **SPR** chance that he will receive the protection of a Lesser Ward spell.

HOLY PRAYER

PFF: 5
SC: ..... Recipients **SPR** AR%
Cost: .....-2 FP from Supplicant

A non-human must subtract the character's PFF from his Willpower success chance to approach or stay within 10 ft. x Faith Level. Possessed people whose spirits fail this will try to run away. If they are prevented from doing so, the spirit will leave. It is not, however, banished and may return whenever it pleases.

a. (S): A character who has been in at least one combat situation and has never run away from an enemy in fear draws his sword and cuts the air with it or strings his bow and plucks the string. This takes half the character's AP.

b. (B): A character fingers the beads of his Buddhist rosary, chanting praise to a Buddha or Bosatsu or a Sutra. This takes all the character's AP.

ONE HUNDRED PRAYERS (B, S)

PFF: 5
SC: ..... Recipients **SPR** AR%
Cost: ..... FP cost as below from Supplicant

Like Temple or Shrine Prayer below, but the character makes one hundred approaches to the altar by walking clockwise a hundred times around the building or walking from the entrance to the altar one hundred times over a period of 8 hours, at ½ 1D10 Fatigue Points per hour. Gives a 1% x (**DIS** + **SPR**) chance of a Minor Miracle.

PRAYER AGAINST DEATH (B,S)

PFF: 10
SC: ..... Recipients **SPR** AR%
Cost: .....-6 FP from Supplicant

The character washes himself free of any blood and dirt, strips off everything but his loincloth, and immerses himself in the clean water of a lake, river or ocean, perhaps for a day, perhaps for several days, praying to all the Buddhas and the eight myriad Kami that the dying person will live. Time Required: at least a day, at cost of total Fatigue. Any interruption of the character's Shinto purity means the ritual is ineffective. There is 1% x **SPR** x day chance that the dying person will recover, but the rigours of the ritual will lower the character's **CON** permanently -1 per day. (The GM should check for success at the end of the Prayer against Death, not at the end of each day.)

RAIN PRAYERS (SP)

PFF: 5
SC: ..... Recipients **SPR** AR%
Cost: .....-3 FP from Supplicant

This ritual takes one day of a) prayers to Inari and the Dragon Emperor, b) fire dancing to Atago, or c) throwing polluting material like the bones of cows into a nearby lake to reproach the water Kami for not sending rain. A Crit Die of 10 will see light rain commence.

REMEMBER THE DEAD (B, S)

PFF: 5
SC: ..... Recipients **SPR** AR%
Cost: .....-3 FP from Supplicant

The head of a family has a shelf in his home with the family ihai, memorial tablets with his ancestors' spirit names. In front of each tablet is a small bowl for an offering of hot rice, with two chopsticks stuck upright in it. Some families offer rice only on the Equinoxes and O-Bon, others on monthly holy days, still others at every meal. People believe that if the steam from the hot rice is visible on the ihai, it means the spirit is displeased and has not come to eat the offering. Otherwise the spirit has eaten the essence of the rice and is at rest and will not appear as a Yurei. After the rice is cold, the family eats it.

Acts of Faith

Bless Item (BP, SP)

(Core Rules page 443)

BURY THE DEAD (BP)

(Core Rules page 443)

This includes not just burying the body but also giving a Ryo name to the dead person. This name will be written on his grave marker and on his ihai, the memorial tablet kept by his oldest son. The ceremony takes an hour.

Seven weeks after the body has been buried and the ashes buried, the funeral rites are re-enacted to take the Ryo from the grave and put it where it will not be contaminated by the dead body. This may later be done again to permit a family easier access to a grave.

Sanctification (BP)

(Core Rules page 443)

TEMPLE DEDICATION

PFF: 10
SC: .....Priest **SPR** AR%
Cost: ..... -2 FP from Priest

At the gates of a Buddhist temple stand the Ni-O, the statues of two giant warrior Buddhist spirits. Bakemono, Spirits, Demon Minions and Demons must make a Willpower -75% roll to enter Buddhist temple grounds and may have to fight the Ni-O (see p263) if they do so. Dedicating a temple takes 12 hours.

TEMPLE (B) or SHRINE (S) PRAYER

PFF: 15
SC: .....Priest **SPR** AR%
Cost: ..... -See below for FP from Priest

At a Buddhist temple or Shinto shrine, the character washes his hands and mouth with purified water, makes a donation p142, claps his hands twice, prays briefly, and claps his hands again to conclude the prayer. Time Required: 3 rounds, at cost of ⅓ Fatigue. This gives a 1% x **SPR** chance of a Minor Miracle.

STATUE DEDICATION

PFF: 10
SC: .....Priest **SPR** AR%
Cost: ..... -3 FP from Priest

A Buddhist statue carved in wood, bronze or stone may not be worshipped until after a dedication ceremony (taking 1 hour), referred to as "giving the statue its soul" when the eyes are carved on the statue. The TSC% of Magick spells that would inflict physical damage within the temple grounds are lowered by -1% for each Dedicated statue.

DISCERN IMPURE FOOD & WATER (SP)

PFF: 10
SC: .....Priest **SPR** AR%
Cost: ..... -2 FP from Priest

This Act of Faith enables a Shinto Priest to discern food and water tainted with blood or other impure substances.

PURIFY PERSON (SP)

PFF: 15
SC: .....Priest **SPR** AR%
Cost: .....See below for FP from Supplicant

A person who has been defiled by blood, injury, sickness, bereavement, or touching a corpse must be purified before he may pass through the torii arch and enter the grounds of a Shinto shrine. This is done by a (1 hour) ceremony before the torii arch that involves bathing his hands in Purified Water, waving white paper streamers over his head, and singing prayers to the Kami. The ceremony is the same for purifying a Shinto Priest, a Buddhist Priest, or an ordinary person. Woodcutters, charcoal makers, hunters, ice tenders and other peasants who worked in the wilderness were purified before entering the wilderness and before re-entering the village.

The GM may opt to make success in this AoF depend on the impure person's SPR AR%, particularly if the impurity is due to something unusual. If the initial attempt at purification fails, the Shinto Priest may perform a more involved ritual: beating the impure person with the flat of a sacred sword, then waving sakaki branches over him that are alternately dipped in cold salty water and nearly boiling water. This ritual takes 3 hours and succeeds automatically but the impure person loses 2D10 Fatigue Points.

PURIFY SHRINE (SP)

PFF: 15
SC: : .....Priest **SPR** AR%
Cost: ..... -4 FP from Priest

A Shinto shrine which has been defiled by blood, injury, sickness or death must be purified before any rituals performed there will please the Kami (and before any Acts of Faith can be performed there). This is done by a ceremony that involves sprinkling the inner sanctum, grounds, and torii gate with purified water. In one hour, 250 sq. ft. x Faith Level can be purified, after which Religious Services may be performed (taking another hour).

Impure people (human or non-human, living or spirits) must make a Willpower -75% roll to enter Shinto shrine grounds. (Demons and Demon Minions do not count as impure unless they are tainted by blood, sickness, death or mourning.)

PURIFY WATER (BP, SP)

PFF: 10
SC: .....Priest **SPR** AR%
Cost: ..... -2 FP from Priest

Each Buddhist temple and Shinto shrine has a trough by its altar that holds gallons of holy water for the benefit of worshippers, to purify their hands and mouths before they pray. A Priest may purify enough clean water from a lake or river for an entire trough in one Act of Faith taking one round. This water is used in the appropriate ritual of Common Prayer and in some Healing Magick spells. Unlike **C&S** 5th Edition (Christian) Holy Water, Purified Water will not burn evil spirits.

PURIFY LAND (SP)

PFF: 20
SC: .....Priest **SPR** AR%
Cost: ..... -5 FP from Priest

Before starting a building, a Shinto Priest was called in to purify the land of the taint of any blood or sickness that might have contaminated it. The GM may opt to make enemy spirits have to make a Willpower Roll before setting foot on purified land.

BLESSING AGAINST ILLUSION (BP, SP)

PFF: 15
SC: .....Priest **SPR** AR%
Cost: .....-3 FP from Supplicant

The supplicant can add their Current Buddhist **SPR** as a bonus to the Priests AR%. Like Blessing but its only benefit is to double the bonus against spells of Illusion. Duration of 1 round per Priest's PFF.

BLESSING AGAINST COMMAND (BP, SP)

PFF: 15
SC: .....Priest **SPR** AR%
Cost: .....-3 FP from Supplicant

The supplicant can add their Current Buddhist **SPR** as a bonus to the Priests AR%. Like Blessing but its only effect is to double the bonus against spells of Command. Duration of 1 round per Priest's PFF.

DETECT DISGUISED HENGEYOKAI (BP, SP)

PFF: 15
SC: .....Priest **SPR** AR%
Cost: ..... -2 FP from Priest

This allows a Priest to detect the presence of a Hengeyokai in human form, within the Priest's field of vision. Range of 5 ft. x Priest's Faith Level. Duration of 1 round, at 1 FP per person detected. (A Hengeyokai who is carrying out a mission for a Kami has a chance on a **DIS** AR% to avoid being detected by a Shinto Priest.)

Prayer to Detect Magical Forces

(Core Rules page 445) Only with GM permission

DISCERN KAMI SYMBOL (SP)

PFF: 15
SC: ..... Priest **SPR** AR%
Cost: ..... -2 FP from Priest

This allows a Shinto Priest to discern a tree or rock which is linked to the Nushi (the local Kami) or a jewel, mirror, or sword which is linked to a greater Kami: the sacred object of a Shinto shrine. Time taken: 2D10 hours, at a cost of 1D10 FP per hour.

ENLIGHTENED COURAGE (BP)

PFF: 15
SC: ..... Recipient **SPR** AR%
Cost: .....-2 FP from Supplicant

A person who is enlightened does not fear death. This allows a Buddhist Priest to give his listeners increased Willpower vs Fear as per Courage of the Righteous.

FORCIBLE ENLIGHTENMENT (BP)

PFF: 25
SC: ..... Recipient **SPR** AR%
Cost: .....-6 FP from Supplicant

Kannon Bosatsu p264 carries weapons showing her merciful desire to enlighten people even if it means running them through with a sword, ensnaring them with a chain, or burning them with a lightning bolt. (In other respects, this Act of Faith has the same characteristics as Smite the Godless Core Rules page 444.)

Prayer for Strength of the Righteous

(Core Rules page 444) Only with GM permission.

The GM may opt to require that anyone benefiting from it make **DIS** and **STR** AR%s while meditating for 1D10 rounds on being an erupting volcano.

DETECT DISGUISED BAKEMONO, SPIRIT OR DEMON (BP, SP)

PFF: 20
SC: ..... Priest **SPR** AR%
Cost: ..... -3 FP from Priest

Detects the presence of a Bakemono, Spirit, or Demon in human form within the Priest's field of vision. Range of 5 ft. x Priest's Faith Level. Duration of 1 round, at 1 FP per person detected. (A Temple Bell spirit on a mission for a Buddha or Bosatsu will not be detected by a Buddhist Priest unless he wishes to be.)

Prayer to Find the Open Way

(Core Rules page 445) Only with GM permission

Holy Barrier of Guard

(Core Rules page 444) Only with GM permission

Prayer to Recognize Evil

(Core Rules page 445) Only with GM permission.

The GM may opt to allow the Evil person a Resistance chance based on Willpower - PFF (with an Evil item using its maker's Willpower).

Ritual: Remove Curse (BP, SP)

(Core Rules page 445)

FIND THE NEAREST TEMPLE (BP)/SHRINE (SP)

PFF: 25
SC: ..... Priest **SPR** AR%
Cost: ..... -3 FP from Priest

Like Find the Open Way but points to the nearest temple or undefiled shrine rather than necessarily to safety.

INVISIBILITY TO NON-HUMAN ENEMIES (BP)

PFF: 25
SC: ..... Priest **SPR** AR%
Cost: ..... -2 FP from Priest and Recipient

The priest must write the sutras either directly on the person or object to be made invisible or on o-fuda (pieces of paper) which are then pasted onto the item or onto the person's forehead. The invisibility will move along with the person or item it is affixed to. It will not affect the supernatural enemies' ability to hear the person. It will not protect the person against supernatural physical or magical attacks that must be Dodged.

REMEMBER (BP, SP)

PFF: 20
SC: ..... Recipients **SPR** AR%
Cost: .....-2 FP from Supplicant

Restores a clear memory of any forgotten incident, whether forgotten naturally or due to Magick. If it is an unpleasant memory, the person may have to make a Willpower roll to recover it.

UNMASK BAKEMONO (BP)

PFF: 20
SC: .....Priest **SPR** AR%
Cost: ..... -2 FP from Priest

Forces any Bakemono within range to resume its true form, without a chance of resistance. Takes 1 round, at a cost of 5 FP. Range is 10 ft. x Faith Level.

UNMASK HENGEYOKAI (BP)

PFF: 20
SC: .....Priest **SPR** AR%
Cost: ..... -2 FP from Priest

Forces any Hengeyokai within range who is in human form to resume its true form, without a chance of resistance. Takes 1 round, at a cost of 5 FP. Range is 10 ft. x Faith Level.

DISPEL ILLUSION AND COMMAND (BP, SP)

PFF: 25
SC: .....Priest **SPR** AR%
Cost: .....-2 FP from Recipients

Allows another resistance attempt to anyone in the vicinity suffering from a spell of Illusion or Command, with Willpower increased by the priest's PFF. Range is 10 ft. x Faith Level.

RITUAL: EXORCISE RYO (BP)

PFF: 30
SC: .....Priest **SPR** AR%
Cost: ..... -9 FP from Priest

This ritual takes 1D10 hours of chanting while beating a drum or ringing a gong. It will eventually overpower a Ryo who has possessed someone, causing it to enter a Medium and answer questions as to why it attacked its victim. If a Ryo can be charmed, conned, intimidated, or reasoned into promising not to possess its victim again, it will leave and never return. The Ryo's Resistance chance is Willpower - the Priest's PFF. An Exorcist Mage adds his ML to his PFF.

Forcible Enlightenment (BP)

(Prayer to Smite the Godless II Core Rules page 446)

RITUAL: PLACATE RYO (SP)

PFF: 25
SC: .....Priests **SPR** AR%
Cost: .....-4 FP from Supplicant

Like Exorcise RYO above but the ritual consists of dancing, playing a musical instrument or singing. The spirit remains inside the person it has possessed and allows itself to be spoken to by the person whose performance has pleased it. A Dancer, Musician, or Singer Mage or a Shaman adds his ML to his PFF.

Prayer for Strength of the Holy

(Core Rules page 446) Only with GM permission.

The GM may opt to require that anybody benefiting from it first make **DIS** and **STR** AR% while meditating for 1D10 rounds on being a tsunami.

RITUAL: ENLIGHTEN RYO OR DEMON (BP)

PFF: 35
SC: .....Priest **SPR** AR%
Cost: ..... -6 FP from Priest

This ritual takes 2D10 hours of chanting while beating a drum or a gong. It will eventually cause a Ryo or Demon to take the Paths of the Dead (see After a Character Dies p253) to reincarnate. The Resistance chance is Willpower - the total PFF of all the Priests participating.

ENSHRINE RYO OR DEMON (SP)

PFF: 45
SC: .....Priests **SPR** AR%
Cost: ..... -9 FP from Priest

This ritual takes 2D10 hours of singing, dancing, or playing an instrument. It will eventually cause a Ryo or Demon to enter a shrine where it will remain as long as Shinto Priests perform at least one hour of ritual for it on the 1st and 15th of each month, on major Shinto festivals, and on any other date associated with its anger. The Ryo's or Demon's Resistance chance is Willpower - the total PFF of all the Priests participating. A Dancer, Musician, or Singer Mage or a Shaman adds his ML to his PFF.

UNMASK DISGUISED SPIRIT (BP)

PFF: 30
SC: ..... Recipients **SPR** AR%
Cost: ..... -5 FP from Priest

Forces any Ryo within range who is in human form to resume its true form, without a chance of resistance. Takes 1 round, at a cost of 5 FP. Range is 10 ft. x Faith Level.

Visions (BP, SP)

(Core Rules page 446) Only permitted to an Ascetic Buddhist Priest or a Shinto Priest, not to a Yamabushi.

RESTORE MEMORY (BP)

PFF: 45
SC: ..... Recipients **SPR** AR%
Cost: .....-5 FP from Supplicant

Briefly restores the memory of one of a person's earlier incarnations. The person will tend to resist; both a SPR and a DIS roll must be made. Duration is 1 round per Faith Level. This AoF will not permit someone who has been reincarnated as an animal to speak a human language (unless it is now a Hengeyokai and can transform to human shape) but will give even a newborn baby the temporary ability to speak as well as an adult, along with all the other skills the person had attained before dying.

ARCANE Magick (SP)

PFF: 50
SC: .....Priest **SPR** AR%
Cost: ..... -FP as per spell

Cast a specific Arcane Magick spell which must be learned by standard rules.

HEALING Magick (BP)

PFF: 50
SC: .....Priest **SPR** AR%
Cost: ..... -FP as per spell

Cast a specific Healing Magick spell which must be learned by standard rules.

Miracles

Minor Miracle (BP, SP)

(Core Rules page 449)

- Success with Crit Die 06-10 brings a Minor Miracle for an Ascetic Buddhist Priest or a Shinto Priest
- Success with Crit Die 08-10 brings a Minor Miracle for a Yamabushi
- Success with Crit Die 09-10 brings a Minor Miracle for lay persons (ordinary believers) in the religion.
- Critical Success with Crit Die 10: like **C&S** 5th Edition, but the character's player determines whether the +1 increase to **SPR** improves Shinto Current **SPR** or Buddhist Current **SPR**.

Miracle (BP, SP)

(Core Rules page 449)

- Success with Crit Die 08-10 brings a Minor Miracle for an Ascetic Buddhist Priest or a Shinto Priest
- Success with Crit Die 09-10 brings a Minor Miracle for a Yamabushi
- Success with Crit Die 10 brings a Minor Miracle for lay persons (ordinary believers) in the religion.
- Critical Success with Crit Die 10: like **C&S** 5th Edition, but the character's player determines whether the +1 increase to **SPR** improves Shinto Current **SPR** or Buddhist Current **SPR**.

A foreigner who believes in another religion but who witnessed the Miracle must make a SPR AR% to test his faith in his own beliefs. On a Crit Die failure of 10, at the player's option, the character may convert, or his beliefs may be badly shaken, leaving him stunned for 1D10 rounds. If the **SPR** AR% succeeds or the character has **SPR** 12+, the character will be stunned for 1 round. The player may opt to explain this as being due to his beliefs being badly shaken or as being due to having witnessed evil spirits counterfeiting a Miracle.

Greater Miracle (BP, SP)

(Core Rules page 450)

- Success with Crit Die 09-10 brings a Minor Miracle for an Ascetic Buddhist Priest or a Shinto Priest
- Success with Crit Die 10 brings a Minor Miracle for a Yamabushi
- Critical Success with Crit Die 10: like **C&S** 5th Edition, but the character's player determines whether the +1 increase to SPR improves Shinto Current SPR or Buddhist Current SPR.

A foreigner who believes in another religion but who witnessed the Miracle must make a **SPR** AR% to test his faith in his own beliefs. On a Crit Die failure of 08-10, at the player's option, the character may convert, or his beliefs may be badly shaken, leaving him stunned for 1D10 rounds. If the **SPR** AR% succeeds or the character has **SPR** 15+, the character will be stunned for 1 round. The player may opt to explain this as being due to his beliefs being badly shaken or as being due to having witnessed evil spirits counterfeiting a Miracle.

Call Back the Dying

(Core Rules page 452)Only with permission of GM

Cure Blindness

(Core Rules page 452) Only with permission of GM

Cure Deafness

(Core Rules page 452) Only with permission of GM

Cure Disease

(Core Rules page 452) Only with GM permission

Cure the Wounded

(Core Rules page 451) Only with GM permission

Heal Grievous Wounds

(Core Rules page 452) Only with GM permission

Neutralize Toxins

(Core Rules page 451) Only with GM permission

Purify Food and Water

(Core Rules page 451) Only with GM permission

Restoration

(Core Rules page 451) Only with GM permission

Restore the Faithful

(Core Rules page 451)Only with GM permission

Restore Use of Limb

(Core Rules page 452) Only with permission of GM

Sacraments

Anointing the Sick

(Core Rules page 453) Only with GM permission

Anoint the Wounded

(Core Rules page 454) Only with GM permission

Baptism

(Core Rules page 453) Only with GM permission

Penance (Confession)

(Core Rules page 454) Only with GM's permission

RELIGIOUS SERVICES (Say Mass) (BP, SP)

(Core Rules page 454)

Benefits are as per the description in the Core Rules.

Buddhist temples held services on the 8th, 18th, and 28th day of the lunar month as well as on various holy days. Shinto shrines held services on the 1st day of the lunar month (new moon) and the 15th day (full moon) as well as on various holy days. Monthly Religious Services take 1 hour; holy day religious services take all day. Blessings from attending different Religious Services during the same day are not additive; the character gets the highest one that applies. If an evil person is able to enter the temple or shrine area, he can disrupt the Religious Services.

Buddhist religious services consist of chanting the sutras (the holy books of Buddhism) which are written in Chinese. Most priests chant the Japanese sounds for the ideographs without fully understanding them. There may also be endless repetitive chanting of the name of a sutra, in the belief that each time its name is said gives a person the same merit as having studied it. One major sect chants praise to the Lotus Sutra, another to the Diamond Sutra. A feast of sweetened foods prepared from vegetables and fruits is put on the altar, along with burning cones of incense. Afterwards, the food is distributed to worshippers for them to eat. Leftover white rice is wrapped up and sold as good luck charms.

Shinto religious services are designed to entertain the Kami. There is dancing and singing (usually by priestesses and their daughters), prayers by priests and worshippers. There may also be sumo wrestling, mounted archery, horse racing, fire walking, or any other games or ceremonies pleasing to that particular Kami. The Kami were also offered a feast of spiced fish or birds, with bowls of white rice and cups of sake. Afterwards, worshippers would be allowed to eat the food. Leftover white rice was wrapped up and sold as good luck charms.

Holy Items

All Shinto shrines and Buddhist temples sell holy items, which some people purchase as souvenirs and others buy as protection from evil supernatural beings. Small pictures or miniature models of the shrine or temple are bought to put a shelf at home for home prayers. Omamori (amulets) are made to tie to a sash or an animal's harness or to be hung from a piece of furniture. Strips of paper (o-fuda) are inscribed with a prayer to the Kami or a quotation from a Buddhist sutra, and are made to be pasted onto possessions or to seal doorways and windows. All of these items are inscribed with the name of the shrine or temple and the Kami or Buddha it honours.

The GM may require Priests to make Holy Items in the same way as the Mage's Devices (but calling the process "Purification" instead of "Enchantment"). Or if the human characters seem to need more protection against the non-human characters, the GM may allow certain Acts of Faith to be routinely put into Omamori and o-fuda with only the minimal requirements that:

a. The materials must be Purified (Shinto) or Dedicated (Buddhist)
b. The Priest's Act of Faith will not affect the area around him but instead be contained within the Omamori or o-fuda
c. The Omamori or o-fuda will hold the Act of Faith up until the end of the year (or, if given on a person's birthday, until his next birthday).

The Setting

Geography

Draw a map of the country. Start with the mountains (some of them volcanoes). Rivers will flow from the snow-clad mountains to the ocean, sometimes spilling out into lakes. Roads will go through mountain passes. Roads will cross deep rivers by bridges, shallow rivers by fords.

Major cities will grow up at ocean harbours (often the mouth of a river); secondary cities at lake harbours or where major roads cross one another. Choose one city for the Imperial Capitol. If there's a Shogun, then choose another city, probably several days travel away, for the Shogunate Capitol.

Clan lords will build castles to guard their own capitol cities and mountain passes or river crossings on the major highways to the Imperial (and Shogunate) Capitols. Shinto shrines will be built at major beauty spots, near dangerous volcanoes and hot springs (to propitiate their Kami), and in or near major cities. Buddhist temples will be built to the northeast of major cities.

About a sixth of the Land of the Rising Sun is farmland. (Rice can be grown on half the farmland; the other half is tiny terraced hillside plots.) Another sixth of the land is villages or cities. The rest of the land, two-thirds of the country, is dense, mountainous forest. Changing the geography will change the country's economy and politics. A flatter land will produce more food - and make it harder for clan lords to defend their territory against invaders. More meadows will also make it easier to have grazing animals, and so probably weaken the number of pious Buddhists who refuse to eat animal meat.

If you want to preserve Buddhism as a Japanese religion distinct from the native Shinto, you'll need a neighbouring land that is also Buddhist but that otherwise needn't resemble Korea, China, or India. Or you can make Buddhism the native Japanese religion and eliminate Shinto except perhaps among the peasants or in a small, backward area, far away from the Imperial and Shogunate Capitols. Then again, you might have an age of clan warfare with Buddhist and Shinto clans fighting one another. Eliminating either religion will affect not only the festivals and Acts of Faith, but also the food people eat and the spells that Mages cast.

If you want to preserve the Japanese diet's emphasis on fish, make sure that every populated area is within half a day's travel of the ocean or a fishable river or lake. Regions in which fresh fish is unavailable may eat larger amounts of pickled or dried fish, beans, and eggs - or reject Buddhist teachings and turn to eating animal meat (and be ostracised as Eta).

Draw up a guidebook for the area that will be the campaign setting, listing the local clan and the names of castles, cities and villages. For each city or village, list its meibutsu (the special sales product) referring to Chapters 6 and 7. List beauty spots for each major lake, river, and mountain.

Political Factions

POPULATION: Japan has a population of about 30 million people, of whom only 17 million are peasants, testifying to their efficiency as food producers. The others are two million samurai and nobles, four million merchants, and seven million artisans. (Outcasts aren't counted as human, so their numbers aren't reckoned in a census, but there are probably less than a million outcasts.)

FOOD:

About 25 million koku of rice are produced in an average year, each koku enough to feed one adult for a year. Government taxes to the clan and Shogun took about 12 million koku of rice, with a clan lord expected to provide six warriors for each 100 koku of his allotment. Nutrition is also provided by harvests of other grains, vegetables, fruits, and the catches of fishermen.

SOCIAL STRUCTURE:

Decide the campaign's social structure. Is there are a strong Emperor or Shogun? Is the authority the Emperor or Shogun himself, his father (gone in-kyo to become a Buddhist Priest), or his father-in-law? Although there are 250 Japanese clans, only a few of them will be major political factions; the other clans will be allied to them. Decide what the major clans are and mark their territory. Who are their allies? (This includes not just other clans but also city merchants, Shinto shrine orders, Buddhist temple orders, and maybe even gambler gangs.)

Alliances are the keystone to political power. An alliance is always concluded between a stronger and a weaker party, with a clear understanding between them as to which is which. Allies bind themselves together by

a) **Marriage**: A clan lord may present his daughter to another clan lord as a wife. Or he may present a sister, aunt, niece, or even his widowed mother. If his relative is married to a vassal of less importance, he may order him to divorce her so as to cement an alliance by marrying her off. Her former husband may be pressured to become a Buddhist Priest.

b) **Hostages**: A clan lord may take the wife, children (especially the heir) or mother of his lesser ally as a hostage. A young beautiful hostage may end up marrying or getting adopted into her host family.

c) **Transferred territory**: A clan lord may present his lesser ally with a more important (larger or more prestigious) territory - and take the old territory, creating a situation where the lesser ally is not secure in his position and must rely more on the greater ally's protection and advice.

Lesser allies were expected to support greater allies in times of war or political difficulty, with armed forces, money, and advice. They might also be called upon to donate supplies or workmen to building a castle or asked to spend their resources building a temple or shrine. The stronger ally was expected to support his lesser allies against other factions and to favour them with honour, appointments, and revenue next only to his own clan.

Holdings

A strong Emperor or Shogun has a Capitol (a type 10 City) plus one type 6 Castle and two lesser Castles. A medium-strength Emperor or Shogun is a major clan lord. A weak Emperor or Shogun is a minor clan lord.

A major Clan Lord has a Clan Capitol (a type 4 + ½ 1D10 City) plus a Type 5 Castle, two lesser Castles, and fortified mansions in the Imperial and Shogunate Capitols.

A minor Clan Lord has a Clan Capitol (a type 3 + ½ 1D10 City) plus a Type 2 Castle, and fortified mansions in the Imperial and Shogunate Capitols.

Castles

CASTLES	Type 1	Type 2	Type 3	Type 4	Type 5	Type 6
Citadels	1	2	2	3	3	5
			Samurai present			
In wartime	200	400	800	1400	2,000	3,500
In peacetime	50	100	200	350	500	875

Castle storerooms contain

1D10 months of food for each wartime samurai and horse

½ x 1D10 extra weapons for each wartime samurai (chiefly katana, yari, yumi & arrows, crossbows & bolts) as well as armour, helmets, and fresh clothing for each wartime samurai.

Cities

Japanese cities looked for protection to their local clan lord, not to mercenaries or militia. Some of the larger cities (types 4 and higher) had ten-foot high dirt walls faced with stones, with a foot deep moat on each side. Gates in this wall were iron-reinforced wood and generally had nearby towers used both by ward guards and by firemen. In addition some of the largest cities (type 8+) were near the outworks of castles, and townsfolk could retreat to the castle in case of attack. The city gates were closed at sunset and only opened for an emergency. (People who lied about an emergency to get the gates opened were sentenced to death.)

The largest cities (type 8+) are divided into wards, each with a population of about 10,000 people. These wards are separated by stone walls like those outside the city with their gates locked at the hour of the Boar - to keep criminals under control. City fires often ran wild until they stopped at a ward's boundary wall.

In the table below, the population is the town's adult citizens (who are roughly 20% fit for combat). A smaller number of trained fighters is listed separately. In addition, some cities have nearby martial Buddhist temples with 2D10 x 2D10 x 5 (20-2,000, average 600) yamabushi warriors.

CITY Type	Population	Trained Fighters
1	1500	100
2	2000	135
3	3000	200
4	4000	265
5	5000	335
6	10,000	650
7	20,000	1300
8	50,000	3000
9	100,000	6000
10	200,000	10,000

A peasant village has a population of 1D10 x 25 people, with 2D10 trained fighters. It is surrounded by a dense ring of trees, so that it looks like a grove to people unaware of its existence.

Characterization

Flesh out the personalities of the major NPCs with whom the PCs are likely to interact. This isn't just a matter of writing down an NPC's Attributes, Level, and Skills. You'll need to know his likes and dislikes, how honourable he is and what sort of things make him angry.

Roll two or four times on the Flaws, Deficiencies and Defects List. The first roll or rolls are for the character's weaknesses; the second are the opposite of the trait rolled and represent his strengths. You may also want to roll on the Phobias table. Finally, pick one or more random words from a book - perhaps ***Essential Kanji's*** listing of the 2,000 basic Japanese ideographs, perhaps this rulebook, perhaps a dictionary or thesaurus - and use the word(s) as a further key to the NPC's personality and interests.

COPING WITH CULTURE SHOCK:

A GM Skill. All PCs know the proper manners for their social class. They may not always be polite, but they will very seldom be unknowingly rude when socializing with the sort of people they were brought up with. If a player says his Japanese PC does something terribly rude by Japanese standards (like not taking off his sandals before stepping onto the tatami-matted area of a building), the GM should inform the player what proper manners call for and allow the player to role play the scene over again.

Similarly, if a player is shocked by something that medieval Japanese took for granted (for instance a samurai's killing a peasant who tugged on his sword-arm), the GM should allow the player to get over his surprise and shock before asking what his Japanese PC's reaction to the incident is.

Random Encounters

The GM should detail up to ten encounters before the start of play. One or two of them should be with NPCs whose doings are involved with a campaign plot-lines. The others will be with random passers-by who may become regular participants in the campaign if they interest the PCs. The PCs should be allowed to ignore or interact with any of these encounters.

The Village

A peasant village is made up of farmers or fishermen, with an adult population of 1D10 x 25 people. The village is not walled, but its homes are surrounded by a dense circle of trees so it looks like a grove to those who don't know of its existence. The streets are packed dirt. Each village has a meibutsu, a well-known product that is listed in any good guidebook: perhaps a special flavour of rice cakes or sake, perhaps a special pattern of dyeing or wood carving, perhaps a beauty spot featured in ancient poems or paintings.

There is a small Shinto shrine which pays homage to the Ujigami and the local Nushi, as well as to Inari (in a farming village) or Ebisu (in a fishing village). Villagers purify themselves at the shrine before entering the wilderness or re-entering the village. There is also a small Buddhist temple, attached to a small school for the children -- and a graveyard.

The largest house belongs to the local headman, who may be a blacksmith, an innkeeper, a chuja (rich farmer), a man who owns several fishing boats, or a wako (pirate). It's probably the only home with a private bath. The rest of the villagers go to the public bathhouse. On the outskirts of a farming village, outside the circle of trees, is the home of an Eta family that buys the villagers' old animals to eat their meat and make things out of their tanned hides. The tanning pit and refuse pile can be smelled from a distance, and are on the opposite side of the village from the Shinto shrine.

Unless the village is near a noted beauty spot, there is unlikely to be an inn. If there is, it will have a view of the beauty spot and cater to upper class travellers.

RANDOM STREET ENCOUNTERS IN A VILLAGE		
	Day	Night
Check every once per	6 hours	Night
Eta Refuse Collector	01	--
Thief or Burglar	02-03	01-02
Robber or Bandit	--	03-04
Gambler	--	05
Merchant or Artisan	04-05	06
Village Headman	06-10	07-10
Innkeeper	11	11
Peasants	12-80	12-50
Ascetic Buddhist Priest	81-83	51-52
Yamabushi	84-85	53-55
Shinto Priest	86-90	56-60
Inn guest	91	61
Mage	92	62
Master of Fine Art or Martial Art	93	63
Non-human (roll 1D10)	94	64-65
01-04	**Hengeyokai or Rokuro Kubi**	
05-07	**Tengu, Kappa, Kojin, or Orochi**	
08-09	**Oni, Yama Hito, or Ichi-Me**	
10	**Spirit**	
Animal (roll 1D10)	95-99	66-85
01-08	**Large animal**	
06-09	**Small animal**	
10	**Enchanted animal**	
Nothing	00	86-00

The City

A small city resembles an overgrown village, ringed by a circle of trees; a large city is divided into wards, each with its own shrine(s) and temple(s), its own guards and firemen. Each ward is walled off, with moats on either side of the wall and gates only on the major streets. The city gates are locked at sunset; the ward gates are locked at the hour of the Boar (about 10 PM). The guards won't let anyone through the gates except in an emergency. The gates are unlocked in case of a city fire that leaps over the moats and wall to allow people to escape.

The biggest cities surround a clan lord's castle, with only samurai allowed to live within a block of the castle. Aside from this regulation, a Japanese city is not zoned into residential, commercial, and industrial areas. One street may have potters' shops neighbouring a Shinto shrine and a weaponsmith's; another may have a cloth merchant's home, a printer's shop, and a Buddhist temple and graveyard. Its blocks are not gridded; the streets wind around hills or old trees or beside irrigation ditches. The pavement is made of blocks of stone covered by dirt mixed with pebbles, and the streets become quite muddy in the rain. Only a few of the largest streets have names.

The GM may use the random encounter chart below for determining where a character is. Characters searching for a particular place who have not been there before or who don't remember its location may move towards it at random (roll 1D100 each time) or by asking directions (up to 1D10 x5% toward the desired area along the table).

D100	Area of City
01	Eta Hamlet: roll 1D10
	1-2 **Leather tannery**
	3 **Crucifixion grounds for executed criminals**
	4 **Prison**
	5 **Slaughter yard**
	6 **Garbage dump**
	7 **Butcher shop**
	8 **Refuse collection site, eventually taken to farmers**
	9-0 **Leather goods stores (shoes, lacings, etc.)**
02	Dyers
03	Blacksmiths' workshops
04	Potters workshops
05-10	Artisan' homes and shops (roll on Artisans p52)
11	Ship or Home Builders
12-17	Home furnishings store
18-19	Merchants' Homes (roll on Merchants p51)
20-24	Cooper (barrel & coffin maker)
25	Engraver
26	Lacquer Artisan
27-28	Weaponsmith
29-31	Docks
32	Shipyard
33-37	Weaver, spinners, sewers, embroiderers
38-39	Chandler, oil maker, lamp maker
40	Paper merchant (ink and books also sold)
41	Printer
42	Fireman's quarters
43	Pawnshop or bank
44-50	Cloth merchant
51-52	Bathhouse
53-54	Restaurant
55	Inn
56	Relay messengers, kago and norimono carriers
57-60	Luxury Merchant: roll 1D10
	1 **Perfumer/Incense Shop**
	2 **Jeweller**
	3-4 **Art shop**
	5-6 **Art supplies shop**
	7-9 **Florist**
	0 **Fireworks**
61-62	Herbalist
63	Physician
64	Gambling Gang Headquarters or Floating World p216
65	Teahouse (geisha or courtesans) or Floating World p216
66	Theatre or Floating World p216
67	Sumo Wrestling hall
68-75	Grocery store
76-80	Fish and Seafood
81	Diviner
82-85	Shrine
86-89	Temple and graveyard
90-95	Merchant Warehouses and Offices (roll on Merchants p51)
96	Judge's court and Ward Headquarters
99-00	Residences of Samurai or Nobles

Each city ward is administered by its ward head, who reports to the city magistrate, the judge who is responsible to the clan lord for making sure the city is peaceful and pays its taxes regularly. Like the village, each city has at least one meibutsu, something that any knowledgeable tourist will try to buy or see if he is nearby at the right season.

Random Street Encounters In A City			
	Day	Evening	Night
Check once per	2 hours	Evening	Night
Eta refuse Collector	01	--	--
Eta beggar or streetsinger	02	01	--
Thief or Burglar	03	02-03	01-03
Robber or Bandit	04	04-05	04-06
Gambler	05-06	06-10	07-12
Merchant employee	07-15	11	13
Merchant	16-17	12	14
Ward Head and/or Ward Guards	18-20	13-15	15-20
Otokodate	21-25	16-25	21-30
Artisan employee	26-40	26-35	31-35
Artisan proprietor	41-42	36-37	36
Artisan peddler	43-45	38-40	37
Fireman	46	41	38
Blind Massager or Shampooer	47	42	--
Household servants	48-60	43-45	39
Shippers by ox-cart or backpack	61-65	--	--
Storyteller, street magician or trained monkey	66-67	46	--
Entertainer	68	47	40
Innkeeper	69	48	--
Ascetic Buddhist Priest	70-73	49	--
Yamabushi	74-75	50	41
Shinto Priest	76-78	51-55	42
Buddhist Exorcist & medium	79	56	43
Physician or Herbalist	80	57	44
Religious Pilgrims	81	58	--
Martial Arts Master and/or students	82	59	45
Sumo Wrestler	83	60	46
Fine Arts Master and/or students	84	61	47
Samurai or Noble bureaucrat	85-90	62	48
Samurai warriors	91	63-65	49-50
Ronin	92	66	51
Road Traffic (see Imerial Captial p217)	93-97	67-71	52
Mage	98	72	53-55
Non-human (roll 1D10)	99	73-75	56-59
	1-2	Hengeyokai	
	3-9	Rokuro Kubi	
	10	Spirit	
Animal (roll 1D10)	00	76-85	60-75
	01	Horse	
	02-09	Small animal	
	10	Enchanted animal	
Nothing	--	86-00	76-00

There are, of course, other beings to be met in the streets of a city but they should not occur randomly. This category includes such things as ninja, a journeying Noble's procession, a mikoshi procession to celebrate a religious holiday, a clan army unit, a band of bakemono, a demon, etc.

The Floating World

Some large cities (type 6+) had a special ward for Kabuki theatres and teahouses, so ward guards could keep a watchful eye on the Outcast entertainers -- and their customers. Anyone entering this ward, even Samurai and Nobles, had to check his weapons, to prevent deadly quarrels. The bridge that led across the moat that separated it from the other wards might be called "the Bridge of Dreams," a reference to ***The Tale Of Genji***, an ancient Japanese novel. Many Samurai came here in disguise to go to the theatre. Many Commoner employees also came in disguise, to carry on a romance with a courtesan or geisha without being noticed by a co-worker. Ronin came, looking for enemies or trying to forget their sorrows. Thieves, burglars, bandits, and wako came to spend their loots. The local gambling gang probably had its headquarters somewhere in this ward.

D100	Area of Floating World
01-03	Paper merchant (ink and books also sold)
04	Fireman's quarters
05-06	Pawnshop or bank
07-11	Cloth merchant
12-15	Bathhouse
16-25	Restaurant
26-30	Inn
31-35	Perfumer/Incense Shop
36-45	Jeweller
46-55	Art shop
56-65	Florist
66-68	Herbalist
69-70	Gambling Gang Headquarters
71-80	Teahouse (geisha or courtesans)
81-90	Theatre
91	Sumo Wrestling hall
92-93	Diviner
94-96	Shrine
97-99	Temple and graveyard
00	Judge's court and Ward Headquarters

Random Street Encounters In The Floating World			
	Day	Evening	Night
Check once per	4 Hours	2 Hours	Night
City Street Encounter (see The City p 213)	01-30	01-20	01-10
Burglar	31	08	11-12
Bandit	32	09	13
Cutpurse	33-34	10-11	14
Shoplifter	35	12	15
Unskilled labourer	36	13	--
Pawnshop owner	37-38	14	16
Yamabushi	39-40	15-16	17-18
Buddhist Exorcist	41	17	19
Shinto Priest	42	18	20
Mage	43	19	21
Otokodate	44-50	20-26	22-29
Gambler	51-55	27-29	30-34
Gambling Gang Boss	56	30	35
Apprentice Geisha	57-58	31-33	36
Geisha	59	34-39	37-43
Courtesan	60	40-45	44-45
Teahouse merchant	51-62	46	46
Ward Guards	63	47	47-49
Street singer	64	48	--
Monkey act	65	49	--
Storyteller	66	50	--
Painter	67	51	50
Tattooer	68	52	51
Poet	69	53	52
Playwright	70	54	53
Theatre Dancer	71	55-58	54-55

	Day	Evening	Night
Check once per	4 hours	2 Hours	Night
Kabuki Actor	72	59-62	56-59
Onnagata	73	63-65	60-63
Theatre singer	74	66-68	64
Biwa player	75	69	65
Flute player	76	70	66
Samisen player	77	71	67
Drum player	78	72	68
Bunraku puppeteer	79	73	69
Sumo wrestler	80-82	74-75	70
Ronin	83-90	76-85	71-80
Martial artist	91	86	81
Samurai	92-95	87-91	82-90
Noble	96-99	92-96	91-95
Judge	99	97	--
Hengeyokai	00	98-99	96-97
Ghost	--	00	98-00

The Imperial Capital

The Imperial Capital is unlike any other Japanese city. Its site is chosen with a mountain to the northeast where Buddhist temples could protect the Emperor with their prayers and a major river to the south as prescribed by the principles of Geomancy. It is laid out with large avenues a hundred feet wide, numbered according to their distance from the Imperial Palace. The Shogun and the major clan lords each have a fortified mansion. In the heart of the Capital is the Imperial Palace, with buildings for the Emperor, each of his wives, and each of his sons. Impure people weren't allowed to enter the Imperial Palace.

D100	Area of Imperial Capitol	
01	Eta Hamlet: roll 1D10	
	1-2	**Leather tannery**
	3	**Crucifixion grounds for executed criminals**
	4	**Prison**
	5	**Butcher shop**
	6	**Slaughter yard**
	7	**Garbage dump**
	8	**Refuse collection site, eventually taken to farmers**
	9-0	**Leather goods stores (shoes, lacings, etc.)**

D100	Area of Imperial Capital	
02	Dyers	
03-04	Blacksmiths	
05-06	Potters (clay vessels, tiles, bricks)	
07	Ship or Home Builders	
08-10	Home furnishings	
11-12	Coopers (barrel & coffin makers)	
13-14	Lacquer Artisan	
15-18	Armourer or Weaponsmith	
19	Shipping Merchant	
20-25	Weaver, spinners, sewers, embroiderers	
26-27	Chandler, oil maker, lamp maker	
28-29	Paper merchant	
30-32	Printer	
33	Fireman's quarters	
34-35	Pawnshop or bank	
36-38	Bathhouse	
39	Cloth merchant	
40-45	Inn	
46-50	Luxury Merchant: roll 1D10	
	1	**Perfumer/Incense Shop**
	2	**Jeweller**
	3-4	**Art shop**
	5-6	**Art supplies shop**
	7-9	**Florist**
	0	**Fireworks**
51	Herbalist	
52	Physician	
53	Gambling Gang HQ or p216 Floating World	
54-58	Teahouse (geisha or courtesans) or p216	
59-60	Theatre -- or The Floating World p216	
61	Sumo Wrestling hall	
62-66	Grocery store	
67-70	Fish and seafood	
71	Diviner	
72-77	Shrine	
78-80	Temple and graveyard	
81	Merchant Warehouse	
82-90	Fortified Mansions of Clan Lords	
91-95	Residences of Samurai or Nobles	
96-00	Imperial Palace	

Random Street Encounters In The Capital			
	Day	Evening	Night
Check once per	2 Hours	Evening	Night
Standard City (see p213 The City)	01-40	01-25	01-50
Clan lord with samurai	41-42	26-30	51-52
Court noble(s)	43-55	31-50	53-60
Samurai	56-65	51-65	61-70
Court noble ladies	66-70	66-67	71
Messenger in Kago	71	68	72
Shinto Head Priest with attendants	72-76	69	73
Buddhist Head Priest	77-81	70	74
Otokodate	82-83	71-84	75-80
Geisha or Courtesan	84-90	85-90	81-90
Entertainer	91-97	91-96	91-95
Hengeyokai or Rokuro Kubi	98-99	97-99	96-97
Spirit	00	00	98-00

The Roads

The great highways are the Tokaido and the Nakasendo (see Movement p62), thirty feet wide. The typical road is five feet wide, allowing two people traveling by foot to pass one another without either of them having to step off the road. A path through the forest, swamp or mountain is only two or three feet wide.

	HIGHWAY		ROAD		PATH	
RANDOM ROAD TRAFFIC	**Day**	**Night**	**Day**	**Night**	**Day**	**Night**
Check once per	6 hrs	Night	Day	Night	Day	Night
Village Encounter	01-05	--	01-15	01	01-25	--
City Encounter	06-15	--	16-25	02	26-30	--
Shippers with goods	16-35	--	26-40	--	31	--
Wandering Artisans	36-45	--	41-50	--	32	--
Wandering Gambler	46	01	51-52	03-05	33	01
Messenger in Kago	47	02	53	06	34	02
Clan Lord Procession	48	--	54	--	--	--
Bandit(s)	49	03-10	55-56	07-16	35-36	03-05
Gambler(s)	50	11-13	57	17-19	37	--
Runaway Lovers	51	14	58	20	38-40	06-08
Pilgrim(s)	52-54	--	59-60	--	41	--
Herbalist	55	15	61-63	21	42-48	09-10
Diviner	56	16	64	22	49-50	11
Victims of Bandits/Non-humans	57	17-20	65	23-26	51	12
Ninja	58	21-25	66-68	27	52-55	13-17
Noble on hunting party	59	--	69-70	--	56-60	--
Samurai or Noble bureaucrat	60-65	--	71-73	--	61	--
Samurai warrior(s)	66-70	26	74-75	28	62	18
Ronin	70-71	27	76	29-30	63	19-20
Otokodate	72-75	--	77	31	64	--
Martial Arts Master and/or students	76	--	78	32	65	--
Buddhist Priest	77-80	--	79-80	33	66	21
Shinto Priest	81-84	28	81-82	34	67	22
Fine Arts Master and/or students	85	--	83	--	68	--
Amateur Poet or Painter	86	--	84	--	69-70	--
Entertainer	87-88	--	85	--	71	--
Mage	89	29-30	86	35-40	72-74	23-25
Nothing	--	76-00	96-00	86-00	00	76-00

The Wilderness

The wilderness is a dense, mountainous forest, with narrow paths winding among the trees, sometimes to a terraced hillside of farm plots or a farming village, sometimes up the mountainside to a quiet lake or steaming hot spring, a rushing river or a fountain of corrosively acid water, a muddy swamp or even the bubbling caldera of a volcano.

Wilderness Encounters	Day	Night
Check once per	Day	Night
Village Encounter	01-10	01
City Encounter	11-12	02
Road Encounter	13-15	03
Hermit Shinto Priest	16-18	04
Hermit Buddhist Priest	19-21	05
Exiled Noble	22	06
Ronin	23	07
Noble with hunting party	24-25	--
Wandering Priest	26	27
Woodcutter	27-30	--
Charcoal Maker	31-35	--
Wandering Artisan	36	--
Herbalist	37-39	28
Mage	40	29-30
Rokuro Kubi or Orochi	41-43	31-33
Hengeyokai or Kojin	44-50	34-40
Tengu or Kappa	51-55	41-50
Oni, Yama Hito, or Ichi-Me	56-60	51-60
Spirit	61-65	61-65
Animal (roll 1D10)	66-90	66-85
01-08	Large Animal	
06-09	Small Animal	
10	Enchanted Animal	
Nothing	91-00	86-00

The Meido

1D100.....Area of the Meido

01-05.....Demon Island

06-10.....The Sun Palace, the parallel of the Amaterasu's Shrine at Ise. It is surrounded by rice fields and sakaki groves. There's a deep lake that's the home of a one-eyed Dragon who controls the weather. This is the only place in the Meido that has a clear blue sky. In front of the palace is a giant sakaki tree hung with glittering jewels and lengths of white silk. Behind it is a dark cave which cannot be illuminated by fire or Magick or AoF. A white knotted rope hangs across the cave entrance.

11-20.....Dragon Realm

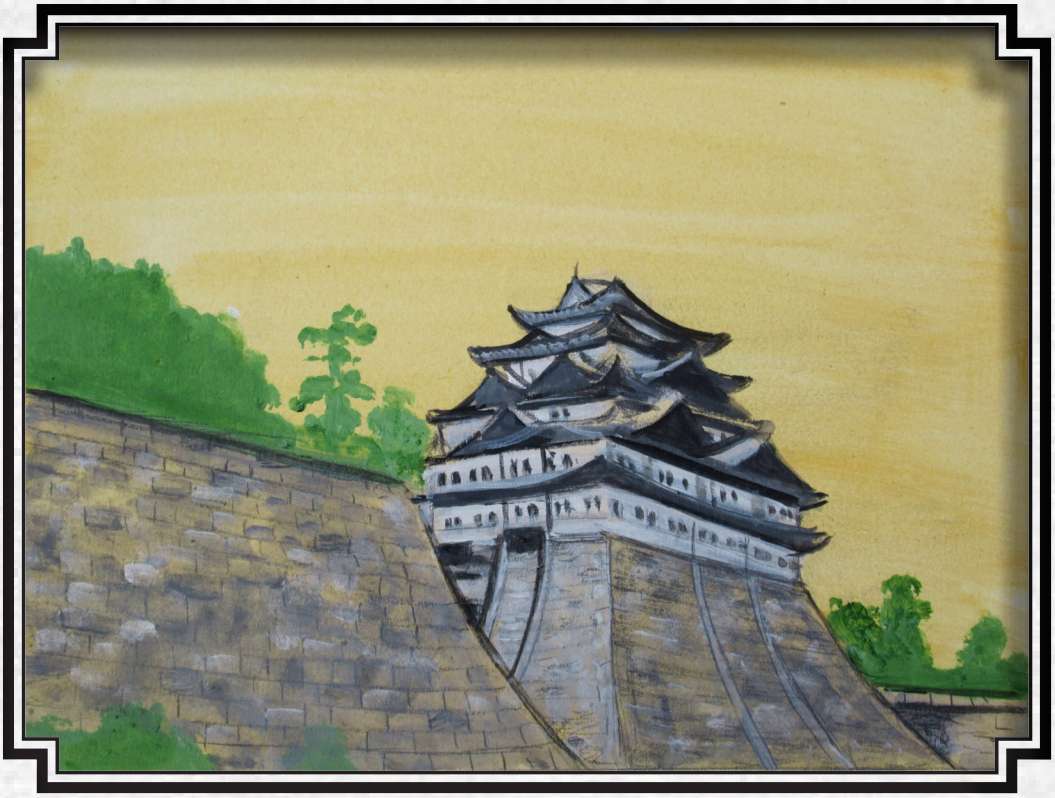
21-30.....Graveyard, with the Dry Riverbed of Souls; nearby Buddhist temple cannot be entered

31-35.....Gaki Realm: a shadowy desert. Gaki are not found elsewhere in the Meido, and no one else comes here except for Mages and Priests. Some say that beyond this realm are the other Buddhist Planes of Existence.

36-80.....Mountains: dense forest broken by occasional lakes or rivers (which are linked to the Dragon Realm). Some mountains are obviously volcanoes. Any mountain may erupt without notice.

81-00.....A city or castle (including the Shogunate or Imperial Capitol)

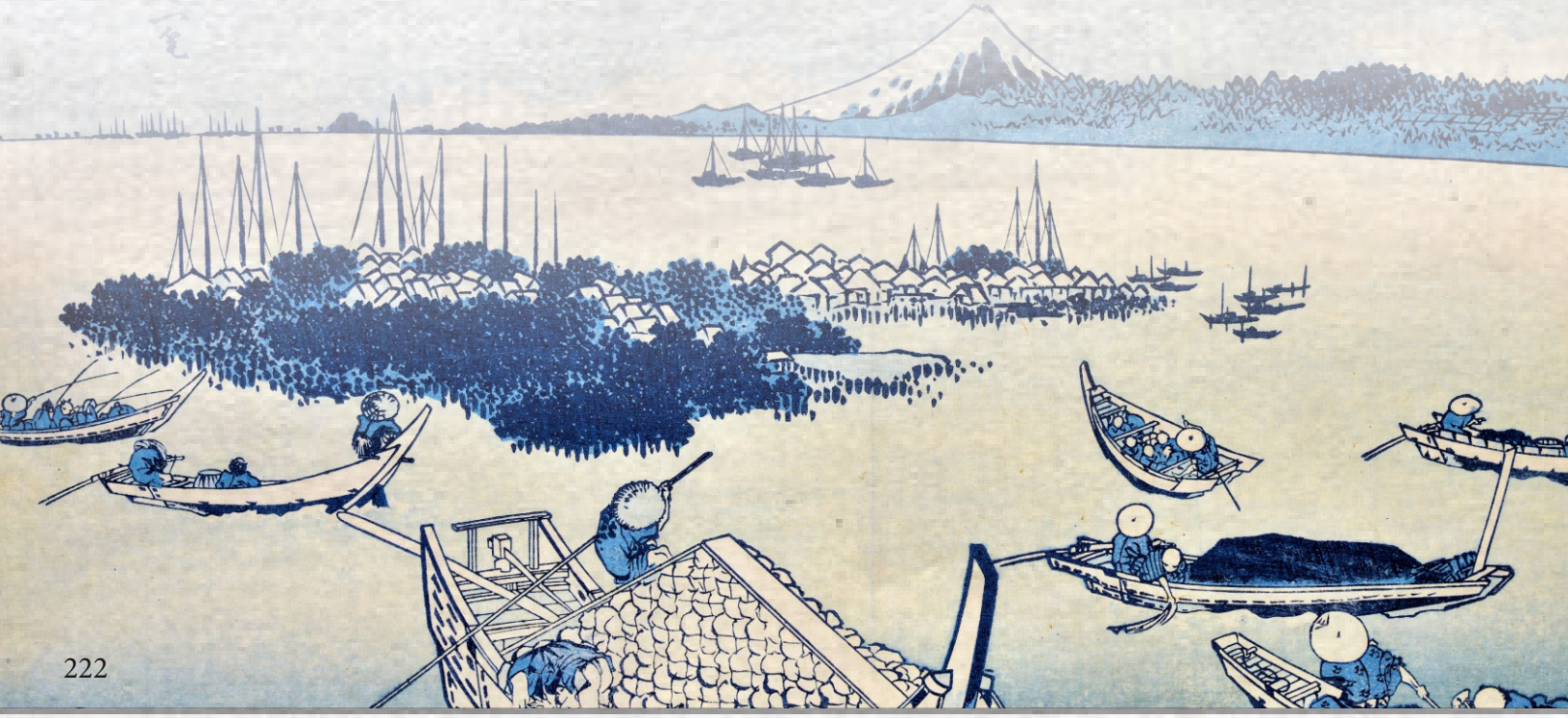
Meido Encounters (outside of the Gaki Realm)						
1D100	Demon Realm	Sun Palace	Dragon Realm	Graveyard	City, Mountains	Castle or Capitol
Check Once Per	Hour	Hour	Hour	Hour	Hour	Hour
Hengeyokai	01	01-02	--	--	01-25	01-05
Water Bakemono	02	--	01-80	--	--	--
Land Bakemono	03-05	--	--	01-10	26-50	06
Ikiryo	06	--	--	11	51	07-10
Fune Yurei	07	--	81-84	--	--	--
Yurei	08	--	--	12-75	52-55	11-15
Ubume	09	--	--	--	56-59	16
Artefact Spirit	10	03-10	85	76	60	17-20
Nature Spirit	11-13	11-15	--	--	61-70	--
Kami	14	16-70	86-90	--	71-75	21-25
Shrine offerings	15-24	71-85	90-93	--	76	26-35
Shinto Priest	25	85-90	94	--	77-80	36-37
Shadow Mage	26	--	95	77	81	38
Artistic Mage	27	91-93	96	78	82	39
Scholar Mage	27	94	97	79	83	40
Spiritualist Mage	28-29	95-96	97	80-85	84	41
Demon Minion	30-34	97	99	86	85	42
Demon	35-99	98-99	--	87-99	86-99	43-45
Jizo Bosatsu	00	00	00	00	00	46-50
Nothing	--	--	--	--	--	51-00



Valuables

The following list is not presented as a random table but to remind the GM of all the different types of items that the Japanese value beside coins. PCs will find them on people they encounter and in buildings they visit, especially in the locked kura storehouse.

1. Artwork (including Calligraphy, carved and painted Screens, Carved Buddhist Statues, Painted or Calligraphed Scrolls, fine Lacquerware, Tea Ceremony implements or cups)
2. Gems, Precious Metals, and Jewellery
3. Rare Spices, Herbs, Incense and Perfume
4. Mage supplies (unenchanted or partially enchanted materials)
5. Buddhist Holy Items (especially if from China) or Shinto Holy Items (a mystically powerful rock, bonsai tree, gemstone, sword, or mirror)
6. Manuscripts (including poetry, fiction, history, diaries, wills)
7. Cloth (silk, cotton, hemp) dyed and embroidered in various shades and patterns -- or clothing suitable to a noble or geisha or actor
8. Pet animals: including pug dogs, cats, fireflies, singing insects or birds, hawks....
9. Servants: trained servants or artisans, including geisha or courtesans
10. Weapons
11. Armour
12. Musical Instruments
13. Tea Ceremony items
14. Heirlooms or other memorabilia: like the above but also
    a. A travel souvenir
    b. A pledge of friendship
    c. A pledge of loyalty, from a vassal or student or employee
    d. A pledge of love
    e. The head or some other remnant of a defeated enemy
    f. The ihai bearing the name of an ancestor
    g. A token of honour from a lord or teacher or employer
    h. A shrine devoted to propitiating an enemy
    i. A shelf of souvenirs from Buddhist temples
    j. A shelf of souvenirs from Shinto shrines



Foreigners

Europeans In The Land Of The Rising Sun

Japanese will think Europeans look like long-nosed tengu, with curly hair like a shojo. Europeans who eat meat will be considered Eta Outcasts. Europeans who eat milk, cheese, or butter will be told that they have "butter breath" which stinks horribly. (Even courtesans will refuse to associate with them.) (Most townsfolk think that milk is derived from the cow's urine rather than from its udder, making the thought of eating milk products very repulsive.) Only Eta will welcome them as friends.

Of course, once a European has found out about the Japanese taboo against eating meat or dairy foods, he may opt to try to observe it in public. But he'll still have "butter breath." And there's very little privacy in a Japanese-style home: the GM should run meat-eating (or bringing meat onto a ship) using Concealing & Finding.

Europeans will also miss having bread as the standard starch at meals. Even a European who seems to be making a good adjustment to Japan may end up rebelling at meal after meal of white rice, and start refusing to eat it in favour of, say, wheat noodles, which the Japanese will interpret as his having peasant taste buds.

Christian Priests with their black robes, shaved heads, vows of poverty and celibacy, and rosaries will be considered a sect of Buddhist Priests. Scholars will be interested in hearing stories from the Christian Bible and will probably conclude that Jesus was an incarnation of the Buddha. Japanese will be horrified if people who convert to Christianity give up honouring their Ujigami (ancestral Kami) and the other Kami by making sacrifices to them. Such people will be disowned by their family, employer, teacher, and clan lord.

Europeans may also offend people by confusing the courtesan (available for sexual hire to any respectable person with the money to pay for her time) with the geisha, who is hired as a companion or to entertain an honoured guest and who only grants her favours after days, perhaps weeks, of being courted.

Europeans visiting a Japanese home or shop will be considered rude if they don't take off their longswords and put them on the sword rack. They'll be considered unforgivably rude if they wear their dirty boots on the clean tatami mats - and people will probably smile politely at them as they pull their boots off, a much harder process than kicking off Japanese-style clogs or sandals.

Europeans encountered a number of difficulties at the Japanese public bath. The water was far hotter than they were accustomed to (110°F) and they felt scalded (-5% Distraction from Pain for an hour after the first 1D10 baths). They were used to soaping themselves down in a bath, not first soaping down and rinsing themselves outside the bath, and only then entering the bath. They were also disconcerted because the baths allowed respectable men and women to bathe at the same time. The Japanese considered it the height of discourtesy to look at anything but the face of another person met at the public bath. Even once the Europeans have learned the proper bath etiquette, a character should have to make a Willpower roll to observe them.

A European who slaps or spanks what he considers to be an impertinent child will probably be attacked by the child's parents, who may then kill themselves if the European was an honoured guest.

Trade for foreign merchandise was regulated or monopolized by the government (which also kept tabs on all believers in foreign religions) - or forbidden entirely. At certain periods of Japanese history, all contact with foreigners was forbidden: foreigners were not allowed to set up trade agreements but expelled from the islands, sailors who left the coastal area were executed as traitors (even if they had just gotten blown off course in a storm), and people who adopted a foreign religion were executed as traitors.

Japanese In European Lands

Some Japanese merchants and scholars travelled to Korea or China in search of exotic merchandise and lore. During the medieval period, China was connected to Europe by the Silk Route which led through Arabia to Byzantium and then to Mediterranean Europe. History doesn't report any Japanese travellers in medieval Europe but it wouldn't have been impossible.

They would have been officially treated like other pagans, with the Church insisting that they be prime-signed before being allowed at court. This ceremony consisted of having the sign of the cross made on the pagan's forehead with holy water. It did not constitute baptism but did supposedly mean the pagan was willing to respect Christianity.

Of course, there's also the problem of culture shock here. A Japanese will be disagreeably surprised at European deference to women. He'll also be shocked at how seldom Europeans bathe. And when he sees them all eating the meat of domestic animals, plus their "butter breath" from eating dairy foods, he'll probably put them down as all Eta.

Speaking A Foreign Language

Japanese as a spoken language is not related to any other language in the world, even though the fully literate use the Chinese ideographs when they write it. St. Francis Xavier said the Japanese language was devised by the devil to be difficult so that missionaries would be unable to convert the Japanese to Christianity.

Like Western languages, Japanese considers negative questions more polite than positive ones ("Won't you have some tea?" is polite; "Will you have some tea?" is rude). Unlike Western languages, Japanese uses "logical responses" to such questions. The reply to a negative question is "No, I will have some tea" or "Yes, I won't have some tea."

Japanese has many words that only differ from one another depending on whether the vowel is short or long or a consonant is doubled. In fact, the general rule is that if you mispronounce a Japanese word, the listener will take some time to notice it because you've just said another Japanese word.

A European who asks for "saki" (/SA-KEE/) instead of "sake" (/SA-KE/) is asking for the tip of a finger or a sword. The European who asks for "ona" (/O-NA/) instead of "onna" (/ON-NA/) is asking for vegetables instead of a woman. A "kimono" is a garment; a "kiimono" is something that's odd or grotesque. A "yumi" is a longbow, a "yume" is a dream, and "yumin" are idlers. A European who impulsively screams, "NO!" When presented with the wrong thing will be saying "field".

Japanese has one sound that Europeans find very hard to say. Linguists describe the Japanese R as a one-flap, hard palatal R. Westerners hear it as a cross between an R and a D.

European languages (especially English) have many sounds that Japanese find very hard to say.

a. There is no ASH vowel (as in CAT).
b. There is no YU vowel (as in MEW).
c. There is no L (R is used instead), TH (as in "either" or "ether") (D or Z is used instead), or V (B is used instead)
d. The following syllables are not possible to pronounce even though the syllabary contains both their consonants and their vowels: CHE, DI, DU, FE, HU, JE, SHE, SI, TI, TU, TSE, WE, WI, WO, WU, YE, YI, ZI
e. Consonant clusters are impossible. The Japanese borrowing of the English word "strike" is written SU+TO+RA+I+KI. The Japanese borrowing of the English word "milk" is written MI+RU+KU.

If European men try learning Japanese from women, they'll end up speaking like women, using words and phrases and grammatical constructs only used by women. This will be particularly awkward if they pick up the female words for the pronouns ("watakushi" and "washi" used by women as opposed to "boku" or "ore" used by men, to list words for "I").

The GM may wish to supply visitors with an interpreter. This may be a Japanese merchant or sailor who has learned some European languages in China but who will, of course, not be fully conversant with the Imperial or Shogunate court dialect. Or it may be a Chinese who has learned some European languages but doesn't speak Japanese, just write ideographs. Even with Mind Speak spells, there may well be aspects of Japanese that foreigners find hard to master, particularly proper use of honorifics.

Trading Between Japan & Europe

Merchants will be delighted at the fact that the ratio of gold to silver to copper is different in Japan than in Europe. Depending on how much precious metal the first few merchants are carrying, this may even take awhile to iron out before both economies realign to a single ratio - or a government steps in to regulate trade, or perhaps even forbid it.

Japan shipped gold and silver (plain or fashioned into artworks), pearls, lacquerware, armour and weapons to China. Europeans will probably be interested in these too - particularly weapons. Japanese swordsmiths used both soft steel (for the blade, so it could be razor-sharp) and hard steel (for the body of the weapon). They also refolded the steel many times, producing truly superior blades. Europeans will also be interested in things the Chinese didn't bother importing such as tea, silk, spices, and dyes such as indigo and madder which make blue and red cheap colours.

The Chinese sold Japan copper coins, tiger and panther skins, live peacocks and parrots, gemstones, sandalwood, porcelain dishes, silk brocade, books, and paintings. The Japanese may be interested in buying some European gems and the skins of exotic animals, particularly white fur like ermine. A few may also be interested in European art, but many will feel that the long-nosed, red-haired people are just too ugly - or may shock the Europeans by buying pictures of angels and saints and using them in the Setsubun ceremonies to stand for demons. They'll also probably complain that woollen and linen cloth are too scratchy, but the nobles will probably appreciate lace. And any pottery the European traders bring will probably be bowls or plates or mugs of the wrong shape to be suitable for use with any traditional Japanese food or drink. The Japanese will be interested in jewellery, glass, rock salt, beeswax, ivory, and wine.

Experience

Earning Experience & Running Risks in Downtime

Experience in downtime is earned as per the main **C&S** 5th Edition rulebook. However, the GM may opt to let players give their PCs a chance of accumulating additional experience in downtime - and running additional risks, which may spark the next adventure.

The GM should also encourage players to make up stories account for the Problems - and for the experience point gain. The table below shows the number of days a problem lasts for and the level of the problem. A problem is tackled with a level of bravery.

Vocation		Exp/Day	Problem
Most Warriors		1	1
	Ashigaru or Samurai during wartime	1	5
	Ward Guard during crime wave	1	3
	Ronin, Gambler, Bandit, Wako	1	3
	Otokodate or Ninja if not at home	1	2
	Yamabushi if not in temple	1	2
Thief or Burglar		1	2
Ascetic Buddhist Priest	Meditating on Acts of Faith	5	0
	Performing other duties in temple	3	0
	Acting as exorcist or medium	5	1
	Other	1	1
Shinto Priest	Meditating on Acts of Faith	5	1
	Performing other duties in shrine	3	1
	Other	1	1
Hengeyokai		1	2
Bakemono		1	3
Ryo		1	4
Mage — Magical Research		5	2
Mage — Other Duties		3	2
Artistic Mage — studying/practicing Art		3	2
Scholar Mage — studying Magick text	Plus Special Experience Bonuses	3	2
Spiritualist Mage — dealing with spirits		3	4
Adventurer	Scholarly duties	3	1
	Other	1	1

BRAVERY	Problem Chance	LOSSES			GAINS		NOTICE
		Money	Fatigue	Body	Money	Exp/day	
Coward	1%	1D10%	-	-	-	-1	1%
Normal Non-Warrior	5%	1D10%	D10x10%	-	1D10%	0	5%
Normal Warrior	15%	1D10%	D10x10%	1D10	1D10%	+1	15%
Brave	30%	2D10%	D10x10%	2D10	2D10%	+2	30%
Heroic	50%	5D10%	D10x10%	3D10	5D10%	+3	50%
Foolhardy	100%	10D10%	D10x10%	5D10	10D10%	+5	100%

Thus the player of Kobana, a geisha, decides to take Bravery level 5% (normal for a non-warrior) during Downtime, with a standard Adventurer Problem Level of 1. If the player rolls 06-00%, no problems befall her. If she rolls 01-05%, then Kobana will lose 1D10% of her money (perhaps due to a thief or burglar, perhaps due to a customer staining her best kimono) but make 1D10% of her wealth (due to a new admirer). She also suffers a Fatigue Point loss of 10-100% (perhaps due to chasing a thief, perhaps due to crying all night over her favourite kimono). She gets standard experience points.

On the other hand, the player of Hayashi Kentaro, a samurai, decides to take Bravery level 30% to show his character's courage. It's wartime so Kentaro's Problem Level is 5; he has 150% chance of Problems (Problem Level x Bravery Level). He loses 150% x 2D10% of his wealth and gains 150% x 2D10% of his wealth. Depending on his player's rolls, he might lose 3% of his money (150% x 2) and gain 30% (150% x 20) or the other way round. The loss may be due to damaged weapons or armour or to wagering with his fellows. The gain may be due to loot from a defeated enemy, a reward from his clan lord, or to wagering with his fellows. He loses Fatigue with a range of (10%-100% [1D10x10%]) x 150% or 15% to 150% of his Fatigue (this could lead to incurring Body damage) and 3-30 Body Points (150% x 2D10). He has a 45% chance (30% x 150%) of having his bravery noticed by his clan lord. And he gets +2 exp per day.

Characters who lose more money than they have are in debt. They may have to sell or pawn possessions, or persuade their creditors to wait until they can pay them back. (By Japanese custom, all debts should be paid by the last day of the sixth month and the last day of the twelfth month. Anyone who doesn't pay his debts then may not be able to borrow any more money in the future.)

The GM and players may agree to run PC participation in a clan battle or other fight too complex to game out in detail as a Downtime activity using this system. Although only a few percentage are listed, a player may choose any percentage he wishes, as long as he agrees with the GM on its Problems, Losses, and Gains.

Learning Skills

In Japan, the usual way to gain experience in a skill is by working in the family business or for some other employer. But there are also a number of other ways of learning skills:

a) Martial Artists and Fine Artists of level 4+(½ x 1D10) sometimes act as private tutors who give lessons in the student's home for a charge of (Skill Attributes x 5 Mon) per 1 hour lesson. (This is the usual course taken by adult students who are Entertainers, Otokodate, Samurai, and Nobles.)

b) Ascetic Buddhist temples maintain schools and libraries for the use of local worshippers. (Of course the students would be expected to make appropriate donations to the temple p142) These schools are likely to teach the following skills, with teachers of level 10+1D10.

c) Martial Buddhist temples maintain schools in various Athletic and Combat skills, with teachers of level 4+1D10, but only for people who become Buddhist Priests.

d) A Professional Martial Artist of level 5+1D10 may run a small private school focusing on one Athletic or Combat skill taken as a Martial Art. Students are charged a sliding scale depending on how much talent they have and how much they can afford. Students are given room and board by their teacher. Any Martial Artist who thinks he is the equal of the school's master may challenge him to a duel for the right to run the school - and take its treasury. A visiting challenger who loses will be publicly embarrassed and go to another town. A student who challenges his teacher and loses will not remain at the school.

Arts & Entertainment:.....Calligraphy
Language Lore:.....Written Japanese
Lore Historical:.....all available skills
Lore Scientific:.....all available skills
Materia Medicina:...all available skills except Making Poisons
Mental Fortitude:.....Concentration, Meditation, Willpower

e) A teacher of level 11 + 1D10 may suddenly appear and offer an opening in his secret school to someone who looks like a promising student. Anyone who refuses the opportunity will never be offered it again. The GM may opt to allow PCs to run across secret schools in various Methods of Magick. Some of these schools will be affiliated with a particular clan, shrine, gambler gang, group of ninja, etc. Students are given room and board by their teacher.

Remember that a student owes an overriding obligation to his teacher.

Thus the player of Kobana, a geisha, decides to take Bravery level 5% (normal for a non-warrior) during Downtime, with a standard Adventurer Problem Level of 1. If the player rolls 06-00%, no problems befall her. If he rolls 01-05%, then Kobana will lose 1D10% of her money (perhaps due to a thief or burglar, perhaps due to a customer staining her best kimono) but make 1D10% of her wealth (due to a new admirer). She also suffers a Fatigue Point loss of 10-100% (perhaps due to chasing a thief, perhaps due to crying all night over her favourite kimono). She gets standard experience points.

Non-player Characters

Otherwise known as NPC's

In previous editions of **Chivalry & Sorcery** calculating the skills of Non Player Characters (NPCs) was tricky with variables involved. It became simpler as the formulae involved were less complex and the skill system was the same right across the game so that the vast tables of previous editions should be unnecessary, if we allow for a certain amount of generalised fudging of the numbers. Instead we present the basic information which can be expanded upon to give the bare bones of an NPC at any level.

The basic information is provided for a character created with the Historic system. Adjustments are made if you are running an Heroic Campaign or if your NPC is exceptional or superior, giving some variety for characters supposedly based on the same numbers.

Remember all characters have five Mastery skills, from amongst the Vocational or Background skills, whether from upbringing or Astrological influences. The reference for *'Vocational non-Mastery'* also applies to Secondary Vocational skills that are Mastered.

Heroic characters are taller than Historical ones and as such are heavier and can absorb more damage to the body. In addition a Heroic character receives a +4% bonus to the PSF% of all skills and +2% to all AR% rolls to reflect the larger number of points that a Heroic character receives to assign to characteristics.

As presented, characters are within the average range for their type, but there are people who are above or below average. Thus the information for the average character can be adjusted for Inferior, Superior and Exceptional characters.

Inferior Characters are square pegs in round holes, bakers forced to be soldiers, knights who would have made better Priests. Inferior characters have -2% to their PSF% in all skills and -2% to all AR% rolls.

Superior Characters are those somewhat above the norm and they are well suited to their vocations. They gain +2% to the PSF% of all skills and +2% to all AR% rolls

Exceptional Characters are not only well suited to their vocation, but they are physically and mentally gifted well above the norm, they also +4% to PSF% and +4% to all AR% rolls.

Figures are cumulative, so that an Exceptional Heroic NPC would receive +8% to PSF¾ and +6% to all AR% rolls.

The reference for "*Vocational non-Mastery*" also applies to Secondary Vocational skills that are Mastered.

Guards

Attributes							
DEX	12	66%	INT	10	58%	Height	5' 8"
APP	10	58%	SPR	10	58%	Weight	172
BV	10	58%	STR	13	70%	BP	39
CON	13	70%	WIS	10	58%	FP	26
DIS	11	62%					

The figures above are for a historical campaign. For an heroic campaign the following are amended to:

Height = 6' 1" **Weight**= 201 lbs **BP**= 41 points

For Guards for every three full levels above 1st Level add +1 to Body Points and Fatigue Points due to investment in Endurance and Conditioning skills until 7th Level is reached. After that they gain +1 per 2 levels until 13th Level. From Level 14 on the Guards gains +1 per level until Level 16

Heroic Guards gain +1 Body plus 2 per 5 levels and +1 Fatigue

Mythical Guards gain +2 Body plus 2 per 4 levels and +2 Fatigue

Skills			
Type	PSF%	Level	Per level of Experience Over 1
Vocational Mastery	29%	2	*+ 1 skill level per level*
Vocational non - Mastery	13%	1	*+1 skill level per 2 levels until Level 5 and thereafter per level*
Secondary	2%	0	*+1 skill level per 2 levels until Level 7 and thereafter per level*
Tertiary	-10%	0	*+1 skill level per 2 levels until Level 9 and thereafter per level*
Dodge (BCS 60%)	3%	1	*+1 skill level per 2 levels until Level 7 and thereafter per level*
Stamina (BCS 40%)	2%	0	*+1 skill level per 2 levels*
Willpower (BCS 40%)	0%	0	*+1 skill level per two levels*
Alertness (BCS 05%)	-	0	*+1 skill level per three levels*

All Guards also gain + 3% to PSF% per level.

Warriors

Attributes							
DEX	15	76%	INT	10	58%	Height	5' 8"
APP	10	58%	SPR	10	58%	Weight	172
BV	10	58%	STR	15	76%	BP	42
CON	15	76%	WIS	10	58%	FP	30
DIS	14	73%					

The figures above are for an historical campaign. For a heroic campaign the following are amended to:

Height = 6' 1" **Weight** = 201 lbs **BP**= 43 points

For a Serviens for every three full levels above 1st Level add +1 to Body Points and Fatigue Points due to investment in Endurance and Stamina skills until 7th Level is reached. After that they gain +1 per 2 levels.

Heroic Warriors gain +1 Body plus 2 per 5 levels and +1 Fatigue.

Mythical Warriors gain +2 Body plus 2 per 4 levels and +2 Fatigue.

Skills			
Type	PSF%	Level	Per level of Experience Over 1
Vocational Mastery	32%	2	*+ 1 skill level per level*
Vocational non - Mastery	16%	1	*+1 skill level per 2 levels until Level 7 and thereafter per level*
Secondary	4%	0	*+1 skill level per 2 levels until Level 7 and thereafter per level*
Tertiary	-8%	0	*+1 skill level per 2 levels until Level 9 and thereafter per level*
Dodge (BCS 60%)	5%	1	*+1 skill level per 2 levels until Level 7 and thereafter per level*
Stamina (BCS 40%)	6%	0	*+1 skill level per level*
Willpower (BCS 40%)	4%	0	*+1 skill level per two levels*
Alertness (BCS 05%)	-	0	*+1 skill level per three levels*

All Warriors also gain + 3% to PSF% per level.

Samurai

Attributes							
DEX	15	76%	INT	10	58%	Height	5' 9"
APP	10	58%	SPR	10	58%	Weight	178
BV	10	58%	STR	15	76%	BP	45
CON	16	79%	WIS	10	58%	FP	31
DIS	15	76%					

The figures above are for a n historical campaign. For a heroic campaign the following are amended to:

Height = 6' 2" **Weight** = 207 lbs **BP** = 46 points

For a Samurai for every two full levels above 1st Level to 6th Level add +1 to Body Points and Fatigue Points due to investment in Endurance and Stamina skills. For each level above 6th Level add +1 to Body and Fatigue per level.

Heroic Samurai gain +1 Body plus 2 per 4 levels and +1 Fatigue.

Mythical Samurai gain +2 Body plus 2 per 3 levels and +2 Fatigue.

Skills			
Type	PSF%	Level	Per level of Experience Over 1
Vocational Mastery	32%	2	*+ 1 skill level per level*
Vocational non - Mastery	16%	1	*+1 skill level per 2 levels until Level 5 and thereafter per level*
Secondary	4%	0	*+1 skill level per 2 levels until Level 5 and thereafter per level*
Tertiary	-8%	0	*+1 skill level per 2 levels until Level 7 and thereafter per level*
Dodge (BCS 60%)	5%	1	*+1 skill level per 2 levels until Level 5 and thereafter per level*
Stamina (BCS 40%)	6%	0	*+1 skill level per level*
Willpower (BCS 40%)	4%	0	*+1 skill level per two levels*
Alertness (BCS 05%)	-	0	*+1 skill level per three levels*

All Samurai also gain + 3% to PSF% per level.

Foresters

Attributes							
DEX	17	82%	INT	12	66%	Height	5' 8"
APP	10	58%	SPR	10	58%	Weight	158
BV	10	58%	STR	15	76%	BP	42
CON	15	76%	WIS	10	58%	FP	30
DIS	11	62%					

The figures above are for an historical campaign. For a heroic campaign the following are amended to:

Height= 6' 1" **Weight**= 184 lbs **BP** = 44 points

For a Forester for every three full levels above 1st Level add +1 to Body Points and Fatigue Points due to investment in Endurance and Stamina skills

Heroic Foresters gain +1 Body plus 2 per 4 levels and +1 Fatigue.

Mythical Foresters gain +2 Body plus 2 per 3 levels and +2 Fatigue.

Skills			
Type	PSF%	Level	Per level of Experience Over 1
Vocational Mastery	34%	2	*+ 1 skill level per level*
Vocational non - Mastery	19%	1	*+1 skill level per 2 levels until Level 5 and thereafter per level*
Secondary	0%	0	*+1 skill level per 2 levels until Level 7 and thereafter per level*
Tertiary	-8%	0	*+1 skill level per 2 levels until Level 9 and thereafter per level*
Dodge (BCS 60%)	5%	1	*+1 skill level per 2 levels until Level 5 and thereafter per level*
Stamina (BCS 40%)	6%	0	*+1 skill level per level*
Willpower (BCS 40%)	4%	0	*+1 skill level per two levels*
Alertness (BCS 05%)	-	0	*+1 skill level per three levels*

All Foresters also gain + 3% to PSF% per level.

Thieves & Ninjas

Attributes							
DEX	17	82%	INT	13	70%	Height	5' 8"
APP	9	54%	SPR	10	58%	Weight	150
BV	10	58%	STR	11	62%	BP	35
CON	10	58%	WIS	10	58%	FP	21
DIS	9	54%					

The figures above are for an historical campaign. For a heroic campaign the following are amended to:

Height = 6' 1" **Weight** = 175 lbs **BP**= 36 points

For a thief for every four full levels above 1st Level add +1 to Body Points and Fatigue Points due to investment in Endurance and Stamina skills until 9th Level is reached. After that they gain +1 per 3 levels.

Heroic Thieves & Ninja gain +1 Body plus 2 per 6 levels and +1 Fatigue.

A Mythical Thief or Ninja gains +2 Body plus 2 per 5 levels and +2 Fatigue.

Skills			
Type	PSF%	Level	Per level of Experience Over 1
Vocational Mastery	32%	2	*+ 1 skill level per level*
Vocational non - Mastery	17%	1	*+1 skill level per 2 levels until Level 5 and thereafter per level*
Secondary	2%	0	*+1 skill level per 2 levels until Level 7 and thereafter per level*
Tertiary	-8%	0	*+1 skill level per 2 levels until Level 9 and thereafter per level*
Dodge (BCS 60%)	7%	1	*+1 skill level per 2 levels until Level 7 and thereafter per level*
Stamina (BCS 40%)	0%	0	*+1 skill level per level*
Willpower (BCS 40%)	0%	0	*+1 skill level per two levels*
Alertness (BCS 05%)	-	0	*+1 skill level per three levels*

All Thieves & Ninja also gain + 3% to PSF% per level.

Priest

Attributes							
DEX	10	58%	INT	13	70%	Height	5' 8"
APP	9	54%	SPR	15	76%	Weight	150
BV	12	66%	STR	11	62%	BP	35
CON	10	58%	WIS	13	70%	FP	23
DIS	13	70%					

The figures above are for an historical campaign. For a heroic campaign the following are amended to:

Height = 6' 1" **Weight** = 175 lbs **BP**= 36 points

For a Priest for every three full levels above 1st Level add +1 to Body Points and Fatigue Points due to investment in Endurance and Stamina skills.

Heroic Priests gain +1 Body plus 2 per 6 levels and +1 Fatigue.

Mythical Priests gain +2 Body plus 2 per 5 levels and +2 Fatigue.

Skills			
Type	PSF%	Level	Per level of Experience Over 1
Vocational Mastery	30%	2	*+ 1 skill level per level*
Vocational non - Mastery	15%	1	*+1 skill level per 2 levels until Level 5 and thereafter per level*
Secondary	2%	0	*+1 skill level per 2 levels until Level 7 and thereafter per level*
Tertiary	-6%	0	*+1 skill level per 2 levels until Level 9 and thereafter per level*
Dodge (BCS 60%)	0%	1	*+1 skill level per 2 levels until Level 7 and thereafter per level*
Stamina (BCS 40%)	0%	0	*+1 skill level per level*
Willpower (BCS 40%)	0%	0	*+1 skill level per two levels*
Alertness (BCS 05%)	-	0	*+1 skill level per three levels*
Faith (Base PFF)	14%	2	*+1 Faith level per level until level 6 thereafter +2 faith levels per level*

All Priests also gain + 3% to PSF% per level.

Mage

Attributes							
DEX	13	70%	INT	17	82%	Height	5' 8"
APP	9	54%	SPR	10	58%	Weight	150
BV	13	70%	STR	11	62%	BP	35
CON	10	58%	WIS	13	70%	FP	23
DIS	13	70%					

The figures above are for an historical campaign. For a heroic campaign the following are amended to:

Height = 6' 1" **Weight** = 175 lbs **BP**= 36 points

For a Mage for every three full levels above 1st Level add +1 to Body Points and Fatigue Points due to investment in Endurance and Stamina skills until level 16 is reached

Heroic Mages gain +2 to their PMF

Inferior Mages lose -10 to their PMF and -1 ML

Superior Mages gain +1 Body plus 2 per 6 levels, +1 Fatigue, +4 to PMF and +1 ML.

Mythical Mages gain +2 Body plus 2 per 5 levels, +2 Fatigue, +8 to PMF and +2 ML.

Skills			
Type	PSF%	Level	Per level of Experience Over 1
Vocational Mastery	30%	2	*+ 1 skill level per level*
Vocational non - Mastery	15%	1	*+1 skill level per 2 levels until Level 5 and thereafter per level*
Secondary	2%	0	*+1 skill level per 2 levels until Level 7 and thereafter per level*
Tertiary	-6%	0	*+1 skill level per 2 levels until Level 9 and thereafter per level*
Dodge (BCS 60%)	0%	1	*+1 skill level per 2 levels until Level 7 and thereafter per level*
Stamina (BCS 40%)	0%	0	*+1 skill level per level*
Willpower (BCS 40%)	0%	0	*+1 skill level per two levels*
Alertness (BCS 05%)	-	0	*+1 skill level per three levels*

All Mages also gain + 3% to PSF% per level.

The PMF (Personal Magick Factor) determines the Mages Magick Level (ML) which affects his ability to enchant materials and learn and cast spells. All Mages have Base PMF 56 and ML 2 and each Mode of Magick level equals +3 to PMF. For every additional level add 2 to PMF and consult Table NPC Mages Base PMF.

PMF	ML	PMF	ML	PMF	ML
51 or less	1	80 - 86	6	115 - 121	11
52 - 58	2	87 - 93	7	122 - 128	12
59 - 65	3	94 - 100	8	129 - 135	13
66 - 72	4	101 - 107	9	136 - 142	14
73 - 79	5	108 - 114	10	143 - 149	15

Note: For every additional +7 added to PMF above 149, increase the mage's ML by +1.

Table - NPC Mages Base PMF.

An NPC Mage has a certain amount of spells to hand. The spells are bought using the MR factors as if they were points and this formula.

Number of MRs to spend = N x ML

Where: ML is the Magick Level and N is a modifier, which is 8 for an average mage. Subtract 2 If the mage is inferior, add 1 if you are using the Heroic scale, add 2 if the mage is superior and 3 if the mage is exceptional. No spell can be bought that has more than 2 MRs higher than the current ML of the mage. Spells that are 1 MR higher than the Mages ML cost double the MR and spells that are 2 MRs higher cost triple points. So a ML 3 mage who is on the Heroic scale gains (3 x 9) = 27 MRs worth of spells. If he wanted to buy a MR 4 spell it would cost him 8 points.

NON-ADVENTURER NPCS

Non-Adventurer NPCs are Outcast Eta or Entertainers, Merchants, Artisans, Peasants, Priests, or bureaucrat Samurai or Nobles who have no interest in adventuring. They have the same Attributes as Adventurer NPCs but don't improve them. They have the same Vocational Skills PSF% and Other Skills as Adventurer NPCs but don't improve their PSF% levels in Core skills. The Experience Award is the same as for a 1st level Adventurer NPC no matter how high their level.

Animals

Land And Air Animals

Large Creatures Of The Woodlands & Grasslands:

Delete Black Bear, Dog, War Dog

Add: Dog, Akita Mastiff: 75 pounds, with Body of 20 and a Bite of 24 PSF% but otherwise the same as the War Dog.

Dog, Pug: 15 pounds, with Body of 7 and a Sm Bite of 3 PSF%, but otherwise the same as the standard Dog.

Monkey: Like a Kappa of level 1. Monkeys and dogs hate each other just as cats and dogs do.

Small Creatures of the Woodlands and Grasslands:

Delete the Weasel

Add: Scorpion: 4 oz, with Body of 1 and Poison damage of DVII (Core rulebook p572) but otherwise stats as a Small Viper.

Birds Of The Woodlands and Grasslands:

Delete Raven. Add the following:

Crow: Half the weight and Body Points of the Raven, with a Small Beak of 3 PSF% but otherwise the same as the Raven.

Cormorant, Pheasant, and Quail: like the Goose

Serpents Of The Woodlands and Grasslands:

Delete Large Constrictor.

Domestic Animals:

Delete the Ferret

Exotica:

Delete the Woodchuck, Lion, Lioness

Giant Beasts:

Delete Eagle, Giant

Water Animals

One of the most formidable water animals was the Giant Crab (*not an enchanted animal but a real one*) found in the shallow waters off the Pacific coast. Its legs were five feet long, giving it a full length of 12 feet. It can't scuttle quite as fast as a human can run, but it can kill and eat sleeping or injured people — or those too frightened to run away.

Creature Type	Eel & Snake	Squid & Jellyfish	Octopus	Porpoise	Shark	Swordfish	Giant Crab
Weight	20 lbs	1 lb	12 lbs	250 lbs	500 lbs	200 lbs	100
Length	5'	1'	10'	8'	15'	15'	12'
BODY	16	1	15	35	55	30	20100
FAT	30	2	30	30	25	20	10
BAP	12	1	10	18	15	12	10
Swim	3'	1'	2'	5'	4'	4'	3'
Att/Dmg Bonus	Sm Bite	Sting	Md Beak	Md Bite	Lg Bite +15	Md Bite +5	Lg Claw +10
	10 PSF%	1 PSF%	20 PSF%	15 PSF%	30 PSF%	15 PSF%	20 PSF%
							Grapple
							10 PSF%
		Poison	Grapple			Dagger	Lg Bite +5
		10 PSF%	10 PSF%				20 PSF%
MR	10	10	10	10	10	10	10
Stamina	+0	+0	+10 PSF%	+10 PSF%	+10 PSF%	+10 PSF%	+0 PSF%
Will	+1 PSF%	+1 PSF%	+15 PSF%	+25 PSF%	+50 PSF%	+10 PSF%	+0PSF
Armour	Skin	None	Skin	Skin	Hide	Skin	Shell
Slash	0	0	1	0	1	0	10
Crush	0	0	1	0	1	0	7
Pierce	0	0	1	0	1	0	5
Missile	0	0	1	0	1	0	5
Energy	0	0	0	0	0	0	10
Hon	7	6	11	15	29	17	31

Enchanted Creatures

Delete Basilisk, Centaur, Gryphon, Harpy, Hippogriff, Minotaur, Unicorn (All), Warg, and Pegasus.

Dragons: Wyvern (All)

Add the following creatures, popular in Japanese folklore. They are not affected by Psychological Magick.

Baku:

The Baku has the head of an elephant, the body of a horse, and the feet of a tiger. It eats nightmares. If a Japanese wakes up from a bad dream, he cries out, "Baku! Come and devour the dream!" The Baku attacks and eats illusory creatures and chases demons and other evil spirits back to the Meido where they belong.

Elephant:

The Elephant is the mount of a Bosatsu. It has six tusks.

Giant Centipede:

The Giant Centipede is as tall as a human and the deadly enemy of Dragons, Orochi, Kojin, and Kappa. Its eyes glow like bright lanterns, and its sting is poisonous. Its hide is impenetrable - unless the weapon is anointed with a human saliva. It lives in the remote mountains.

Giant Spider:

The Giant Spider is the size of a human being. She spins her web in abandoned mines, deserted castles, and other ruins. Its sticky strands are very strong. Anyone touching the web must make a **STR** AR% at half normal **STR** to break free.

Kirin:

A staglike animal sent by the Kami as a sign that a new clan lord or Emperor is a wise and pious ruler whose rule will bring prosperity.

Creature Type	Baku	Elephant	Tiger/Lion	Kirin
Weight	1,300 lbs	1,500 lbs	600 lbs	500
Height/Length	5'/9'	8'/10'	42"/7'	54"/5'
BODY	80	90	53	46
FAT	34	30	45	20
BAP	18	20	12	32
Double Time	1 AP/12'	1 AP/15'	6'	14'
Sprint	1 AP/24'	1 AP/30'	18'	48'
Attack	**Lg Claw +20**	**Lg Tusk +20**	**Lg Bite +20**	**none**
	25 PSF%	35 PSF%	31 PSF%	
	Lg Tusk +25	**Lg Hoof +25**	**Lg Claws +25**	
	39 PSF%	35 PSF%	40 PSF%	12
MR	33	33	33	60
Dodge	+11 PSF%	+11 PSF%	+11 PSF%	+21 PSF%
Stamina	+22 PSF%	+22 PSF%	+22 PSF%	+10 PSF%
Will	+33 PSF%	+33 PSF%	+33 PSF%	+60 PSF%
Armour	**Hide**	**Hide**	**Hide**	**Hide**
Slash	33	33	33	1
Crush	33	33	33	0
Pierce	33	33	33	1
Missile	33	33	33	1
Energy	33	33	33	1
Hon	146*	135*	147*	23*

* These creatures appear as Companions of a Buddha or Kami. Injuring one causes the character's Buddhist or Shinto **SPR** to fall to 4 if it was higher.

Korean Lion Dogs:

Two statues of the Korean Lion Dog stand at the entrance to most Shinto shrines. As a Kami Companion, the Lion Dog is the size of a Lion and with the same abilities except that it doesn't Claw.

Lion:

The male Lion is the mount of a Buddha or Bosatsu.

Nue Bird:

The Nue is a night bird, with a raucous, mournful cry that causes Cowardice amongst listeners (Command). It has the body of a badger, the head of a monkey, the paws of a tiger, and the wings of an eagle. Its tail is a serpent.

Saru Monkey:

The Saru is found in the mountains. It can take the form of a human being for 5 minutes per level. It coats its fur with a mixture of resin and sand, giving it armour as good as a samurai's. It is fond of posing as a Kami in order to get people to feed it good things or offer it beautiful women as sacrifices. Saru often appear in groups of 2D10 with no particular leader. Saru and dogs hate one another like cats and dogs.

Tiger:

The Tiger is the mount of a Buddha or Bosatsu. Dragons and Tigers hate one another like dogs and cats.

Umibozu

(Giant Squid pretending to be a Buddhist Priest): The Umibozu rises in storms to prey on small boats and shipwrecked sailors, using Lesser Illusion (Illusion) to appear like a Buddhist Priest swimming in the water. If people come near it, it grapples them with one or more of its ten 20'-long tentacles and pulls them into its huge mouth.

Creature Type	Gt Centipede	Gt Spider	Nue	Saru	Umibozu
Weight	900 lbs	70 lbs	20 lbs	60 lbs	300 lbs
Height/Length	8'/30	5'/24"	15"/30"	3'/1'	5' / 40'
BODY	60	20	15	30	33
FAT	30	37	40	40	26
BAP	12	15	10	12	20
Double Time	2' slither	3' crawl	3' ground	6' walk	-
Sprint			40' fly	9' sprint	-
Att/Dmg Bonus	Lg Bite +25	Md Bite +5	Sm Bite +1	Sm Bite +5	Lg Beak
	20 PSF%	15 PSF%	12 PSF%	10 PSF%	50 PSF%
	Sting +10		Sm Claw +1		Grapple
	20 PSF% Poison		9 PSF%		40 PSF%
MR	25	15	10	15	20
Dodge	+0 PSF%	+25 PSF%	+35 PSF%	+35 PSF%	+10 PSF%
Stamina	+30 PSF%	+5 PSF%	+20 PSF%	+25 PSF%	+25 PSF%
Will	+20 PSF%	+25 PSF%	+0 PSF%	+15 PSF%	+35 PSF%
Armour	Chitin	Skin	Feathers	Skin	Skin
Slash	*	0	0	10	1
Crush	*	0	0	7	1
Pierce	*	0	0	7	1
Missile	*	0	0	9	0
Energy	*	16	0	7	0
Hon	159	22	10	27	59

* The Giant Centipede's chitin protects it against all attacks except those from weapons anointed with human saliva, to which it is 0.

Tatsu Dragon

Type	Hatchling	Youth	Adult	Old	Ancient
HONOUR	66	170	432	945	1810
AVARICE	23	35	52	74	98
AGL/AR%	15 /76%	17 /82%	19 /88%	21 /92%	23 /96%
CON/AR%	16 /79%	18 /85%	20 /90%	22 /94%	24 /98%
DIS/AR%	16 /79%	17 /82%	18 /85%	19 /88%	20 /90%
INT/AR%	17 /82%	18 /85%	20 /90%	22 /94%	25 /99%
STR/AR%	20 /90%	22 /94%	25 /99%	27 /99%	30 /99%
SPR/AR%	16 /79%	18 /85%	23 /96%	27 /99%	30 /99%
Height	4	7	11	16	22
Length	16	32	64	96	150
Weight	90	360	1250	3800	6000
CCAP	79	345	1400	5700	13500
ASR	12	26	53	106	164
Body	41	58	93	191	276
Fatigue	36	40	51	80	112
BP	16	17	19	20	21
Walk	8	10	9	8	7
Double	16	20	18	16	14
Sprint	32	40	36	32	28
Swim	8	10	12	14	16
Fly	10	10	9	8	7
MR	30	30	35	35	40
Dodge	10 PSF%	16 PSF%	25 PSF%	34 PSF%	46 PSF%
Stamina	15 PSF%	18 PSF%	21 PSF%	24 PSF%	30 PSF%
Willpower	9 PSF%	12 PSF%	18 PSF%	24 PSF%	30 PSF%
Sight	6 PSF%	9 PSF%	12 PSF%	15 PSF%	18PSF
Sound	6 PSF%	9 PSF%	15 PSF%	21 PSF%	30 PSF%
Skills (M)	30 PSF%	39 PSF%	45 PSF%	51 PSF%	57 PSF%
Number	2	3	4	5	7
Skills	10 PSF%	19 PSF%	25 PSF%	31 PSF%	40 PSF%
Number	4	6	8	10	12

Attacks	Hatchling	Youth	Adult	Old	Ancient
Bite 50%+	10 PSF%	25 PSF%	40 PSF%	55 PSF%	75 PSF%
Damage	18 HP	23 HP	24 HP	26 HP	27 HP
Claws 50%+	5 PSF%	12 PSF%	20 PSF%	28 PSF%	37 PSF%
Damage	18 HS	23 HS	24 HS	26 HS	27 HS
Tail 50%+	8 PSF%	14 PSF%	20 PSF%	26 PSF%	35 PSF%
Damage	11 HC	14 HC	18 HC	23 HC	30 HC
ASR Dmg	+0	+2	+14	+39	+67
ARMOUR					
vs Slash	7	9	11	13	15
vs Crush	6	8	10	12	14
vs Pierce	6	8	12	14	16
vs Missile	9	11	13	15	20
vs Energy	5	7	9	11	14

Magick	Hatchling	Youth	Adult	Old	Ancient
ML	1	3	7	12	18
PMF	50	62	89	122	165
PSF%	25	31	37	46	60
Spells	5	10	20	40	All

Special Abilities

They have the ability to breath both air and water (as per the spell Breathe Water but permanent.

They can cast any Water, Air, Illusion and Meido spells subject to the limitation below.

Tasu has the ability to shape change (Shape shift spell) and to become invisible at will (Greater Cloak Self).

They have the ability to fly without the use of wings using their command of the air, but it costs 2 Fatigue points per round to maintain it.

Limitations

Tatsu Dragons have no breath weapon.

The level of spell they can cast is restricted to their ML and the number of spells known are restricted by age.

The ability to shape change and become invisible only applies to Young and older Dragons.

Description

Tatsu Dragons or the Japanese Dragon are wingless serpentine creatures with clawed feet. Similar to Chinese Dragons, the main differences are spines along the back and only having three toes on each foot. (Chinese Dragons have five toes.)

Tatsu are often regarded as guardians of Shinto shrines and a force for good. Unlike other Dragons, the Tatsu (or Ryu) is considered a benevolent being although extremely powerful and fearsome, they bring wealth and good fortune. While it is rare, Tatsu can become evil and there are tales of a rare Tatsu feasting on men.

Tatsu Dragons are not like the fire-breathing, winged dragons of European folklore. They are the lords of water and sky, who run through the clouds without needing wind, and bring on thunderstorms or gentle rain or clear days depending on their mood. They can breathe both water and air. They do not have a hoard (though they do live in luxury).

Most of them make their homes in a palace under a lake or in the sea on the Meido plane, where they marry and raise their children. Their servants are fish and water creatures, including Kojin (sharkmen) and Orochi (serpents). They can transform to human form like Hengeyokai.

All Tatsu Dragons are Instinctive Mages who know all the spells of Illusion, Water, Air, and Meido. They regenerate Body Points and Fatigue Points at double the standard rate when under water or during a rainstorm.

They are unaffected by lightning, whether natural or magical, or by Air or Water spells. Their deadly enemies are Tigers and Giant Centipedes.

The Dragon King's palace is rumoured to be at the bottom of the sea, near to the Okinawa islands. Ryujin the Dragon King lives in an opulent palace known as the *"Evergreen Land"*. The palace is many storied, made of red and white coral, guarded by many Dragons. Within the palace are great treasure including the Tide Jewels which have great power over Water.

There are four great halls within the palace. On the north side lies the Winter Hall where snow falls constantly. The south side houses the Summer Hall where crickets chirrup in a permanent warm summer evening. The East hall is the Hall of Spring where butterflies flutter around Cherry tress filled with blossoms, and finally on the west side is the hall of Autumn where maple tress seem to glow in bright autumnal colours.

Ryujin has many vassals that serve him such as fish and other sea life. Turtles have a special place and serve as Ryūjin's main messengers. For any human who manages to visit the palace, time passes slowly with a day in this palace lasting a 100 years on earth.

Magick Materials

Should anyone be fortunate to encounter the remains of a dead Tatsu, then there are certain parts of the remains that can be utilised by a Mage.

The spines may be enchanted to form +4 Arrowheads (10 + 1D10 suitable spines can be harvested weighing 0.1 lbs and MR 4). Within the Heart can be found a huge pearl, this will weigh 0.1 lb per ML of the Dragon and will be MR 8. If fully enchanted it can form the basis for a Greater Device of Power with the ability to contain a number of Basic Magick Water spells equal to the ML of the Dragon in addition to its normal capacity.

Hengeyokai

Hengeyokai are clever animals and plants who can transform themselves into human form. They don't need a Magick spell to change their shape. They do, however, need to maintain concentration to make sure they don't slip out of character - either physically or psychologically. The GM should check every DIS x hours against the Hengeyokai's Mental Fortitude skill of Maintain Shape change to see if it has made a slip (like letting its ears prick up into points or like chasing a mouse).

A common theme in Japanese legend is that of the beast or bird or fish or tree saved by a man's kindness, which transforms itself into a beautiful girl who marries her rescuer or serves him as a dutiful daughter or sells herself as a geisha to bring him money. Sometimes a grateful Hengeyokai will bring her benefactor a precious gift - a deadly arrow from her feathers, or beautiful cloth woven from her down or fur, or even her own child's liver to cure his child's deadly illness. (The GM should feel free to have any wild animal turn out to be a Hengeyokai when placed under a debt of either gratitude or vengeance.)

If a Hengeyokai wife or adopted daughter is unmasked, she is very embarrassed to have been found out. She will apologize to her friends (especially to her benefactor) and attempt to leave the scene as soon as possible, returning only if she must complete an overriding duty.

A Hengeyokai may take the form of any human being - male or female, young or old, beautiful or ugly, samurai or peasant. He may not take the form of another animal. The Badger Hengeyokai can take the form of an inanimate object but this can be quite risky. A Badger who becomes a teapot may find himself scalded by being filled with boiling water. A Badger who becomes a kite may get hurt if he falls to the ground. A Badger who becomes a dozen gold coins will find himself being torn apart if the coins are spent separately.

All Hengeyokai are Instinctive Mages but must learn their spells just like human Mages. Dead Hengeyokai do not qualify for Buddhist burial services, but their spirits follow the paths of the dead, Shinto or Buddhist, just like dead humans. Their Buddhist Current **SPR** is half their Shinto Current **SPR** (rounded down).

Animal Hengeyokai have several Outdoors Skills at FIVE times higher in animal form than in human form: Blending into the Surroundings, Covering Tracks, Finding Direction, Finding One's Location, Finding Water, Foraging for Wild Foods, Forester's Stealth, Intention of Animals, and Tracking Prey.

Usual Types Of Hengeyokai

The BADGER usually disguises himself as a wandering Yamabushi who is fond of drinking sake and eating cooked food. It enjoys fooling credulous Buddhists by appearing as a Buddha or Bosatsu. It may also appear as a beautiful girl. It dislikes fighting and takes all skills that involve inflicting damage (whether Athletic, Combat, Magick, or Thievish) at +2 DF.

The Cat usually appears as a woman, either a beautiful young woman or an ugly old crone. There are many stories about how an evil Cat Hengeyokai killed a woman and ate her so it could take her place in the household. Since it's the husband's mother (or grandmother) who runs the typical Japanese household, such a Cat is in a position of great domestic power. She is usually not interested in attacking people with weapons but instead prefers to eat their vitality using Meido Magick. The Japanese typically cut their cats' tails short and assumed that any cat with an un-bobbed tail would grow up to become a Hengeyokai. A long-tailed cat might find it safer to use an Illusion spell to disguise her tail-length. A cat acquires an additional tail for every Magick Level starting with the third Magick Level, with a maximum of nine tails.

The male Fox is usually an excellent weaponsmith and as skilled with the katana as a Samurai. The female Fox generally appears as a seductive and cultured young woman. She may be interested in consuming her lover's vitality like the Cat, or she may be willing to make any sacrifice to help him fulfil his duties and desires. She may appear as a Geisha or Courtesan, a Samurai or Noble, or even as an Onnadate (the female equivalent of the Otokodate). Both male and female foxes may be Warriors as well as Mages.

Foxes like to amuse themselves by leading travellers astray in the wilderness during the fog or night by taking the form of a fellow traveler with a bright lantern a few hundred feet ahead, and then leaving them stranded in a dangerous place. Foxes also enjoy imitating the procession that escorts a bride to her husband's house (though they don't marry one another). Favourite fox foods included aburage (fried bean-curd) and azuke (sugared red beans).

A fox acquires an additional tail for every two Magick Levels starting with the third Magick Level, with a maximum of nine tails.

The TREE Hengeyokai emanates its spirit rather than actually transforming its material body into human form. The actual tree remains in the forest or garden where it is growing, even though the Hengeyokai spirit may be wandering hundreds of miles away. The GM should ask any player with a Tree Hengeyokai PC where the tree is growing so he can check the area for fires and woodcutters. Hengeyokai trees may appear as young beautiful women or as strong warriors.

If the tree is injured, the Hengeyokai feels pain. If the tree is cut down, the Hengeyokai vanishes and dies. Hengeyokai trees only take 10% damage from lightning strikes. (Some say that Hengeyokai trees are the result of lightning striking an old tree.)

Kami Messenger Hengeyokai

A few Kami use Hengeyokai of Shinto **SPR** 13 or higher as messengers, to deliver warnings or praise. These messengers appear like normal Hengeyokai but have the Gift of Faith and may learn Acts of Faith like a Shinto Priest. The GM should think long and hard before he allows a Kami Messenger PC in his campaign.

Kami	Messengers
Benten	a white serpent
Ebisu	a tai-fish
Hachiman	a white dove
Inari	a white fox
Kompira	a turtle
Mount Fuji	a cherry tree

Hengeyokai Possession

An animal Hengeyokai may possess a human being using the spell Possess Human Body (Meido). A Fox will usually spend the time consuming its favourite foods. A Cat will usually spend the time eating the most expensive fresh fish and wearing beautiful clothing. During possession, the Hengeyokai may consume the mortals vitality by using a Meido spell. After 1D10+5 days, even if an Exorcist or Medium is not summoned, the Hengeyokai will usually consent to leave if the victim's family promise to make an offering of food and sake to him at a shrine to Inari. For more details on Possession p162.

Hengeyokai Npcs

See **C&S** 5th ed. rulebook Natural Creatures, Small creatures of the woodlands and grasslands for details on the Badger, Cat and Fox in animal form. A tree's true form is 20 + (5xD10) feet tall. It takes a Woodcutter 4+1D10 rounds to fell a tree.

Typical Badger Attributes and Traits (100 PC Pts, 2 Masteries)

Typical Badger Attributes and Traits (100 PC Pts, 2 Masteries)								
	AR%							
AGL	15	76%	Height:	5'4"	LCAP:	119 lbs	Jump:	7'
APP	10	58%	Weight:	127 lbs	CCAP:	60 lbs	MOV:	16
BV	14	73%	Body:	23	Fatigue:	18		
CON	09	54%						
DIS	09	54%						
INT	17	82%						
STR	08	50%						
SPR	04	50%						
WIS	10	58%						

See NPC Mages for further details. p233

Typical Cat Attributes and Traits (100 PC Pts, 2 Masteries)								
		AR%						
AGL	17	82%	Height:	5'4"	LCAP:	76 lbs	Jump:	9 ft
APP	16	79%	Weight:	127 lbs	CCAP:	38 lbs	MOV:	17
BV	08	50%	Body:	18	Fatigue:	16		
CON	08	50%						
DIS	08	50%	See NPC Mages for further details p233.					
INT	17	82%						
STR	08	50%						
SPR	04	30%						
WIS	07	45%						

Typical Fox Attributes and Traits (100 PC Pts, 2 Masteries)								
		AR%	Samurai/Noble					
AGL	13	70%	Height:	5'8"	LCAP:	186 lbs	Jump:	10 ft
APP	13	70%	Weight:	142 lbs	CCAP:	93 lbs	MOV:	14
BV	08	50%	Body:	23	Fatigue:	23		
CON	08	50%						
DIS	12	66%	See NPC Warriors for further details. p230					
INT	15	76%						
STR	15	76%						
SPR	08	50%						
WIS	08	50%						

Typical Tree Attributes and Traits (100 PC Pts, 2 Masteries)								
		AR%						
AGL	15	76%	Height:	5'6"	LCAP:	83 lbs	Jump:	8 ft
APP	13	70%	Weight:	119 lbs	CCAP:	42 lbs	MOV:	13
BV	14	73%	Body:	22	Fatigue:	21		
CON	11	62%						
DIS	08	50%	See NPC Foresters for further details p231.					
INT	11	62%						
STR	10	58%						
SPR	10	58%						
WIS	08	50%						

Bakemono

There are many different races of Bakemono in addition to those mentioned as PC possibilities. All Bakemono may appear on either the Meido or the material plane. They cannot become either Buddhist or Shinto Priests, but some of them are Instinctive Mages. The humanoids have the same MOV as human beings of the same height except as noted on page 62. They all have Night Vision (as per special ability) but may also appear in the daytime, especially in the wilderness. Their Buddhist Current **SPR** is one-third of their Shinto Current **SPR**.

Seeing a Bakemono unexpectedly requires a human character to make a Willpower roll to check morale. Failure will result in

01	-20% to all skills except fleeing until a Willpower roll succeeds
02-04	-10% to all skills until a Willpower roll succeeds
05-10	a startled jump or exclamation

From the Shinto point of view, Bakemono are all Kami. From the Buddhist point of view, they are all unenlightened beings, trapped in the cycle of death and rebirth, just like human beings and animals.

Dry Land Bakemono

Unlike the Water Bakemono, the Land Bakemono do not have any lord. Land Bakemono of different races don't cooperate with one another. A Demon or Shaman (or Summoner) who attempts to set up an army with more than one race of Land Bakemono (or, worse yet, Land and Water Bakemono), will find them as much interested in attacking one another as in attacking humans.

Ichi-Me

Ichi-me (literally "one-eyes") are boyish-appearing ugly goblins who have only one eye, set right above the nose. They usually live in the wilderness but may enter villages or un-walled cities at night. They are usually loners.

Ichi-me are not Mages. They have the combat skills of a warrior of the same level (usually level 1D10) but use any missile weapons at half normal skill for their level. They carry Yari or Tanto.

Oni

Oni (literally "demons") are very tall, very strong goblins with large horns and fangs. Some have only two eyes; some have three, five, or even nine eyes. They live in the wilderness, though they may enter an un-walled village or city at night or even try to break into a walled city, usually through the northeast gate (the direction of demons). A female Oni is called an Oni-Baba (literally "demon crone"). Some Oni are loners; others band together in groups of 1D10+1.

Some Oni-Baba were originally human women who grew horns and turned into Oni when they became overwhelmed by jealousy due to their husbands' infidelity. (Japanese brides wear a special headdress on their wedding day which is called a "horn hider" and is supposed to prevent them from turning into Oni.) If the GM turns a human woman character into an Oni, he should raise **STR** to a minimum of 15 but lower **APP** to a maximum of 5.

In the Meido, Oni delight in attacking ghosts. They howl at the ghosts of children and try to break up their games. They play vicious versions of tag or hide and go seek, chasing ghosts and other spirits across the Meido and torturing anyone they catch by sawing them with carpenter's saws or boiling them in gigantic soup pots and tearing off their arms and legs to eat.

An Oni can transform himself to human form. Or he may assume a frightening pseudo-human appearance, such as having a face without any features no eyes, nose, or mouth. Another favourite Oni trick is to take the form of a smiling Buddhist priest with a third eye on the top of his shaven head. Some Oni are fond of playing the large taiko drum and fooling people into thinking there's a thunderstorm.

An Oni's usual weapon is a Tetsubo. In his true form, he wears a loincloth made from the hide of a tiger or some other dangerous or enchanted animal. He has the combat skills of a warrior of the same level (usually 11+1D10).

Cutting off an Oni's arm deprives him of all him strength. An Oni can rejoin his arm for up to a month after it has been severed, and will often come in disguise to try to trick his attacker into giving him the arm back again.

Rokuro Kubi

Rokuro Kubi (literally "spinning necks") look like tall humans but have unique necks. A Rokuro Kubi's head can spin freely around on its neck or stretch up to 6 feet long, bending and coiling like a snake or leave its neck behind and fly away at the same speed as the person can walk. Rokuro Kubi find it amusing to Dodge attacks aimed at the neck or head by lifting the head up out of the way and perhaps even politely bowing with the body.

A Rokuro Kubi's headless body stays where he left it. It can be moved without alerting the head (unless the head is looking at the body). In combat, treat the detached head as having all but 1D10 of the person's Fatigue Points and a third of his Body Points. They have a combat skill of a Warrior of the same level (usually level 2D10 for NPCs). A Rokuro Kubi head can only carry items in its mouth. A Rokuro Kubi cannot be suffocated by strangling, only by holding its head under water.

Rokuro Kubi live in towns, usually as merchants or wealthy artisans. They marry one another and raise families. They are Instinctive Mages who must learn spells like human beings. They are very fond of drinking lamp oil, and must make a Willpower roll to remember not to stretch their necks out to reach a lamp and have a sip.

Tengu

The Tengu is a tall crow-like goblin who dwells in the forest wilderness. In their true form, they have long red noses and long, sharp nails. They often carry fans made out of crow feathers. They may transform to human beings like a Hengeyokai or to Crows. They usually carry crow feather fans and katana. They are Instinctive Mages who must learn their spells like human beings. They have the combat skills of a warrior of the same level (usually level 2D10 for NPCs).

Some Tengu are loners; others band together in groups of 1D10+2. They often have a close relationship with the Nushi of their forest. They may kidnap a local peasant repeatedly, amused at his reaction to their flying and games with Fire Magick. They are often skilled weaponsmiths (but not Weaponsmith Mages), and may make a katana as a gift to friend or instruct him in the combat skills of Slashing Sword or Katana Great Blow.

Yama Hito

Yama Hito (literally "mountain person") are burly, mountain-dwelling goblins with repulsively hairy arms and legs. Some Yama Hito have a special relationship to the Nushi of their area.

Yama Hito have long, tangled hair and a huge second mouth underneath it at the back of their heads! Their hair is prehensile; it can reach out up to five feet away and Grapple a victim, dragging him up to the Yama Hito's back mouth which is big enough to swallow a baby whole or an adult's foot, hand or head. (Treat a Critical Hit on any extremity as biting it off and swallowing it whole.) Yama Hito have the combat skills of a Warrior of the same level (usually 5+1D10). Their usual diet is wild boar. Some Yama Hito are loners; others band together in groups of 1D10+1.

The female Yama Hito is called a Yama Uba (literally "mountain nurse"). She is a skilled midwife (who knows the Healing Arts at her level +1) and can ensure a pregnant woman a safe childbirth. Peasants sometimes use Yama Uba as midwives or baby sitters. The only problem is that each day a Yama Hito is around a human baby, it must make a Discipline AR% (usually 50%) to keep from eating the delicious baby as a snack.

Dry Land Bakemono NPCs

Creature Type	Ichi-me	Oni	Rokuro Kubi	Tengu	Yama Hito
Weight	30 lbs	500	172 lbs	172 lbs	600 lbs
Height/Length	3' '	7'6"	6'	6'	7'6"
BODY	16	65	28	21	60
FAT	25	45	25	25	50
Attack	**As warrior**	**As warrior**	**As warrior**	**As warrior**	**Grapple**
	Yari	Tetsubo	Katana	Katana	PSF% 25
				Sm Claw	**Lg Bite +15**
				PSF% 10	PSF% 25
					Lg Punch +15
					PSF% 15
MR	10	49	10	10	25
Dodge	As warrior	+21 PSF%	As warrior	As warrior	+3 PSF%
Stamina	As warrior	+55 PSF%	As warrior	As warrior	+37 PSF%
Will	As warrior	+25 PSF%	As warrior	As warrior	+8 PSF%
Armour	**Skin**	**Skin**	**Skin**	**Skin**	**Skin**
Slash	0	10	0	0	13
Crush	0	15	0	0	10
Pierce	0	8	0	0	12
Missile	0	10	0	0	13
Energy	0	12	0	0	13
Hon	**var**	**var**	**var**	**var**	**112 avg**

Water Bakemono

The Dragon Realm lies under the water and is ruled by the lord of the Dragons, the Emperor of the Ocean. All oceans, lakes and rivers are his territory, and all water creatures are subject to his commands. The Dragon Emperor's beautiful ocean palace is in the Meido.

Except for the Kappa and Shojo, Water Bakemono in their true form do not have arms but instead must carry items in their mouth. Even in human form, all Water Bakemono are 100% at Swimming.

Orochi

Orochi are large water-breathing serpents, who can take on human form and breathe air for up to one hour per CON without ill effect. After that, their skills are -5% per hour outside of the water (i.e. -5% for the first hour, -10% for the second, -15% for the third, etc.).

Some Orochi live in a deep lake, in an underwater palace on the Meido plane; others live in the ocean and attend the Dragon Emperor. Some are loners; others marry and raise children. They are Instinctive Mages who must learn their spells like mortals,

Some Orochi were once human beings. In Japanese legend, people suffering intense guilt or intense frustration because of thwarted passion may be transformed to Orochi. Other people are transformed to Orochi as punishment by Kami whom they have offended by defiling a river or lake with blood or some other impurity. (A human being transformed to an Orochi re-rolls the Physical Attributes of **STR**, **AGL**, and **CON** if they are below the Orochi minimum.)

Kojin (Shark People)

Kojin are sea dwellers but can breathe both air and water. They are the Dragon Emperor's samurai. They only appear on land if sent with a message from the Dragon Emperor or if exiled from the Dragon Realm (like a samurai whose clan lord has exiled him as a ronin). Their water form is a shark. In their usual land form, Kojin look like tall humans but have black skin, sharp horns, and green eyes. They can transform to normal human form like a Hengeyokai. They are Instinctive Mages who must learn their spells like mortals,

If a Kojin is sincerely unhappy, he weeps rubies (of 1D10 carats) at the rate of 1 ruby per round for 1D10 rounds but only when not under the influence of Magick. The rubies are standard MR.

Kappa

Kappa are boyish-appearing goblins who dwell in the water and can breathe both water and air. They have frog-like greenish-yellow skin, with webbed and clawed fingers and toes, and no head hair. Their breath smells of fish. They are very fond of sake and of cucumbers with soy sauce. They can transform to human form like a Hengeyokai. They are Instinctive Mages who must learn their spells like mortals,

Kappa live in fast-flowing rivers and quiet lakes and swamps, and punish intruders by eating them. They also pursue women, not caring whether the women are beautiful or ugly by human standards. They are typically loners.

A Kappa's head has a concave, saucer-like depression on the top of its head which should always be filled with water. If some of the water is spilled, the Kappa loses all its strength (**STR** 1, all skills at unlearned SC%) until he has refilled the saucer. If the saucer is empty, the Kappa goes to 0 Body Points. A Kappa's water will spill if he trips, falls, or is in combat and suffers a head hit. It will also spill if someone politely bows to him and he politely but absent-mindedly bows in return.

Kappa typically attack humans by grappling them to pull them under the water, afterward sucking out their insides and leaving a hollow skin behind. Most NPC Kappa are expert Wrestlers.

Some Kappa know secrets of Healing that even the most learned human beings don't know. They can even rejoin severed arms and legs as long as they haven't been severed for more than three days. They may teach this secret at the request of someone who wins their friendship.

Shojo

The Shojo is a boyish-appearing goblin with long red hair and webbed fingers and toes, who can breathe both water and air. He wears a gaudy red and gold kimono. Shojo are very fond of good sake and can drink kegs of it without ill effect. A Shojo's appearance in a fishing village is a sign that the Dragon Emperor is pleased with the villagers and will send them good fishing for the next year, so he is customarily greeted by declaring the day a holiday of feasting and dancing and, of course, drinking. They are unaffected by Magick spells. Shojo are usually found at the court of the Dragon Emperor and one will appear on land only as his messenger.

Dragon Realm Bakemono NPCs

The Kappa, Kojin, and Orochi have the combat skills of a human warrior of the same level. The Shojo is a Non-Adventurer.

Water Bakemono NPCS

Creature Type	Orochi	Kojin	Kappa	Shojo
Weight	350 lbs	500 lbs	30 lbs	30 lbs
Length	35'	15'	3'	3'
BODY	38	45	16	14
FAT	30	35	25	20
BAP	15	15	3	3
Attack	Lg Bite +10	Lg Bite +15	Grapple	As Human
	10 PSF%	30 PSF%	50 PSF%	+0 PSF%
		Sm Horn	Sm Claw +15	
		15 PSF%	20 PSF%	
	Melee Weapon	Melee Weapon		
	As Warrior	As Warrior		
MR	10	10	10	10
Dodge (on land)	As Warrior	As Warrior	As Warrior	As Warrior
Stamina	As Warrior	As Warrior	As Warrior	As Warrior
Will	As Warrior	As Warrior	As Warrior	As Warrior
Armour	Skin	Hide	Skin	Skin
Slash	0	0	0	0
Crush	0	0	0	0
Pierce	0	0	0	0
Missile	0	0	0	0
Energy	0	0	0	0
Hon	As Warrior	As Warrior	45	30

Ryo (Spirits)

There are many different types of Ryo in addition to those mentioned as PC possibilities. All Ryo can appear on either the Meido or the material plane. They cannot become Buddhist or Shinto Priests (and cannot perform Acts of Faith), but some of them are Instinctive Mages.

They have the same Height and Weight as human beings, with a Basic Movement Rate of +2 compared to human beings. They do not have Body Points. They recover Fatigue Points at three times the usual rate plus special bonuses (see below). They have Night Vision (as per the special ability). Some of them are Instinctive Mages, but none of them can make or use Magick Devices or Focuses. They are immune to Psychological Magick unless the spell is cast by a Priest or a non-human.

Ryo do not have material bodies (or Body Points) and so are not affected by standard material attacks. They can be injured by Magick weapons or Magick spells, as well as by Acts of Faith.

From the Shinto point of view, Ryo are all Kami, subordinate to O-Kuni-Nushi. From the Buddhist point of view, Ryo are unenlightened beings, trapped in the cycle of death and rebirth.

Seeing a Ryo unexpectedly requires a living character to make a Willpower roll to check morale. Failure will result in

10+	-20% to all skills except fleeing until a Willpower roll succeeds
07-09	-10% to all skills until a Willpower roll succeeds
02-06	a startled jump or exclamation
01	no effect

Hengeyokai roll Crit Die -1. Bakemono roll Crit Die -3.

Ryo Of The Living

A living person may unknowingly emanate his Ryo (if he fails a **DIS** AR%) by brooding upon someone to whom they are attached by hatred or love. The Ryo of a living person looks just like its source. When it is active, its source will be tired (-1D10 Fatigue Points) and unable to regain Body or Fatigue Points.

The Ryo looks just like its source. It wears the same clothes and carries the same weapons. (If its source owns a weapon or other item with an Artefact Ryo, the equivalent item the Ryo carries will not have an Artefact Ryo.)

Ikiryo

A living person who has become obsessed by his hatred or fear of another person may emanate an Ikiryo. The moment the obsessed person becomes distracted from his brooding hatred, the Ikiryo will vanish only to reappear the next time the person falls to daydreaming about killing his enemy, or even about how pleasant it would be if his enemy got sick and died.

An Ikiryo casts spells without the source's becoming aware of this as a Mage with PMF 74, PSF% 64, and ML 5. A source cannot use spells learned by its Ikiryo.

The Ikiryo may merely annoy the victim with minor mischief: disarranging his hair or blowing out his lamp (with Ghostly Touch, Meido) or whispering insults to him (with Whispers on the Wind, Meido). Or the Ikiryo may attack the victim (with Ghostly Wrestle, Meido) or scream insults at him (with Screams on the Wind, Meido). It can Possess its victim and affect his vitality using Meido spells.

If the Ikiryo is injured or hurt, it will disappear and its source will lose 3 Fatigue Points for each Fatigue or Body Points the Ikiryo lost. If the Ikiryo is killed, it will disappear and its source will go to 0 Body Points.

A Shinto Priest will advise the victim of an Ikiryo to enshrine the Ryo. If the enshrinement is successful, the Ikiryo will no longer persecute the victim. A Buddhist Priest will consider the source morally responsible for all his actions, conscious or unconscious, and will attempt to enlighten him, advising him that his Karma will suffer if his Ikiryo commits evil deeds.

Rikombyo

A living person (usually a woman) who has become obsessed by her love for someone but who cannot be with him in person (perhaps because of parental disapproval or poverty) may emanate a Rikombyo. The source remains unconscious, in a deep trance-like sleep which cannot be broken.

A Rikombyo begins with all the characteristics of the source, but as it gains experience, it may go up levels. If the source is killed, the Rikombyo vanishes. If the beloved is killed, or rejects the Rikombyo's love, the Rikombyo vanishes and the source awakens. If the Rikombyo dies, the source falls into a fever for 2D10 hours and then awakens, remembering the experience only as a dream. If the Rikombyo is brought into the same room as the sleeping source, the two will merge into one person who will be wide awake and retain full memory of the strange experience.

NPC Ryo Of The Living

The Ryo is the same as the source (see Vocations) except that the BAP is +2.

Ryo	Ikiryo	Rikombyo
MR	10	10
Exp Award	source + 200	source + 50

Ryo Of The Dead

Most dead people's souls reincarnate or stay in the Meido. A few are drawn back to the material world. They usually appear as ghosts: dressed in white, with tangled hair, without feet but floating a few inches above the ground. Sometimes they appear as eerie blue or yellow flames, about as bright as a lantern. Such a flame may hover over the Ryo's grave or over a treasure he once hid, or may lead his killer astray into a dangerous place.

A Ryo of the Dead may take on the appearance he had in life at the cost of 1 Fatigue Point per hour. If they are reduced to 0 Fatigue Points, they will be too weak to reappear on the material plane for another 12 years but then will reappear, still under the same compulsion. Their Buddhist is half that of their Shinto Current SPR.

A Ryo of the Dead cannot be found, in the Meido or elsewhere, until 49 days after its death. Until then, it floats through the world as a dragonfly or mosquito, choosing which Path of the Dead to take.

Yurei

Yurei are obsessed ghosts. Some return to the material plane to seek vengeance against an enemy or to be once again with a loved one. Some female Yurei are passionately jealous of their husband's new bride and attempt to kill her. Some Yurei return to accomplish a mission they did not complete when alive.

Any item the Yurei habitually used when alive such as a kimono or jewellery, a sword or mirror, a musical instrument or a writing brush will remain linked to him. His ryo may be awakened if it is used by an enemy or by someone in need of help to whom he owed protection. For this reason, the Japanese prefer to buy new things rather than borrow or buy used ones.

Yurei may be freed from their obsession by enshrinement (Shinto) or enlightenment (Buddhism). A Yurei who has been enshrined and receives Shinto offerings on the anniversary of its death and on the O-Bon festival will not return to the material plane. If the offerings are neglected, the GM should check each anniversary of the Yurei's death to see if it will return. A Yurei that has been enlightened will go on to reincarnate.

A Yurei may learn the spell Possess Human Body (Meido) allowing Possession. It may possess a relative or old friend to deliver an important message or an enemy or the descendant of an enemy to take revenge. It may also attack a human with the spell Ghostly Wrestle (Meido), allowing it to tear off its enemy's head. It may also haunt the place of its death or its enemy's home using Whispers on the Wind (Meido) or Screams on the Wind (Meido). Yurei are Instinctive Mages but must learn spells like ordinary human beings.

A Yurei may be invoked by a Medium who has its ihai, the memorial tablet on which its ryo name was inscribed at its funeral.

If the Yurei is a PC, the player and GM should agree on just what it is that has kept the ghost from resting. Here's a number of possible reasons:

a) The character was unjustly accused of a crime and wishes to clear his name. The crime may be anything from a servant girl's being accused of breaking a plate to a samurai's being accused of stealing a sword.

b) The character died without telling some important secret.

c) The character died while still responsible for protecting someone: perhaps his mother or younger brother, perhaps his own child or wife, perhaps his clan lord or employer or teacher.

d) The character was a hermit priest or mage whose body has not been found or buried.

e) The character was murdered and wants revenge on his murderer. Afterwards, the character may be able to rest or may decide to seek further vengeance on all the murderer's friends and relatives.

f) The character was obsessively tied to this world by his love for a certain person or possession and will seek vengeance against anyone else who tries to enjoy them.

Fune Yurei (The Drowned)

Fune Yurei literally means "ship ghost." These are the ghosts of the drowned (usually fishermen or sailors) whose bodies were not recovered and so were unable to receive Buddhist burial rites. They may not leave the water where they drowned until they have managed to drown someone else there or unless they can reach out to touch one of the toy boats set adrift during the O-Bon festival while its candle is still burning. (The GM may give this a 5% chance or let it depend on the character's Karma.)

Fune Yurei appear at night or during storms (and have a 1% per Level chance of Causing a Tornado (Core Rules page 323). After a Fune Yurei has drowned another person, he may choose a Path of the Dead.

Fune Yurei will attempt to Grapple people and drag them deep into the water and drown them (Suffocation). They may appear as shipwreck victims swimming in the ocean or clinging to a piece of wreckage or trying to bale out their boat. If they are taken aboard another vessel, they will do their best to sink it. If they are given a baling vessel, they will use it to throw a hundred times its normal capacity of water onto their would-be benefactor's ship, swamping it. Unlike Yurei, Fune Yurei cannot cast Magick Spells.

Ubume

A woman who dies while pregnant or during childbirth along with her baby becomes an Ubume, a Ryo still attempting to give birth to her baby's Ryo. Shinto Priests will not approach her because she is contaminated by the blood of childbirth. She cannot follow a Path of the Dead until she has delivered her dead child.

She usually takes the form of a young mother, standing by the wayside holding a baby. She will beg a passer-by to hold her baby for just a moment while she reties her sandal or performs some other errand.

The baby will start by weighing 5 pounds but its weight will double each round for 5 + (½ x 1D10) rounds. The person trying to hold the baby must make a **WIS** AR% each time the child's weight increases; if he fails he must make a Willpower roll or be surprised and drop it. If the child is dropped, it falls to the ground and becomes a stone or boulder of the weight it was when dropped. The Ubume disappears, still not free, and the person trying to hold the baby loses 1 point of **DIS**. Someone with 0 **DIS** is permanently stunned.

If the child is held until the weight gain (which symbolizes the pain of childbirth) is completed, the child and mother will disappear, both now free to choose a Path of the Dead. The person who successfully held the baby should roll a **STR** AR%; if the crit die is a 10 then the person receives a permanent 1 point increase in **STR**.

The GM may opt to let prayers to the Buddhas or Kami increase the person's chance of holding the child, with each Fatigue Point expended in prayer creating a temporary increase in Carrying Capacity of 1D100 pounds. Such prayers symbolize the mercy of the Kami and Buddhas in softening the pains of childbirth.

The Ubume will not attack anyone unless someone attempts to injure the baby. Then she will attack like a Yurei with Ghostly Wrestle at PMF and PSF% 64.

Gaki (The Hungry Dead)

Gaki are ryos of dead human beings who were too undisciplined and greedy to reincarnate as animals. They are ravenously hungry with a hunger that only one thing can satisfy. Their vocation and deeds in their previous life determines what the nature of that hunger is. The GM may opt to use the following table:

- Buddhist Priests, Thieves, and Burglars become Scent Gaki or Hair Gaki.
- Shinto Priests and non-warrior Nobles become Music Gaki or Corpse Gaki.
- Samurai and other Warriors become Blood Gaki.
- Entertainers and Mages become Sex Gaki.
- Other people become Heat Gaki.

Gaki appear only at night. They are naturally creatures of the Meido but must appear on the material plane to slake their hunger. Their natural appearance is a small dark cloud (about the size of a human head), floating about five feet above the ground. They may take on the form of their previous incarnation at the cost of 1 Fatigue Point for 1D10 hours. They can only cast the spells specified: as ML 5 Instinctive Mages with PMF 74 and PSF% 64.

There are thousands of different types of Gaki. Here's a sampling.

Blood Gaki:

The Gaki appears as a handsome or beautiful person. Its touch causes Mesmerise (Command). If it sucks a person's blood, it causes Command Person (Command). It drinks blood at the rate of 1D10 Fatigue Points and 1 Body Point per round. If it kills a person, it can draw fully on a victim's memories so as to fool that person's best friends when it assumes his appearance. If it is tired, it regains 1 FP for each round it feeds.

Corpse Gaki:

The Gaki appears as an ugly being, frequently as a Buddhist priest who offers to take care of a corpse. It eats corpses at the rate of 1D10 lbs per AP (and doesn't even leave bones behind). If it is injured, it regains 1 FP for each 10 lbs it eats.

Hair Gaki:

The Gaki cuts off and eats the long black hair of young women of the Samurai or Noble class. Seeing it causes Charm Person (Command) so that its effects are usually not noticed until after it has come and gone. If it is tired, it regains 1 FP for each woman whose hair it eats. A woman whose hair has been eaten will lose -5 **APP**; even after it has grown back (at 1 foot of hair per year), her **APP** will still be 1 point lower than originally. Some women will be so embarrassed that they will cut off their remaining hair and become Buddhist Priestesses.

Heat Or Fever Gaki:

The Gaki eats the heat of candles, lamps, Fire spells, etc., causing cold or darkness. It cannot eat the heat of a volcano or hot spring because its Nushi will not permit it. It may attempt to eat the body heat of a living being it has possessed using Possess Human Body.

If it is tired, it regains 1D10 FP for each hour it possesses a person. It does not take any damage from Fire Magick but takes double standard damage from any Magick associated with cold.

Music Gaki:

The Gaki eats Music and Song, causing silence (though speech and other noise is not affected). If it is tired, it regains 1D10 FP per hour in which it has eaten music or singing.

Scent Gaki:

The Gaki eats the beautiful fragrance of flowers, incense, and perfume, producing unscented air. It does not eat unpleasant smells. If it eats a poisoned incense, the air will still be poisoned. If it is tired, it regains 1D10 FP per hour in which it has eaten fragrance.

Sex Gaki:

The Gaki appears as a beautiful woman or handsome man. Seeing it causes Mesmerise (Command). Its touch causes Command Person (Command). Having sex with it causes a loss of 2D10 Fatigue Points and ½ x 1D10 Body Points which are not regained until 12 days have gone by without seeing the Gaki. If it kills a person, it can draw fully on the victim's memories so as to fool that person's best friends when it assumes his appearance. If it is tired, it regains 1D10 FP for each night it feeds.

NPC Ryo Of The Dead

Spirit Type	Yurei	Fune Yurei	Ubume
Fatigue	25	25	10
BAP	7	5	7
Attack/Damage	Wrestling	Wrestling	Wrestling
	+30 PSF%	+20 PSF%	+10 PSF%
MR	10	14	44
Dodge	+25 PSF%	+15 PSF%	+0 PSF%
Stamina	-	-	-
Willpower	+50 PSF%	+50 PSF%	+50 PSF%
Hon	50	30	5

Gaki Type	Blood	Corpse & Hair	Heat & Sex	Music & Scent
Body	--	--	--	--
Fatigue	50	30	40	50
BAP	17	10	15	10
DT	5'	3'	5'	5'
Sprint	8'	5'	8'	8'
Attack/Damage	S Bite -5	S Bite +2	S Bite -5	S Bite -5
	36 PSF%	25 PSF%	36 PSF%	40 PSF%
MR	44	44	44	44
Dodge	+30 PSF%	+20 PSF%	+25 PSF%	+25 PSF%
Stamina	--	--	--	--
Willpower	+45 PSF%	+20 PSF%	+25 PSF%	+25 PSF%
Hon	90	50	50	10

Artefact Ryo

An item that its maker or user loves and treasures may acquire a soul with Mental Attributes (**INT**, **WIS**, **DIS**, and **SPR**) resembling its maker or user. Such items include heirloom katana and yumi (some +1 or higher katana or yumi have an Artefact Ryo with high **STR**; some -1 or lower katana or yumi have a ryo with low **STR**); heirloom mirrors; Buddhist temple bells, musical instruments, and the creations or tools of a Fine Artist. Most Artefact Ryos have a Buddhist Current **SPR** half that of their Shinto Current **SPR**. The Artefact Ryo of a Buddhist Temple Bell has a Shinto Current **SPR** half that of its Buddhist Current **SPR**.

An Artefact Ryo's clothing and jewellery reflects its true form. A sword ryo whose hilt is decorated with cherry blossoms might wear a kimono embroidered with cherry blossoms. A mirror ryo whose lacquer box is painted with butterflies might carry a fan with the same design. Their human form is a handsome man or beautiful woman. NPCs have the following Attributes and combat skills:

- **Sword**: As a Warrior of the same level
- **Mirror**: As a Mage of the same level
- **Instrument**: As a Mage of the same level
- **Bell**: As a Priest of the same level

The GM should be cautious in his use of such ryo. They will usually only appear in response to a duty that must be fulfilled and once they have achieved it, they will be at rest and return to the artefact, no longer manifesting a body in the material plane.

Nature Ryo

These Ryo are not abstract embodiments of natural catastrophes. Each of them has an individual personality. A Nature Ryo may fall in love with a human being and take on human form like a Hengeyokai, to marry him and have children. A Nature Ryo's Buddhist Current **SPR** is one-third that of its Shinto Current **SPR**.

Raiju (Thunder)

This Ryo looks rather like a badger. If it is hunted, teased or otherwise annoyed, it will transform itself into a Lightning Bolt (see Air page 324 Core Rules) which strikes the person who annoyed it, doing 8 x Crit Die damage, following the victim if he attempts to Dodge.

The Raiju likes to eat the navel after killing a victim. He hates incense and attacks rooms where it is burning. (Thus the Japanese usually respond to thunderstorms by covering themselves up and by praying to the Shinto Kami who loathe incense rather than to the Buddhas who delight in incense.)

Yanari (Earthquake)

This Ryo looks rather like a turtle until carefully inspected. If irritated by being insulted or attacked, he will disappear (sinking deep within the earth) and create an Earthquake (see Earth page 330 Core Rules - Quake spell) affecting the area where the person who annoyed him is standing.

Yuki Onna (Snow Woman)

The Yuki Onna is a beautiful woman dressed in white with long beautiful hair and pale skin. She is graceful but somehow terrifying (Cowardice, Command). She takes no damage from cold or ice but takes double damage from natural fire or from Fire Magick. She knows the following spells: Mist & Fog (Air), Sleep (Command), Cool Water (Water), Ice Arrows (Water 3), Wall of Water (Water), Ice Storm (Water), Ice Bomb (Water). She is PMF 60 + 3D10.

In her true form, the touch of her hand causes ½ x 1D10 Body Points loss. Her breath in someone's face (from a distance of 1 foot or less) causes 1D10 Body Points loss.

She can also take the form of a human woman. In this form, she has the usual Fatigue Points for her Attributes, seems to have the usual Body Points, and neither her touch nor her breath do any damage.

Nature Spirit NPCs

Spirit Type	Raiju	Yanari	Yuki Onna
Weight	20	20	100
Height/Length	15"/30"	6"/24"	5'2"
Body	1,000	5,000	3,000
Fatigue	100	100	100
BAP	10	1	7
Attack/Damage	Lightning Bolt	Earthquake	Touch (+25 PSF%)
	8 x 1D10 damage		Breath (+15 PSF%)
MR	44	44	44
Dodge	0 PSF%	+0 PSF%	+15 PSF%
Stamina	+20 PSF%	+0 PSF%	+35 PSF%
Willpower	+30 PSF%	+30 PSF%	+30 PSF%
Hon	**200**	**750**	**400**

After A Character Dies

For the first 49 days after death, the dead person's soul hovers about the place of death or burial in the form of a mosquito or dragonfly. During this time it cannot be found on the Meido Plane or contacted by a Priest or Mage (not even by a Medium or a mage using Summoning Magick). It is meditating on its past life. On the 50th day after death, the soul chooses a path of the dead. If not buried by Buddhist rites, the soul will take a Shinto path.

Buddhist Path Of The Dead

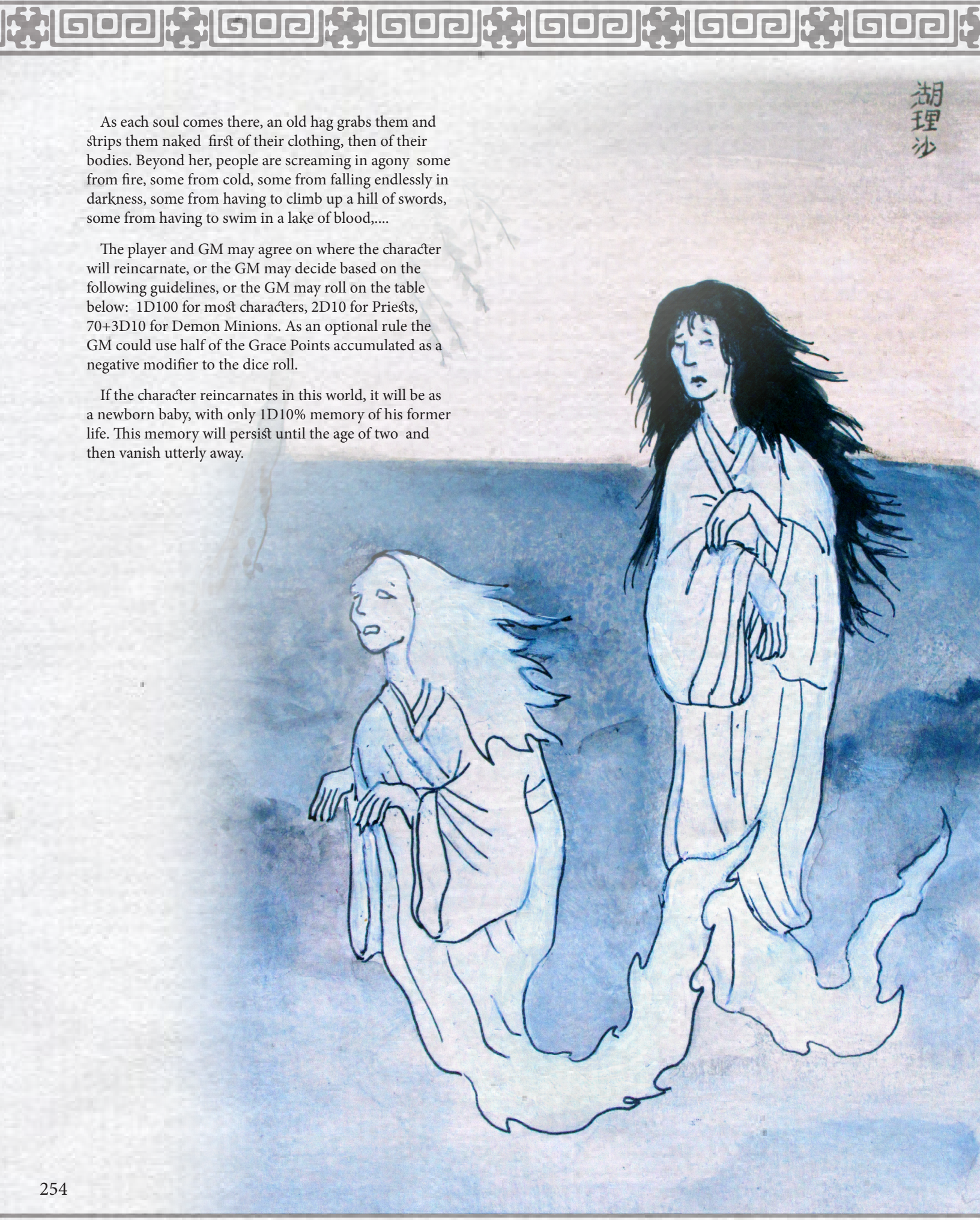
The ultimate aim of the Buddhist path is to reach Nirvana, but the path may first lead through the darkest Hells or the brightest Paradises or through reincarnation as a gaki or animal or human being. A reincarnated person is not contactable by Magick spells (whether Medium or Summoner) except by a mage within range of the reincarnated person's new body.

If the GM wishes to role play the character's ordeal after death, he may tell the player how the character journeys to the judgment seat of Emperor Yama Buddha, the Lord of the Hells. Just beyond the court is the riverbank that marks the boundary of the countless Hells.

As each soul comes there, an old hag grabs them and strips them naked first of their clothing, then of their bodies. Beyond her, people are screaming in agony some from fire, some from cold, some from falling endlessly in darkness, some from having to climb up a hill of swords, some from having to swim in a lake of blood,....

The player and GM may agree on where the character will reincarnate, or the GM may decide based on the following guidelines, or the GM may roll on the table below: 1D100 for most characters, 2D10 for Priests, 70+3D10 for Demon Minions. As an optional rule the GM could use half of the Grace Points accumulated as a negative modifier to the dice roll.

If the character reincarnates in this world, it will be as a newborn baby, with only 1D10% memory of his former life. This memory will persist until the age of two and then vanish utterly away.



Roll%	Reincarnation
01-05	Rebirth in a Paradise.
06-08	Rebirth as a priest
09-14	Rebirth as a noble
15-20	Rebirth as a samurai
21-40	Rebirth as a peasant
41-45	Rebirth as a merchant
46-60	Rebirth as a artisan
61-63	Rebirth as an outcast
64-70	Rebirth as a Hengeyokai or Artefact Spirit
71-80	Rebirth as an animal or Nature Spirit
81-85	Rebirth as a Bakemono
86-90	Rebirth as a Gaki
91-95	Rebirth in the plane of Fighting Spirits
96+	Rebirth in the Hells

The Shinto Paths Of The Dead

A Spirit that does not take the Buddhist path will enter upon one of the Shinto paths of the dead. Check in order listed to see which is chosen.

Yurei

This path is taken by human beings who did not receive Buddhist burial or who died with some overriding obligation as yet unfulfilled. Once the body has been buried or the mission accomplished, the Spirit may then choose the Buddhist path or another Shinto path.

Nushi

A character who has performed a legendary deed such as slaying a great monster or saving a village from a fire may return to the scene of his heroism as the local Kami to ensure that no one forgets his deed or undoes what he accomplished there.

Meido Spirit

The character spends 33 years in the Meido, able to expend Fatigue Points at 1 FP per hour to return to the material plane and interact with its people. He may also be summoned by Mediums (and Summoners if the GM allows them). Afterwards, if the character is still remembered by relatives or students who offer sacrifices to his memory, he will become an Ujigami, an ancestral Ryo .

Demons

This chapter is optional. No demons will appear in a history-based, low mana campaign. Even in a legendary, high mana campaign, the GM may opt to rule that there are no demons, only Oni. This decision will become even more complex if the campaign also includes Christian PCs.

Japanese demons do not try to corrupt people and send them to the (Buddhist) Hells. Their goal is to frighten and hurt people. They do occasionally accept power-hungry humans as followers.

Demon Island is a place in the Meido, but demons may appear anywhere in the Meido to terrorize the ghosts there. They may also appear on the material plane, though they usually only do so at night.

There is no systematic hierarchy of demons. Most demons are loners, though some do indeed acknowledge the rule of a Demon Emperor and spend much of their time feuding with one another over who is entitled to claim this title. Sometimes the Demon Emperor will also have an on-going feud with a hero or group of heroes, and send a lesser demon to try to kill him or them every month.

Demons may take on human form temporarily but will revert to their real form upon entering a Buddhist temple (or a home with Omamori or o-fuda from one) or encountering anyone who is performing a Buddhist Act of Faith. They often disguise themselves as Shinto Priests. A demon's true form is 6' +2D10" high. He may have the head of an animal but the rest of his body will be humanoid.

Each demon has a vulnerable spot, which may be hit on a particular Hit Location area with a further Crit Die success of 10: for instance the right ear, the left elbow, the third rib, or the navel. Any hit on that spot will cause Instant Death, even from a normal weapon. Otherwise only Magick Spells, Acts of Faith, or weapons with an Artefact Spirit will do them damage.

Except for Oni-Jin, each demon also has a unique and distinctive weapon: a tetsubo blazing with fire or a ten-foot long jitte flickering with lightning. Killing or enlightening the demon causes his unique weapon to disappear.

Demons seldom fight one another except to contend to become Demon Emperor. Subordinate Demons cannot be counted upon to obey their lords. If a higher Demon dispatches a lesser one to do his bidding, there is always a 20% chance that the lesser demon will do something else instead.

From the Shinto point of view, demons are all Kami. From the Buddhist point of view, they are merely unenlightened beings, trapped in their present form. Kishibojin and Kompira were once demons until they were enlightened by Kannon Bosatsu and became Buddhist guardian spirits.

Demon NPCs

ONI-JIN (literally "demon people")

In terms of Summoning Magick an Imp: Like Oni but with additional powers.

AKU-JIN (literally "evil people")

In terms of Summoning Magick a "Least Spirit"

KI-JIN (literally "demon person")

In terms of Summoning Magick a "Lesser Totem"

MA-JIN (literally "evil person")

In terms of Summoning Magick a "Greater Spirit". The Demon Emperor is the Dai-Ma-Jin (literally "big evil person").

Demon Type	Oni-Jin	Aku-Jin	Ki-Jin	Ma-Jin
Weight	500 lbs	600 lbs	800 lbs	3,200 lbs
Height	7'6"	9'	12'	49'
BODY	65	75	100	400
FAT	45	60	100	500
BAP	13	15	20	20
Warrior Level	6	11	16	21
ML	5	10	15	20
Fear Spell	Lesser Fright	Greater Fright	Fear	Demoralization
	(Command)	(Command)	(Command)	(Command)
Fire Spell	Create Fire	Fire Ball	Tengu's Dart	Tengu's Spear
	(Fire)	(Fire)	(Fire)	(Fire)
Weapon	Tetsubo	Unique	Unique	Unique
Weapon Spells	1	4	9	13
MR	49	99	444	999
Dodge	+21 PSF%	+42 PSF%	+63 PSF%	+100 PSF%
Stamina	+55 PSF%	+65 PSF%	+75 PSF%	+100 PSF%
Will	+25 PSF%	+30 PSF%	+45 PSF%	+60 PSF%
Armour	Skin	Skin	Skin	Skin
Slash	10	15	20	30
Crush	15	25	35	50
Pierce	8	12	15	25
Missile	10	15	25	35
Energy	12	15	18	21
Hon	448	1,098	3,196	9,768

Demon Minions

Demons may accept Warriors, Priests, and Mages as minions, sometimes rewarding them with wealth or Magick items. In addition, a Patron Demon may teach his minions various skills (see Skills and Japanese Spells), including some which resemble Act of Faith. (The GM should use his own judgment in deciding which skills to allow Demons to teach their minions in his campaign.) A Priest loses all his Acts of Faith upon being accepted as Demon Minion.

If a character decides to become a Demon Minion, his first challenge will be to go out into the wilderness and survive there long enough to find a demon. His second challenge will be to convince the demon to accept him as a follower rather than killing him. His third challenge will be to survive the demon's other followers, who will haze and bully him. Demon Minions count as Demons in terms of being barred from holy areas or kept out by Wards spells.

The only way to give up being a Demon Minion is to renounce the world and become an Ascetic Buddhist Priest. This doesn't necessarily protect you from the anger of your former Patron Demon but it will mean you forfeit all the skills he taught you, recover the ability to perform Common Prayer as an Act of Faith, and may begin to learn other Buddhist Acts of Faith.

Demonic Skills

These Skills all have the Attributes of **INT** + **SPR**. They are cast as Sorcery for AP time with a range of 10' x ML. The victim may Resist by making a Faith roll or Buddhist **SPR** AR% minus the Demon Minion's PSF%.

All Japanese have basic knowledge of Common Curse as a core skill (just as they all have Common Prayer as an Act of Faith). Common Curse is Simple DF*2. The other Demonic Skills are all Challenging DF*4 and must be learned in a state of Shinto impurity.

COMMON CURSE

Duration: ..... until dispelled

The character goes out at the hour of the bull, wearing white, for nine nights in a row. She goes to a sakaki tree near a Shinto shrine and carves the victim's name into it, then drives a silver nail (not routinely available, or likely to be made or sold by an honourable smith) into the heart of each ideograph, vowing not to pull the nails out again until the shrine's Kami has cursed the victim. The Kami may respond by Cursing a victim. On a Crit Die success of 10, the Curse may afflict one or more other people with the same name. On a Crit Die failure of 10, the Kami's Curse will light on the malevolent character instead.

APPEAL TO DEMON

Duration: ..... instantaneous

The character cries out the name of a his Patron Demon, expending 1 AP. There is a 1% x (**DIS** - **SPR**) chance that he will receive the protection of a 1st rank Ward spell.

WAKEN GHOST

Duration: ..... instantaneous
Resisted: ..... The Ghosts former Willpower

This skill takes a ghost from its burial site (see Bury the Dead, Act of Faith) and keeps it from rest. It takes ½ x 1D10 hours of chanting while beating a drum or a gong. The ghost will require another funeral if it is to be at rest.

CURSE

Duration: ..... until dispelled
Resisted: ..... Willpower

This skill has one of the three following effects:

1. Inflicts one Curse or Deficiency or Fear
2. Counteracts Blessing (Act of Faith).
3. Taints water, sake or rice, making it impure. Anyone drinking or eating the substance must make a **CON** AR% or have a stomach ache for a day.

Any of these effects is dispelled by a Blessing.

ILLUSION

Duration: ..... 1 round x ML
Resisted: ..... Wisdom

This skill allows casting any Illusion spell with a spell rank of 1-4, with a minimum PMF of 10 and ML of 1.

VISIONS

Duration: ..... 1 round x ML
Resisted: ..... Willpower

This skill allows sending a living person visions of the Meido or Hells, showing demons torturing him, his friends or relatives, or his clan lord, teacher, or employer. With a Crit Die success of 8+, these Visions may be seen when the person is awake; otherwise they are confined to his sleep.

MEIDO

Duration: ..... 1 round x ML

This skill allows casting any Meido spell with a MR of 1-6, with a minimum PMF of 30 and ML of 1.

ARCANE Magick

Duration: ..... 1 round x ML

This skill allows casting an Arcane spell with a MR of 1-7, with a minimum PMF of 40 and ML of 1.

The GM may also allow the Demon to teach his Minions appropriate Magick spells, including Summoning and Transmutation Magick, to be cast with a minimum PMF of 20 and ML of 1.

湖月
理沙

The Kami & Buddhas

The two religions of Japan are Shinto and Buddhism. Shinto is the native faith, but Buddhism was long ago absorbed and modified by Japanese culture. Most Japanese believe at least half-heartedly in both faiths.

No Kami or Buddhas will appear in a history-based, low mana campaign. Even in a legendary, high mana campaign, the GM will have to decide whether the PCs will ever encounter Kami or Buddhas directly or only surmise that they may exist from Acts of Faith and various Magick spells. This decision will become even more complex if the campaign also includes Christian PCs.

Shinto

Shinto means the Way of the Kami. Don't think of Kami as meaning "God" but rather as an awe-inspiring spirit. Each piece of the wilderness each mountain or lake, each forest or swamp or beach has its own Kami who looks after it. Each student of a Martial Art or Fine Art reveres the spirit of its founder as a Kami. Each family reveres its ancestors. A village reveres the Ujigami, the ancestors who founded it. The Emperor on his accession to the throne becomes the heir of the line of the Sun Kami and is revered as a living Kami.

Seeing a Kami unexpectedly requires a human character to make a Willpower roll to check morale. Failure will result in

10+	-20% to all skills except praying until a Willpower roll succeeds
07-09	-10% to all skills except praying until a Willpower roll succeeds
01-06	a startled jump or exclamation

The Kami

AMATERASU, the Sun Lady, is the highest Kami. Long ago, she once retreated into a cave in indignation at a prank of her scapegrace brother, SUSA-NOWO. The world would have stayed cold and dark forever but the other Kami lured her to return by staging a festival: the Kami of Happiness danced, other Kami played musical instruments, two male Kami wrestled one another, and the rest of the Kami decked out a sakaki tree with jewels and a brightly polished mirror in which Amaterasu saw her own beautiful face when she emerged from the cave.

Amaterasu's brother was banished from her palace in the skies. He went to Japan and spent his energy killing the monsters who lived there, including a great serpent demon who had been holding a beautiful maiden captive. He and his bride made their home in Izumo, far to the north of the Imperial Capitol. His grandson O-Kuni-Nushi still lives in Izumo.

Amaterasu then sent her descendant JIMMU TENNO to Japan, to become its first Emperor, guided by the red-faced SARUTA-HIKO, whose long nose pointed the way. (Saruta-Hiko is sometimes seen as the lord of the Tengu, who have similar noses. People pray to him as a guardian of traveling. His feast is on the day of the Monkey.)

O-Kuni-Nushi promised Jimmu that he would let him and his descendants rule over material plane Japan, while he himself would reign over the Meido. Thus began the unbroken line of the Imperial dynasty.

At Ise, a couple of hundred miles south of the Shogunate Capitol, is a great Shinto shrine to Amaterasu. Its head priestess is an Imperial Princess, the Emperor's sister, daughter, aunt or niece. It is a frequent pilgrimage site, especially at New Year's. Its building is torn down every twenty years at midsummer and rebuilt out of new materials, with pieces of its old materials being sold to worshippers as holy items.

Atago

Is the Kami of an active volcano whose caldera is full of bubbling lava. He is Amaterasu's youngest brother; his birth burnt their mother to death. Grief-stricken, he now attempts to protect people from fire, especially city fires. His volcano is a frequent pilgrimage site. His Priests celebrate festivals by walking on fire or by dancing with torches.

Hachiman

Is the Kami of War, the protector of Japan from barbarian invaders. His mother was the Empress Jingo and he was the Emperor Ojin. The Shogun is descended from Minamoto Hachiman-taro, a man with the audacity to name himself as the first-born son of Hachiman.

Inari

Is the Kami of Field Crops and of the Forge, the protector of peasants and smiths. People also pray to her for help in recovering stolen objects. She usually takes the form of a beautiful noble woman. She is also known as the Fox Kami because the White Fox is her messenger.

Koshin

The Kami form of Jizo Bosatsu, the Buddhist protector of travellers and children. Travellers pray to him for safety, especially safety from robbers and wild animals. Imperial Nobles pray to him on the night of the Fire Monkey (every fifth day of the Monkey) using the danger as an excuse to have an all-night drinking party lest the Fire Monkey kill them in their sleep.

O-Kuni-Nushi

(Literally "Honourable Nation Master"):

Susa-Nowo's grandson, the ruler of the Meido. All the Kami of Japan spend the month of the Bird in Izumo with him except for Ebisu (see Seven Kami of Good Luck) who is too deaf to hear his summons.

Sengen

Is the Kami of Mount Fuji, the highest mountain in Japan (12,365' high), an active volcano two hundred miles east of the Imperial Capitol and a hundred miles west of the Shogunate Capitol. She is sometimes known as the Princess who Makes Trees Bear Blossoms. No women are allowed on her sacred mountain, not even Shinto Priestesses. It is a frequent pilgrimage site during the summer but is only safe to climb during the months of the Snake, Horse and Sheep. Even during the hottest months, climbing the mountain is a perilous ordeal, fraught with both physical and spiritual hazards. It is 60°F colder at the top of the mountain than at its base.

Susa-Nowo

Amaterasu's brother, O-Kuni-Nushi's grandfather. He is now usually called GOZU TENNO (the Ox-Headed Emperor) and is prayed to for protection against demons, earthquakes, droughts, plagues, and other calamities.

Tenjin

Was once an Imperial Noble who was banished from court by a political rival. He died only a few years later and the Imperial Capitol was hit by a series of disasters. Eventually, the Emperor appeased his angry spirit by enshrining him as the Kami of Calligraphy. He is worshipped on the 25th of the month, the date of his birth and death.

The Seven Kami Of Good Fortune:

Their appearance signals good luck to anyone who sees them. They may appear singly or together in their Treasure Ship which sails on New Year's Eve when people make wishes for the upcoming year.

BEN-TEN (Love and the Fine Arts):
The only female Kami of Good Fortune. She is young and beautiful and holds a biwa lute or a key that will unlock someone's heart to love. She is often accompanied by a snake. A married couple should visit her shrines separately, so she won't punish the woman for being jealous of her by turning her into an Oni or Orochi. A geisha may pray to Benten for a rich lover who will buy her contract and marry her.

BISHAMON (Fighting):
A young man, clad in armour, holding a yari in one hand and a treasure tower in the other.

DAIKOKU (Mercantile Wealth):
A middle-aged man standing by a bag of rice, which a rat nibbles under his tolerant gaze. He holds a wooden mallet which can transform anything it hits into gold.

EBISU (Markets and Honest Work):
A middle-aged man, slightly deaf but a hard worker, with iron sandals with holes in them because he's never stopped work to fix them. He holds a fishing pole and a tai fish. Fisherman pray to him for good catches; farmers pray to him for good harvests.

FUKUROKUJU (Wisdom and Longevity):
A short bald headed old man, leaning on a cane but otherwise in good health. He is escorted by a crane, the symbol of longevity. A book of ancient lore is tied to his cane.

HOTEI (Good Food):
A jolly plump man.

JUROJIN (Wealth):
A tall old man holding a bag of gold. He is sometimes escorted by a stag.

Ujigami

Are the ancestral Kami of a family or a village of related families or the founders of a Fine or Martial Art.

Nushi

(Literally "master")

Is the Kami who is protects a particular wilderness area. He often appears to humans in the form of a non-human. A forest Nushi might take the form of a Tengu; a lake or river or swamp Nushi the form of an Orochi; an ocean Nushi the form of a Kojin or a Dragon,....

Several of these Kami may be teachers of PC Mages. Others may take a hand in action that occurs in their territories or in the Meido. The GM should try to keep them from taking centre stage too often lest the players feel their characters aren't really important.

The Kami may appear wearing white robes or gaudy kimono of red and gold. They may seem young or old, frivolous or serious, kindly or angry. They should always seem awe-inspiring. Even the most minor Kami is a master of all the skills and Magick spells and the Shinto Acts of Faith, able to outfight the most powerful mortal.

The GM will have to decide if the Kami are also Buddhas in another guise. In any case, the Kami and Buddhas will never fight one another. Any disagreements they may have will be settled diplomatically without involving humans.

Kami do occasionally fight wars among themselves. Once the Kami of Mount Fuji and Mount Atago hurled stones at one another (by volcanic eruptions) but were pacified by the other Kami and eventually made peace. They are still jealous of one another, however.

BUDDHISM

Buddhism was founded by the Indian philosopher Gautama not as a religion but as a philosophy which would allow people to extricate themselves from the material world so they could be free of the cycle of reincarnation and enter Nirvana. The version of Buddhism that reached Japan from China and Korea has become a religion that worships the Buddha and the Bosatsu for their benevolence and power.

According to Buddhist theology, there are Six States of Existence, all of which are traps that keep a soul from reaching enlightenment and entering Nirvana.

1. The highest are the Paradises, among them the Land of Amida Buddha. Souls born onto the lotus leaves of a Paradise have an excellent chance of reaching full Enlightenment. If they fail to do so, however, they may indulge in the Paradise's pleasures and accumulate bad Karma, later being reborn on our world or even lower. A year in a Paradise is equal to an hour of our time.
2. The next-highest state is being a human being.
3. Third is being an animal. A white animal may be nearly ready to reincarnate as a human being.

Fourth is being a Gaki p251, which can leave its shadowy desert plane and come to our world to search for the one thing that can quench its thirst. (Some people believe that the Gaki world borders on the Meido.)

4. Fifth is being a Fighting Spirit, trapped in a world where people spend all their time fighting one another, dying, and then rising to fight again. A century of their time is equal to a day of ours.
5. The lowest are the Hells where both the demons and the souls they torture are confined until they realize the futility of suffering and hatred. A thousand years of their time is equal to an hour of ours.

The Buddhas & Bosatsu & Their Guardians

Anyone who is Enlightened and sees through the illusions of the world may enter Nirvana. Anyone who enters Nirvana is a Buddha. Buddhas may appear in any of the six planes of existence without leaving Nirvana. The major Buddhas are:

Amida Buddha

Who vowed that anyone who sincerely called on him would be reborn in his Paradise. He has a benevolent and loving expression.

Rushana Buddha

The Buddha who was born again and again, each time giving up his life to help save the unenlightened until there now exists not one bit of land in which he has not died not just on our world but in the ten billion worlds of reality. He wears a serene expression.

Yakushi Buddha

Who vowed to cure physical illness and dispel spiritual confusion. He carries a jar of cure-all medication and has a wise expression.

Emperor Yama Buddha

Lord of the Hells, who swore to bring enlightenment to people who were only reachable by pain and discipline. He wears a great crown. His face is set in a scowl of anger. Demons and other people who focused their lives on anger are sent to the Hells to become his torturers.

BOSATSU

Anyone who has attained Enlightenment but who has chosen not to enter Nirvana so they can help others is a Bosatsu. The Bosatsu live on Mount Marishi, the mountain in the centre of the world whose top touches the Pole Star. Sometimes when they return to our world they come riding on the back of an elephant. Major Bosatsu are:

Kannon

The Merciful, an attendant of Amida Buddha. Pious people see her as a beautiful woman or handsome man. Sinners see her as a human with the head of an angry horse, a dozen hands outstretched, each carrying a weapon. Many people think they can atone for their sins by praying at the 33 temples of Kannon. Others spend a retreat of 33 days at one temple of Kannon. People pray to Kannon for protection in time of trouble, particularly for the sick and women in childbirth.

Jizo

Protector of travellers, children and pregnant women. He usually appears as a tall smiling Buddhist Priest with a shaved head, carrying a Tetsubo. He is the only Buddhist spirit who ever appears on the Meido. He chases away demons who are trying to terrify the ghosts of little children.

Miroku

Has sworn not to enter Nirvana until everyone is enlightened, which will occur 56 billion, 70 million years after Gautama's death. He appears as an Ascetic Buddhist Priest with a care-worn face.

Each of the Buddhas and Bosatsu has guardian spirits, including:

KISHIBOJIN (Demon Lady)

A guardian of Kannon Bosatsu. Once she was a demon who ate children. Now she only eats pomegranates and is the protector of babies and children.

KOMPIRA (Golden Silk)

A guardian of Kannon Bosatsu. Once he was a demon who sank ships and drowned voyagers. Now he is the protector of ships. Sailors invoke him in storms by cutting their hair off and throwing it into the water. He has an ugly face, black skin, and a purse of endless gold.

NIKKO (Sunshine) & GAKKO (Moonlight)

The two guardians of Yakushi Buddha. They appear as tall warriors, armed with thunderbolts, whose helmets carry the likenesses of the sun and moon. Nikko rides a Lion, Gakko a Tiger.

MYO

The MYO are giant spirits armed with lightning bolts. Their hair is made of tongues of fire. The most famous of them are:

Fudo Myo

Is the Buddhist adaptation of the Hindu god Shiva. He is wreathed in flames and armed with a katana and with a rope of binding.

Aizen Myo

Is the Buddhist adaptation of the Hindu god Kama. He is wreathed in flames and armed with a bow and arrows.

Aizen and Fudo stand at the entrance to every Buddhist temple as the Ni-O (Two Kings), ready to assault any evil spirit that tries to enter.

TENNIN

The TENNIN are sky spirits, beautiful winged beings clad in many-coloured robes of feathers. Some play musical instruments; others carry swords of fire or bows that shoot arrows of lightning.

MARISHI-TEN

Is the personification of light and the protector of Mount Marishi. She is the Buddhist adaptation of the Hindu god Krishna. She has eight arms, two of which hold the Sun and Moon.

SHI-TENNO

The SHI-TENNO are the Kings of the Four Directions. They carry swords and wear heavy armour.

Some of these Buddhas or Bosatsu may be teachers of PC Mages. Others may take a hand in action to protect temples or pious worshippers from demons. The GM should try to keep them from taking centre stage too often lest the players feel their characters aren't really important.

Buddhas, Bosatsu and Buddhist Guardians may appear as young or old, male or female, beautiful or ugly, kindly or angry. They may dress like a Buddhist Priest or a warrior in battle armour, like an Imperial noble or a simple peasant. Sometimes one of them borrows an appropriate statue from a Buddhist temple and uses it as a body to fight with; after the battle is over, the statue will still bear the marks of combat.

Buddhas, Bosatsu, and Buddhist Guardians are always self-confident. Even the most minor Buddhist Guardian Spirit is a master of all the skills and Buddhist Acts of Faith, able to outfight the most powerful Demon or Bakemono or mortal mage, able to coax the most angry Kami into tranquillity, unaffected by any Magick Spell or physical attack.

Buddhist Religious Ceremonies

The usual offerings at a Buddhist temple are incense and money. Most families also have a shelf at home with small statues or pictures of Buddhist Temples or of Buddhas, Bosatsu, or Buddhist Guardian Spirits to which they say prayers, light incense, and offer small bowls of rice. Some families make offerings only on major holidays; some add offerings on the 8th, 18th, and 28th days of the month; and some make offerings at every meal. At the next meal, they eat the cold rice that was offered on the shelf.

When praying at a Buddhist temple, the worshipper washes his hands and mouth in purified water. He may also light incense. He then deposits an offering in the box located next to the altar, if there is a temple gong ring it firmly a few times, then press hands together in front of your chest and pray quietly. Once he is done praying, he bows once to indicate he is finished, and leaves.

On major Buddhist festivals, priests gather and chant the sutras. People gather at the temples to pray for their dead and for themselves. If the festival is a popular holiday, there will also be dancing and singing and feasting and celebrations at Shinto shrines.

Shinto Religious Ceremonies

The usual Shinto shrine offerings include money (but NEVER incense), white rice, white salt, sake, white paper, white cloth, white flowers, and white knotted ropes. Most families also have a shelf in their homes with pictures or models of Shinto shrines to which they say prayers and offer small bowls of white rice. Some families make offerings only on major holidays; some add offerings on the new moon and full moon; and some make offerings at every meal. At the next meal, they eat the cold rice that was offered on the shelf.

When praying at a shrine, the worshipper washes his hands and mouth in purified water. After throwing money in the offering box, he bows deeply twice, claps twice, and meditates on his prayer. He then bows once and leaves.

On major Shinto holidays, the Kami of the shrine is brought forth riding in a mikoshi, a small (five foot cube) portable shrine atop an ornate and massive norimono. It is carried by a gang of sturdy young men who zigzag down the road, jostling the mikoshi up and down while chanting. The shrine must be purified before use (by dipping it into water or having it sprinkled with water) and the men who carry it must be ritually pure. It is not worshipped while they are carrying it, only when they set it down at certain traditional spots.

A mikoshi procession is a time of feasting, dancing and singing. Merchants are expected to give their employees the day off and to provide the crowd with food and drink. If a merchant fails to do so, the young men who carry the shrine may "accidentally" damage his home or business.

Appendix One: Scenario Ideas

The Land of the Rising Sun is full of many interesting possibilities for the PCs to investigate, from the Imperial Capitol with its aristocratic nobles and the sacred Shinto shrine where no bloodshed is permitted to the mountainous forests with their wild animals and bakemono and hermit mages, and the strange lands of the Meido, the Dragon Realm, and Demon Island.

Bandits may kill in the city at night or on the roadside. Samurai and nobles have the legal right to kill troublesome Commoners and Outcasts. But PCs should not be allowed to kill people without social repercussions. Bandits will be killed out of hand, if not by the first warriors who outfight them, then by a group of ward guards or even an army of samurai. Samurai or nobles who kill too many people for no good reason may find themselves facing a group of outraged otokodate or gamblers, or perhaps even the vengeful ghosts of their victims. The only people that it's safe to rob or kill are outcasts and monsters. Of course, that's usually how things are in a settled society.

The GM should encourage players to start with a group of characters who have some reason to stay together. Perhaps they all have the same patron: a merchant or clan lord or teacher or priest (or a Demon or Kami or Buddha). Perhaps they are all relatives. Perhaps they are all trying to accomplish the same goal, each for his own motive.

The GM may want to start his campaign with one of the following scenarios. Incidents that occur during the course of role play may lead to new and continuing motives for the PCs to continue together as a group -- or a new scenario may be commenced at the group's next meeting.

Guarding Something/Someone

- The patron's wedding or funeral or sixtieth birthday
- A merchant's shipment of goods
- A Shinto shrine's purity during a time of war or sickness
- A prisoner or hostage who must not be allowed to escape
- A kidnapped person or animal
- A runaway geisha or courtesan
- The secret hideout of bandits or ninja
- A mage who is completing a Magick device

Finding Something/Someone:

- The list above, plus:
- A stolen heirloom, the loss of which will disgrace the family
- A hermit priest who may be able to cure a sick person
- A Magick material needed by a mage

Delivering Something/Someone

- A message
- A present
- A payment or ransom
- A bride
- A child who's a long-lost heir
- A coffin
- A ghost
- A demon

Removal Of Undesirables

(Killing them, chasing them off, enshrining them, or enlightening them)

- Bandits
- A gambler gang that gets young commoners to steal from their employers or sell their wives or daughters
- Bakemono who've been killing people
- A ghost who's been killing people

Places Of Mystery

The classic role playing dungeon is rather like the fairy story of Bluebeard's Castle. Japanese folklore does not have any tales of Magick prisons in which each room holds a fearsome creature who guards a special treasure and will attack anyone foolish enough to open the door. Here's a sampling of places of mystery more compatible with Japanese folklore.

THE HAUNTED SHRINE:

An old Shinto shrine in the mountains was once used as a place of retreat by a hermit priest. Now the paths are overgrown and the torii has fallen. The village woodcutters say the shrine is now the home of bakemono and that anyone who goes there will die. The explanation may be one of the following:

The old priest's ghost is haunting the place, to keep the woodcutters from felling the trees. Travellers may also find a band of tengu there - led by a fierce warrior (a Tree Hengeyokai and the old priest's best friend).

The old priest was a shaman who served a demon lord. The priest killed anyone who sought hospitality in his shrine and dumped their bodies in a hole in front of the altar. Anyone standing in front of the altar will find a path that leads to the Meido, where the ghosts of the victims will beg to be rescued from the Oni who are torturing them.

The old priest was an herbalist who grew a number of exotic plants, a few of which may still be found in the remains of what was once his garden. The shrine is now inhabited by a family of Yama Hito, who have littered the place with skeletons of the wild boars they eat for dinner.

A gang of bandits is using the place as their hide-out. They dress up like oni in order to terrify the villagers so no one will investigate the shrine, which is full of the loot they've stolen.

The Island Of Dreams:

Legend says that a dethroned Emperor once lived in exile on the island and turned it into a wonderful garden to make up for not being permitted to return to the mainland. On the shore is a deserted Buddhist temple to Rushana Buddha. Oddly enough, it contains a picture of the Buddha's funeral attended by the usual twelve zodiacal animals -- plus a pair of long-tailed cats, the exiled Emperor's pets. From it leads a road that winds about the island, leading to twelve tea pavilions, each dedicated to one of the animals of the zodiac -- and a thirteenth tea pavilion dedicated to cats. Originally, each tea pavilion held an illusion that could not do any damage to the person who beheld it. But the Emperor's hengeyokai cats have moved into the tea pavilions and added their own illusions -- and dangers.

The Ruined Castle:

The Hayashi clan was abolished eighteen years ago and its castle torn down and looted by its rivals, the Nata clan. But some people say the castle is still visible at the hour of the Ox, on the night of the full moon, and can be entered by a group wearing the Hayashi mon (three trees) on their kimono. It's just that nobody who's gone in has ever come out again.

The castle well is haunted by the ghost of a servant who dropped one of a set of ten gold-painted tea cups while washing it. She counts from 1 to 9 and then breaks into hysterical weeping.

The castle treasury is haunted by an old samurai who will attack anyone who tries to rob it -- and commit seppuku if he fails. (The gold and silver is as unreal as the ghosts; the actual treasury was looted long ago when the castle was torn down.)

The castle tower is haunted by the lord's wife who weeps pitifully and asks what will become of her daughter.

The castle garden is defended by samurai who are cherry tree Hengeyokai and quite real. The Hayashi clan lord committed seppuku beneath the cherry trees; his death poem begged them not let his deeds blow away like the cherry blossoms and they feel obligated to carry out his wishes.

In the tea pavilion, a beautiful maiden is performing the tea ceremony for her nurse. The girl is the clan lord's daughter; the nurse is a cat Hengeyokai who has protected her since her father's death but now feels she is old enough to return to the world and avenge her father's death by killing the lord of the Nata clan.

Murder At The Checkpoint:

A line of a dozen people (plus the PCs) are waiting at a mountain pass to pass through a government checkpoint on the Tokaido. Just beyond the checkpoint, a side-road leads to a luxurious inn where guests may loll in a pool that is as warm as a bath, catch fish in a cold river fed by mountain snows, or cook their fish in a boiling pool -- all within a few steps of each other. The young man in front of the PCs tells them his name is Kintaro ("eldest son of gold") and shows them a bag full of koban. He says he plans to spend the next month at the inn until he's used up all the money he's earned in the past seven years -- and then forswear the world and become a Buddhist priest.

Suddenly there's an earthquake! Someone screams. The men carrying the kago that's next in line at the checkpoint drop it and it starts to roll downhill. A woman begins praying hysterically. A Buddhist priest loudly chants sutras, rubbing his rosary beads.

And when order is restored, Kintaro is found dead, a dagger through his heart. He's still got a purse full of gold tied to his sash. The samurai at the checkpoint will detain all of the people until they can find out who the murderer is.

The GM should decide where Kintaro's gold came from. Perhaps he sold his little sister as a geisha. Perhaps he robbed his employer. Perhaps he's a bandit, hoping to lead other people to where his gang will ambush and rob them. Or perhaps he's a perfectly respectable merchant whose young son bumped a samurai's sword-arm -- and got killed for it

Next the GM must decide who committed the murder, and then give a couple of other people in line equally good motives. These may be related to where Kintaro got his gold (the man who wanted to marry his sister, his fellow employees, previous victims of his gang, a friend of the samurai who fears that Kintaro may be planning to avenge his son). Or they may be totally unrelated. Perhaps Kintaro was killed for his money, and that isn't really his purse full of gold but a similar purse full of gilded copper. Perhaps Kintaro was a ninja carrying a secret message to the inn, and was killed by a member of a rival ninja gang. Perhaps Kintaro will turn out to be a badger Hengeyokai who will eventually jump up, giggle hysterically at the foolish people, and run off.

The Strange History Of A Keg Of Sake

This scenario occurred early in the course of our Japanese campaign and was written up by Kay Shapero. It has been slightly revised to compliance with the present state of the rules.

Once a young dancer mage went up into the hills to meditate in search of finding a Patron Kami. In the midst of his dancing, a badger hengeyokai saw him, thought him the most hilarious sight he had seen in a long time, and decided to have a bit of fun.

Transforming himself into the shape of a beautiful young woman, the badger approached the lad. "I am the Kami of this lake," "she" said. "And I have come to give you all knowledge. But first, to show your sincerity, you must bring me thirteen silver coins." Suddenly realizing how thirsty he was, the badger added, "And a keg of sake. Indeed the sake alone will be enough."

"Oh yes, most beautiful Kami," said the awestruck lad, completely fooled by the deception. "I will return with it as soon as I can." He made haste to descend to the nearest village where he might acquire a keg of sake.

The lad safely out of sight, the amused badger was engaged in a small laughing fit when he was interrupted by a tengu who had watched the exchange from a nearby tree. "And do you really believe that he will return alone with that sake?" Asked the tengu.

"You saw yourself how fooled he was. Of course he will return," replied the badger.

"Indeed," said the tengu. "Suppose he returns with many men to worship you -- and one of them sees through your illusion. Why don't we make an alliance? If other people return with him, I will take care of them and then we can split the sake."

The badger was not at all pleased with this idea but, as the tengu was far more powerful than he was, he agreed.

Shortly after reaching the road leading into the village, the lad fell in with another traveller and could not resist bragging about his encounter with the Kami. When he incautiously worried aloud that the six silver coins he had with him might not be enough to buy the sake, the other man drew his weapon and observed that he also had use for six silver coins, being a bandit by trade.

At this point, both heard the sounds of people approaching and, with a muttered curse, the bandit ran off, to vanish into the underbrush. The lad began to wail, "Oh, woe is me, for I have met a bandit and I needed the money to buy sake for my Kami."

As may be imagined, this attracted the notice of all within earshot. These included a young I Ching diviner and his bodyguard, two otokodate, a Buddhist priestess, and lastly a samurai, to whom all present immediately bowed. The samurai approached the lad, who fell down on his knees before him.

"Peasant, what disturbs you?" The samurai asked.

Slightly muffled by having his face in the dirt, the lad replied, "I was attacked by a road bandit who asked me to give him the six silver coins which were all I had and I needed them to buy sake for my Kami! Oh, woe is me!"

The samurai looked thoughtful. "Which way did this bandit go?"

The lad pointed off into the bushes. The samurai (who had been looking for a chance to try out his new katana) followed the bandit's track into the under brush, one hand on his sword and a gleam in his eye. He too promptly vanished from sight.

Back on the road, the I Ching diviner addressed the lad, "Sake for your Kami?"

The lad left off his wailing and told him and the others of his experience. The diviner consulted the I Ching and announced that all would work out well in the end. The two otokodate offered to help pay for the sake if they might come along and see this beautiful Kami. So, their numbers augmented by a pretty young streetsinger who had joined the group during the telling of the story, they went off to the village to buy the sake.

Eventually, the improbable group arrived at the place where the lad had met the spurious Kami. Aided by the streetsinger, the lad began his dancing while the others stood back, some building a fire to warm the sake so it could be served to the Kami at a proper temperature.

The badger hid in the bushes and watched them, until he noticed that the tengu was beginning to work some Magick. This was too much for him; he raced around to the other side of the party, just as a tall and very old man with a long white beard, carrying a fan and dressed in fine white robes, stepped out of the under brush to address the singers. "That was very nice," he said, "but I think you may stop now."

"Are you my Kami? But you were a beautiful girl," the startled lad began, just as the badger burst out of the bushes in the form of a Buddhist priest.

"A tengu is attacking you," puffed the out-of-breath badger, as a ball of fire arced into view from the direction of the (invisible) tengu. Those with weapons drew them and searched about for a possible target.

The white-robed man merely waved his fan at the tengu. Clouds formed, and it began to rain violently, putting out the ball of fire. The drenched and thoroughly discomfited tengu became visible. "I'm sorry," said the REAL Kami, "but the sake is mine. Don't kill them this time."

"What about next time?" Asked the tengu.

"Maybe," said the Kami comfortingly. He then turned to the confused lad. "Yes, I am the Kami of this forest, and I shall teach you many things, including perhaps some honesty. You know very well that the bandit was interrupted before he could take your money. I suggest that you give those six silver coins to the tengu as compensation for his getting so wet."

The dancer reluctantly did so. Meanwhile the other people were staring at the badger who, completely forgetting to maintain his guise as a Buddhist priest, was rolling about on the ground, laughing hysterically. At least until one of the otokodate took his scabbarded sword and began beating the badger soundly about the head and shoulders, voicing his opinion of such trickery.

When at length the rather bruised badger made his way painfully back to his home, he found a large flask of sake, compliments of the Kami who had, after all, found the whole thing rather diverting himself.

The Words of Gon-guji

Adapted Adventure

By: Mike Brunton

The Words of Gon-guji

This scenario is designed for a party of 3-5 **C&S** adventurers. Because there is no real relationship between the skills and the level that a character can have, no precise guidance as to levels can be given. Characters should be 3rd or 4th level with one or two good combat skills - but if characters of this level do not exist in the campaign there is the possibility of gaining allies during the adventure. At least one of the characters should be of a profession other than Sushi or Budoka

Introduction

'The Words of Gon-Guji' was first published in **Imagine magazine** in April 1985. Imagine was published by the British arm of **TSR Inc.**, the publishers of ***Dungeons & Dragons*** and a number of other early roleplaying games. Although the magazine's main focus was on ***Advanced Dungeons & Dragons***, other popular games were features from time to time, and this adventure was originally written for **Bushido**, with notes on using it with **AD&D**.

Among various other responsibilities at **TSR UK**, author Mike Brunton was an assistant writer and editor for Imagine, and he contributed many adventures and articles to the magazine both under his own name and using an array of pseudonyms. When **TSR UK** folded in 1986, he went on to work for **Games Workshop**, editing **White Dwarf** and writing the now-legendary **Realm of Chaos** supplement for **Warhammer**. He moved into the video games industry in 1991, working for a number of developers but best known as lead writer for the popular Total War strategy game series from 2000 to 2013.

These bald facts do Mike scant justice, however. He was a man of ferocious intelligence and broad knowledge, equally able to write a history of the Anglo-Martian War of 1985, the speeches of increasingly deranged Roman generals, and this, the effects of a priest's dying curse on a group of Japanese bandits.

Mike died suddenly in 2019, leaving behind his partner and two sons. He is missed by everyone who knew him

This adventure can be set in any mountainous and relatively inaccessible area of Nippon. Although nominally located in Mutsu Province, the village of Shinen, Kumo Castle and the surrounding valley can be placed in any location that the referee finds convenient for his or her campaign.

Graeme Davis, 26/2/2021

Background

The village of Shinen, located in a mountain valley south of Hirosaki in Mutsu Province, has never been worthy of attention since the end of silver mining in the surrounding hills. The Kumo clan have held the lands around Shinen for generations, content to live on the proceeds of the mines and the labours of the peasantry. Kumo Castle, the fortified mansion that controls the valley, is little more than a large manor house, although it has a strong defensive position. Remote and now unimportant, Shinen has sunk into almost total obscurity.

Three years ago, in the middle of the worst winter that Shinen had seen, a bonze (a travelling Buddhist monk) arrived in the valley by mountain paths. Nearly dead from exposure, he was taken in and nursed by the village headman and his family. When the bonze had recovered, he cured the headman's grandmother of her blindness in payment for the kindness shown to him.

The bonze presented himself to Kumo Ushii, master of Kumo Castle and Shinen village and the last of his family. The Bonze humbly asked for permission to remain in the village, teaching and healing the villagers of their ailments - at least until the worst of the winter had passed. Kumo Ushii could find no cause to refuse the monk this request, although personally he preferred the Shinto faith. He gave his consent, and asked the bonze for his name. 'Gon-guji' replied the Buddhist monk truthfully, as that was the name his father had given him

At this Kumo Ushii flew into a great rage, for a gon-guji is a priest at a Shinto shrine Kumo Ushii was convinced that the bonze was deliberately insulting him and his religion - and in front of his samurai retainers. Again he asked the man for his name and again the bonze replied 'Gon-guji· Kumo Ushii was now beside himself with anger, and signalled two of his samurai to hold the bonze. Before they could touch the monk, he had knocked them senseless with his staff. Then Gon-guji turned to Kumo Ushii and said *"It is against my faith to kill, so you shall not be killed. You shall not be killed!"*

As the last word fell from his lips, Gon-guji was dead. Tadaka Kuwe. Kumo's chief retainer, had struck off the bonze's head from behind with an single stroke of his katana. Kumo Ushii pushed the body with his foot and ordered it to be hung from a gibbet as a warning to all those who dared to be disrespectful The body hung for two weeks and was then thrown into a rubbish pit.

A Note on Pronunciation

Unlike English, there are no silent vowels in Japanese - or at least there are none in the version which is spoken in the fantasy world of Nippon. As with Italian, ending vowels are sounded. Kumo Ushii is pronounced KOO-MOH OO-SHE-EE. Sake as SAH-KEH etc, with all the syllables given an equal stress.

Kumo Ushii forgot the bonze. With the coming of spring he and his men resumed their life of fighting and hunting. The peasants did not forget the bonze and gave little offerings to the kami on his behalf before returning to the fields.

But with the first month of summer, the bonze's words came back to the thoughts of Kumo Ushii. He and five of his retainers were attacked by a group of ronin - wandering, master-less samurai. All but one of the attackers were swiftly cut down but the leader gave more of a fight and severely wounded Kumo Ushil, toppling him from his horse. The retainers gathered round their master, who had been slashed across the chest. Amazed that he was not dead when they saw the rent in his armour, they were horrified when Kumo Ushii sat up, his ribs and collar bone clearly visible within the wound.

In tremendous agony, and holding his wound closed, Kumo Ushii climbed into his saddle and rode for home. His chest and neck had been deeply cut by the ronin's blade, but he did not bleed - there was only pain in the wound, not blood.

The wound was sewn up, but it refused to heal and the pain became a dull, constant ache. The stitches rotted and fell out and the wound opened again, yet still it did not bleed. A second set of stitches rotted and again the wound opened. Others were wounded, and suffered in the same way. Kumo Ushii and his retainers were ensorcelled, cursed with the dying words of the bonze. There was sake to numb the pain and gold thread to hold wounds closed, but there was no healing tor those who had heard Gon-guji's words - Kumo Ushii and his samurai.

The samurai abandoned honour as *'weakness'* when they realised that although they could be injured and wounded, they could not die in battle Kumo Ushii remembered the bonze's last words, and decided that their *'invulnerability'* was the reward for dealing with the man's insolence in a proper fashion He began to think of himself as an immortal, free to do what he wished. He and his men put aside their honour as bushi and took to a life of banditry and bloodshed, killing travellers on the roads and taking what they wanted.

For more than two years they have lived 1n this fashion, terrorising villagers of Shinen into silence with their deathless power and ambushing travellers without mercy. Only a few have been spared - a physician. Gono, two geisha. Azo and Daki, and a young woman of the Buke class, Tsumo lshisu. She was knocked unconscious before she could commit jigai - seppuku for women. Although carefully watched and guarded, she is more than she appears, and is making plans to obtain help

Tsumo lshisu is a Calligrapher Mage - a sorceress - and to a limited degree a seeress as well. She has been using the spell Project Image (Illusion) in an attempt to find help, although so far without any real success Those she has approached in this way have all been superstitious peasants, who have fled in terror at the sight of her 'noble ghost' - or been too stupefied with awe to take notice of what she was trying to tell them One of her attempts is at the Shrine in the Mist (Encounter 1 - see below), which will offer the party the first clues as to the true nature of the adventure they should undertake.

Starting the Adventure

The adventure should start in Hirosaki or a nearby village on the south bound road to Akita Merchants regularly pass through, as do other travellers - pilgrims, soldiers and officials, During the time the player characters are in Hirosaki or the village they should hear travellers, rumours of bandits in the mountains. un-killable warriors who attack merchant caravans, and strange mists that swallow men However, the referee should make it clear that even those telling such stories do not give them much credence.

The player characters should be persuaded to travel south to Akita, perhaps on their own, or as the escort to some merchant or pilgrim. The exact motive for this journey is up to the referee, depending upon the details of the campaign and the aims of the player characters involved

Encounters on the Road

The referee should not use the standard encounter tables for this adventure, and should use only the standard encounters given below. The true nature and location of the adventure will only become evident after this sequence of encounters. Detailed maps are not provided for these encounters; they are straightforward enough not to require them,

1. The Shrine in the Mist

After the party have been travelling for some time, possibly over the course of several days, the road starts climbing into the mountains. A thin mist starts to gather beneath the trees on each side of the south bound road, becoming thicker as lime passes and the road makes it way up towards a low mountain pass.

By early morning the party have reached a small, apparently deserted Shinto shrine, wreathed in mist Dedicated to Dosojin, the kami of roads and travellers, it is plain and unadorned. There is nothing of value within the shrine, except a small stone statue of the kami, and some offerings of dried fruit and rice

Just beyond the shrine the road turns to the west, prior to dropping down into the valley beyond Another, rougher road forks away from the main way, leading southwards and higher up into the mountains.

As the party reach this point, the mist will grow thicker as if aided by some supernatural agency-and a damp chill will settle over the shrine and the surrounding area Any armour and clothing will become wet with condensation and bowstrings which are unprotected will become damp almost to the point of uselessness (subtract 20% from the TCS of Archery when using an affected bow) The referee should read from the text box opposite.

The *'ghost'* is Tsumo lshisu (see below for full statistics), who is at present being held prisoner in Kumo Castle. She has been interrupted during the casting of her Project Image spell, by her body being directly threatened with death As a result of returning to her body she has taken 13 points of Fatigue damage.

Any Priest (Buddhist or Shinto) and Mage should be allowed to make a Int AR% to realise that the young woman was not a ghost. But a Mage in casting a spell of some type. The player characters should be encouraged to take Tsumo's appearance and speech as a prophecy - one which predestines them to do her bidding.

Out of the mist walks a young woman clad in a simple kimono, of such a colour that it is difficult to tell where it ends and the mist begins She barely seems to touch the ground as she walks, and the plants she brushes against are not disturbed by her passage. The woman bows slightly to the shrine, then turns towards you and speaks.

"Greetings. I have waited for such as you. Honour and death await you on your road, the road to my prison. Honour and death must be restored to their proper places - you are the ones I have chosen. Three will you meet, three will you fight, three will you defeat, on the south road. Go not to Akita."

The young woman points along the narrower road that leads up into the mountains. Before she can say more, a tremendous wind seems to tear at her hair and her clothing, although you feel nothing in the damp mist. With a final, almost despairing cry, the woman's form seems to blow apart and dissolve into the mist, as though she had never been.

Any Non-Player characters (pilgrims, merchants or the like) who are accompanying the party will opt to return to Hirosaki after this unnerving - to them - encounter with the supernatural. The player characters will be released from any obligations that they owe to these NPCs at this point, freeing them from prior constraints of duty.

2. The Tengu

This encounter takes place at the point marked 1 on Map 1: Shinen Village and Kumo Castle. The player characters enter the valley along the road on the north edge of that map.

The road climbs slowly into the mountains, along the side of a narrow river valley. Towards mid-morning the mist will clear and the countryside will open up into a pleasant river valley, sheltered by the surrounding high peaks. The road winds its way along the side of a wooded valley bottom. After describing this peaceful scene to the players the referee should read out the following:

Ahead the woods come to an end, and the bottom of the river valley is given over to small paddy fields. In the distance a large manor house stands on a mound in the middle of a serene and beautiful lake. Before you can take in more of this scene there is cackling laughter over your head, and stones start dropping all around you.

A curious creature, half crow half man, drops onto a large rock near the road and hops backwards, forwards and from side to side in some excitement. As it speaks in a hoarse, cawing voice, its hopping grows even more manic.

'HA! Fight! Fight! Fight me, brave warriors! Fight me, wily swordsmen! Need challenges I do! HA! Need to battle true men. I do! Fight! Fight! Fight. I Need to test my sword, I do! Duel, we will fight one of you, I will, but Kakati is better! Always Tengu's better! HA!'

Despite his brave words. Kakati the Tengu will hop up and down on his rock, cawing 'Fight, fight, fight!' Every once in a while, rather than actually initiate combat. He will assume, however, that any action such as readying or drawing a weapon as an invitation to begin and will leap from his rock onto the road in preparation for combat, drawing his katana as he does so. If any missile weapons are fired at him Kakati will attempt to use his yadomejutsu skill to parry them, then he will attack, cawing *"No honour! HA! Worthy of my sword you are not"* as he does so Kakati will attempt to peck the character(s) who fired at him, and then escape into the trees.

If the party choose to ignore him. Kakati, will follow them, generally making a complete nuisance of himself by attempting to steal any bright, shiny objects that are visible on the player characters. He will also make sufficient noise and disturbance to make quiet movement or concealment impossible.

If any member of the party does choose to fight him, Kakati will be overjoyed and very respectful to that character. He will hop down onto the road and wait politely, but with some impatience, for the character to ready himself.

In the fight Kakati will attempt to disarm his opponent(s) rather than wound them. His skill with the Reverse Cut Okuden means that he has little fear of being surrounded and when he successfully uses this skill he will make a point of cawing loudly about his success. Initially (until he is wounded) Kakati will not fight to kill, but merely for the fun of exercising his swordsmanship.

Kakati - Tengu

Kakati – Tengu (5th Level Warrior)

Height 6' **Weight** 172 lbs **MR** 10
Body 24 **Fatigue** 26

	PSF%	TSC%	Dmg	Crit	AP
Katana	44%	89%	16S	+1	8
Claws	10%	50%	5S	0	7
Dodge	17%	77%			
Sumo	34%	64%			
Will	21%	61%			
Stamina	19%	59%			

Armour: **S**0 **C**0 **P**0 **M**0 **E**0

Kakati has a master quality Katana which gives +3 damage and +15% to TSC% (both included above)

The referee should ignore any critical successes and reduce any damage caused by two steps, but should tell the players that the Tengu is obviously pulling his punches. Once wounded Kakati will fight in earnest, but take the earliest opportunity to flee back to his rock.

Once Kakati has drawn blood he will hop back onto his rock looking very pleased with himself. If he is not attacked at this point he will compliment those involved in the fight on their skill in his strange cawing way. *"Good you are Worthy of Kakati! Better than the dead ones!"* If he is attacked he will fly off into the trees and will not be encountered again.

Kakati will be quite willing to talk after the fight, given the opportunity. He knows little of the doings of the Shinen villagers, as he avoids peasants as unworthy creatures. He does, however, know that all is not right at Kumo castle and will relate the following about the samurai from the castle:

"Fight! HA! Fought, we did! Wounded them. I did! HA! Cheated they did! Bleed and die, they did not! Cut them hard. Kakati did! Saw their bones I did! Always Tengu is better! HA! But not against dead men who don't die ... "

Kakati will offer no further explanation and will become relatively subdued after this speech.

If the referee feels it necessary for the party's chances of success in this adventure, Kakati can be used as an ally to the players. After the duel he will offer his friendship - Kakati is mischievous rather than wicked - and if this is accepted he will hop round the character who offered to fight him, cawing delightedly.

The referee should play Kakati as a rather impetuous, impatient individual who enjoys nothing better than the chance to show off in combat. He will be quite happy to fall in with whatever plans are made by the party.

3. "Three will you meet... "

This encounter will occur at the group of houses marked 2. The road will be empty, although it will be obvious to even the most casual observer that people are watching from behind their doors and window screens.

After the encounter with Kakati the Tengu the adventurers should be persuaded to continue on to Shinen Village, whether the Tengu is with them or not. Oddly, there is no-one at work in the fields or moving about near the houses. Smoke from a cooking fire is rising from the castle.

Before the adventurers have gone more than a quarter of a mile - and well before they go round the bend that allows them to see the bulk of the village - they will be overtaken by three mounted and armoured samurai, with tattered and war-stained banners fluttering behind them The samurai are leading four sweating pack animals, heavily laden with boxes and bundles of merchant's goods.

The samurai will canter along the road, oblivious to those in their way - except the player characters. Regardless of where they see the PCs, the samurai will pull up, wheel and attack, unless the PCs are striving to appear like frightened villagers themselves. Anything that differs from the normal atmosphere of terror will attract the attention of the samurai.

The samurai are Saitoh, Gazo and Hirata Hodaka (see Non-Player Characters for full details). The brothers are three of Kumo Ushii's retainers, returning from a raid with their spoils.

Saitoh and Gazo are 2nd level Samurai see below for an explanation of the two.

The Hodaka brothers will press home their attack with grim determination, at least until one of them is wounded. At this point they will attempt to withdraw and, if successful, they will gallop down the causeway and into Kumo castle (marked 4), dragging the pack animals with them. Should this be impossible, they will fight on, only so that they may resort to 'playing dead' once they have been wounded. Once they are 'dead' they will crawl back to the castle through the paddy fields, as soon as they are ignored by the party as just dead bodies.

The pack horses bundles are made up entirely of bottles of sake and plum brandy.

Shinen Valley & Kumo Castle

Shinen Village

The main part of Shinen village (marked 3) is made up of simple peasant houses and storehouses. The village is clean, tidy and well kept but, for the most part, curiously *'un-lived in'*, as though the inhabitants do not want to draw attention to themselves.

Such is Indeed the case. The villagers, under their headman, Tanabe, realise that the Lord of the valley, Kumo Ushii, is not the just man he once was. Rather than offer any cause for anger to the uncanny kumo and his retainers, the villagers have opted to take as little interest as possible in what happens beyond their walls. Except when working in the fields or hunting on the steep slopes around Shinen, the villagers stay hidden, watching from behind their windows, but never showing themselves unless they have no choice.

The only exceptions to this are Tanabe, who still goes about his business as headman and deals with Kumo Ushii on those rare occasions when the village's doings must concern the samurai, and Suto, who is regarded as the village idiot. Suto is far from stupid, however and has always idolised the samurai-even more so now that they seem to him to be invulnerable. He now acts as Kumo Ushii's eyes and ears in the village, reporting back to him on all matters pertaining to the Kumo's interests in the village.

If the adventurers discuss their plans in the hearing of the villagers and Suto is there - or he is listening (+90% chance, unless precautions have been taken) - Kumo Ushii will be informed of the player character's intentions towards him.

The villagers will, once they are assured that the player characters mean them no harm, be friendly but a little withdrawn. They will be quite willing to relate what has happened, although they do not know why Gon-guji was killed, or what happened to his body. Tanabe has seen Tsumo lshisu, and will recognise the description of the *'ghost'* as her if he is told it.

There are 90 villagers in total. Few, if any, will have combat skills (and even then only peasant weapons at level 1). Given the choice, they will take no part in any violence against Kumo Ushii and his men.

The other buildings in the valley are the abandoned mine workings (5), a small shrine to the Kami of the Lake on the island (6) and a traveller's shrine (7), dedicated to the Jigami (protective kami spirit) of the village.

Kumo Castle

The location of Kumo Castle (marked 4 on Map 1 see Map 2 for more detail) at the end of a long causeway across paddy fields and a lake is the castle's main defence, although it is closer to a large house with a fortified outer wall.

Within the outer walls the buildings are in a poor state of repair. As the samurai have become slipshod and ragged in their own appearance, so the castle has suffered from neglect. Far from being the clean and tidy place it once was, it is in very poor condition. Door and screens are torn and filthy, rubbish - mostly bottles - lies in the courtyards, and flies hover everywhere. The whole place has an unhealthy smell, something between a sickroom and a charnel house.

In the stables are eight warhorses and two pack animals. Once fine animals, they are unkempt and underfed and the stable has not been cleaned in several days. Within the main building the rooms are untidy and dirty. Most have one or two pieces of loot - rich silks, clothes, weaponry, coins, artworks etc. (total value about 40 Koban) - scattered across the floor, liberally mixed with food and drink that has been trampled into the tatami floor mats.

Kumo Ushii still occupies his old room, but the samurai have moved into the main hall of the house. Kanchira Yukika and Kakamei Kono, the Ashigaru, still occupy the smaller of the barracks. Azo and Daki have been given freedom to come and go as they please, but they spend most of their time in their room. Tsumo lshisu is confined in front of the house and one of the samurai (referee's discretion) is with her at all times. Gono the physician is kept in his cell, a poorly built place that he was forced to make for himself.

Gon-guji's body is still in the rubbish pit where it was thrown in the first place, although this is now hidden beneath a pile of empty sake flasks and barrels.

Non-Player Characters

Kumo Ushii and his Samurai Kumo Ushii and his samurai retainers are unable to die, which is not quite what they believe themselves to be: un-killable and invulnerable.

Although they cannot be killed, the wounds they receive do not heal at all, nor do their bodies recover from the normal wear and tear of everyday life. While they are not dying, they are certainly not living - they are merely existing, buoyed up by the artificial good humour of Sake and Shochu and the drugs that the physician, Gono, administers to them.

Their affliction can be traced back to Gon-guji the booze, who was not a wicked man, but a victim of the perversity of the supernatural. His Ryo is tied to his body, and while it remains in this world Kumo Ushii and his samurai will not know death themselves, no matter how injured or ill they may become. Should the body of Gon-guji be treated with proper respect and be given a decent funeral - the Segaki Rite (Bury The Dead Act of Faith) - his spirit will be freed. The samurai will have their mortality restored to them - they will be as normal men once again. However, they will also suffer the full effects of any wounds they have suffered between the bonze's death and the present, so it is more than likely that most- if not all - the samurai will succumb to their wounds and die once the bonze's body is cremated.

If none of the player characters is a Buddhist Priest capable of performing the Segaki Rite on the body of Gon-guji, thus releasing his soul and allowing Kumo Ushii and his men to return to normal, the referee may use Tanabe, the village headman a Rabble Buddhist Priest (Level 5). The player characters would then have to recover Gon-guji's body and take it to Tanabe for a proper funeral.

Two ratings are given for the Body Points of Kumo Ushii and his retainers. In each case, the first of these numbers is the standard Body of the NPC concerned. However, rather than dying once this total is exceeded, the Samurai will become too damaged to function aggressively, although they will still be alive. They will be capable of little more than dragging themselves away from a fight. This applies to all lethal damage, including magick damage and damage due to fire, that they suffer (if one is killed outright, he is assumed to take damage equal to his Body). Subdual damage has no effect whatsoever.

The second number is the amount of damage the NPC has taken in the time between Gon-guji's death and the present. This number is used to calculate how difficult it is to repair a particular NPC {see below). Once Gon-guji's body is given a proper funeral this damage, and any the NPCs have suffered at the hands of the player characters during the course of this adventure, is imposed in full. This could well lead to the NPC dropping dead immediately; Kumo Ushii will certainly do so.

Once Kumo Ushii and his samurai are damaged, they will not heal, but may be repaired by anyone with Physician skill. This includes such actions as stitching wounds closed, straightening and splinting broken bones, and pinning severed body parts back into place. Each success on a crit die repairs that much damage (likewise in reverse) and takes an hour. For example, repairing Kumo Ushii after a fight in which he takes 23 points of damage is (23+67) = 90 in successful crit die results.

Map 1
Shinnen Village
& Kumo Castle
1
2
3
4
5
6
7
1 Hex = 50 Yards

Kumo Ushii

7th Level Samurai — **Honour**: 53

Height 5'10" **Weight** 178 lbs **MR** 0
Body 49 (67) **Fatigue** N/A **BAP** 13

STR	16	79%	**INT**	12	66%	**APP**	9	54%
CON	15	76%	**WIS**	10	58%	**BV**	11	62%
DEX	14	73%	**DIS**	15	76%	**SPR**	10	58%
AGL	14	73%	**FER**	12	66%	**CHA**	10	58%

Current Spirit: *Buddhist* 3 *Shinto* 12

	PSF%	TSC%	Dmg	Crit	AP
Katana	53%	88%	15S	+1	7
Wakizashi	31%	61%	8S	+0	6
Yumi (Bow)	53%	73%	10M	+2	7
Naginata	53%	83%	15S	+1	7
Yari	31%	71%	15P	+1	8
Dodge	31%	71%			
Heraldry	31%	71%			
Go	29%	69%			
Ride Horse	53%	93%			
Will	31%	71%			
Stamina	31%	71%			

Samurai Cloths over Ninja Armour: **S**6 **C**5 **P**2 M4 **E**5
Partial Heavy Samurai Armour: **S**8 **C**9 **P**7 M7 **E**7
Superior Heavy Samurai Armour: **S**9 **C**8 **P**6 M9 **E**7

WEAPONS: Always carries (or has to hand) Good Katana and Wakizashi (TSC% +5%, Dam +1): Average yari. naginata and Dai-kyu, with 24 armour piercer arrows also available.

Kumo Ushii, the last of the Kumoclan, presents a strange and disturbing image to the world and one hardly fitting to his station. Beneath the Noh actor's- mask he has taken to wearing, his face is seamed with three unhealed cuts, stitched closed by thin gold thread. A hawking glove hides the fact that two of his fingers were nearly severed, and are now similarly stitched back with gold wire. His untidy and rather dirty clothes hang loosely, hiding the ninja mail coat he wears - *'gods'* do not need such mundane protection. As the result of a fall from his horse that damaged his right knee, Kumo Ushii limps and finds it difficult to kneel down. His voice is hoarse and his breath wheezes through his original chest wound.

He is bad tempered, impolite, imperious and rarely sober, although he doesn't even admit it to himself, he knows that his condition is a curse, rather than the blessing that he proclaims it to be. The strain of lying to himself and everyone else about it and the fact that he and his men are now mere bandits makes him aggressive to the point of foolishness.

Kumo Ushii never had any real interest in the finer arts of being a Buke, but thanks to the pain of his wounds he has become mean spirited and cruel.

Kumo Ushii is not unintelligent, but he has been backed into a corner by his own sense of shame at becoming an undying thug - despite the pain he loves life and what remains of his *'honour'*. Even the restoration of his honour through Seppuku is denied to him and his life is a particularly hard burden to bear without that solace.

Even if the situation - and the need for Gon-guji's funeral- is explained to him, he will actively prevent the player characters from recovering the body, as this would, in his opinion, besmirch his remaining honour by respecting one who was 'impolite· to him in the first place.

Due to the unnatural condition of Kumo Ushii and his samurai, any character who battles against them should make a **WIL** Saving Throw. Failure means the character involved suffers a -10% to TSC% penalty, due to the apparent ineffectiveness of his attacks. Furthermore, should a character fight one of the samurai that has already been defeated and repaired another **WIL** Saving Throw is necessary or a further -10% to TSC% penalty will be incurred because of the unnerving quality of having to *'kill'* the same man twice.

Map 2: Kumo Castle

Tadaka Kuwe

Kumo's chief retainer (5th level Samurai) **Honour** 49
Height 5'8" **Weight** 178 lbs **MR** 0
Body 37 (14) **Fatigue** N/A **BAP** 13

	PSF%	TSC%	Dmg	Crit	AP
Katana	47%	77%	15S	+1	7
Wakizashi	25%	55%	8S	+0	7
Yumi (Bow)	47%	67%	10M	+2	7
Naginata	47%	77%	15S	+1	7
Yari	25%	65%	15P	+1	9
Dodge	25%	65%			
Heraldry	25%	65%			
Go	23%	63%			
Ride Horse	47%	87%			
Will	25%	65%			
Stamina	25%	65%			

Samurai Cloths over Ninja Armour: **S**6 **C**5 **P**2 **M**4 **E**5
Partial Heavy Samurai Armour: **S**8 **C**9 **P**7 **M**7 **E**7

WEAPONS: Always carries (or has to hand) Average Katana and Wakizashi; Bow (Tadaka suffers -10%2 BCS when using this weapon due to the wrong Man Rating) with 12 bowel raker arrows and 6 humming bulb arrows available.

Tadaka Kuwe is directly responsible for the current state of affairs. It was his sword that ended Gon-guji's life and the rest of the samurai have held him at a distance ever since. Although he knows that something is wrong. Tadake doesn't quite know what - or why he is a social outcast. He only knows that he no longer has as many friends as he once did and this, combined with the pain of a face wound that he has suffered, has made him silent, sullen and withdrawn. He has taken to spending much of his time in the garden, come rain or shine, playing his flute and, although he is a good player, he only knows five melodies. In turn his fellow samurai have left him alone to an even greater degree, and prayed that he would learn at least one new tune.

As a result of his face wound Tadaka is blind in his left eye, and the end of his nose is missing. Consequently he suffers all the penalties of partial blindness and any opponents gain the appropriate bonuses.

Ich'yama

3rd level Samurai **Honour** 47
Height 5'7" **Weight** 167 lbs **MR** 0
Body 32 (22) **Fatigue** N/A **BAP** 13

	PSF%	TSC%	Dmg	Crit	AP
Katana	41%	76%	15S	+1	8
Wakizashi	26%	56%	8S	+0	6
Yumi (Bow)	41%	71%	10M	+2	8
Shuriken	35%	65%	5M	+0	6
Dodge	25%	65%			
Ride Horse	47%	87%			
Tea Ceremony	47%	77%			
Will	22%	62%			
Stamina	22%	62%			

Samurai Cloths over Ninja Armour: **S**6 **C**5 **P**2 **M**4 **E**5
Partial Heavy Samurai Armour: **S**8 **C**9 **P**7 **M**7 **E**7

ARMOUR: Normally wears Partial Light Samurai Armour; Good Samurai Garb over Partial Ninja Armour worn on *'social'* occasions; Heavy Samurai Armour available, but rarely worn as Ich'yama feels that it interferes with his style of combat.

WEAPONS: Always carries Good Katana (+5% to TSC%, Dam +1), Average Wakizashi and 3 Shuriken. No other weapons available.

Visibly unmarked by his experiences in the last two years, Ich'yama- 'Number One Mountain' - is an expert warrior, a Master of the Tea Ceremony, a theologian and poet - a cultured man, in fact. Ich'yama secretly disapproves of everything that has happened at Kumo Castle, and has even gone as far as committing Kanshi - Seppuku to reprove one's Lord - in an attempt to make Kumo Ushii change his bandit ways. Naturally, his suicide attempt failed, and left him with a massive stomach wound.

In the year since then. Ich'yama has become the most brutal, cruel and unfeeling of the samurai. Denied his right to an honourable death, and feeling polluted by his failure·. Ich'yama has drowned his guilt in a river of other people's blood. He chooses to exist only for battle, and regularly takes a part in bandit raids, slaughtering all those who cross his path. He has never taken any goods or treasure while on one these expeditions, thus salving his conscience with an illusion that he is still a true warrior and loyal retainer, rather than a mere bandit.

Shintaro Fumito, Tadake Ryochi, Saitoh & Gozo Hodaka, & Noboyasu Emura

2nd Level Samurai

Shintaro Fumito **Body** 43 (20) **Honour** 45 each
Tadake Ryochi **Body** 40 (102)
Saitoh Hodaka **Body** 33 (31) **BAP** 13 each
Gozo Hadaka **Body** 32 (5) **MR** 0
Noboyasu Emura **Body** 30 (1)

	PSF%	TSC%	Dmg	Crit	AP
Katana	38%	68%	15S	+1	8
Wakizashi	23%	53%	8S	+0	7
Yumi (Bow)	38%	68%	10M	+2	8
No-Dachi	32%	62%	17S	+1	10
Dodge	22%	62%			
Ride Horse	38%	78%			
Will	22%	62%			
Stamina	22%	62%			

Samurai Cloths over Ninja Armour: **S**6 **C**5 **P**2 **M**4 **E**5
Superior Heavy Samurai Armour: **S**9 **C**8 **P**6 **M**9 **E**7

WEAPONS: Average Katana and Wakizashi each; Yumi with 24 armour piercer arrows each available to this group; Shintaro and the Hodaka brothers also have an Average No-dachi each.

Kanchira Yukika & Kakamei Kono

1st Level Ashigaru

Kanchira Yukika **Body** 42 (88) **Honour** 39 each
Kakamei Kono **Body** 40 (4) **BAP** 13 **MR** 0

	PSF%	TSC%	Dmg	Crit	AP
Katana	32%	62%	15S	+1	7
Wakizashi	32%	62%	8S	+0	8
Dodge	16%	56%			
Will	16%	56%			
Stamina	16%	56%			

Samurai Cloths over Ninja Armour: **S**6 **C**5 **P**2 **M**4 **E**5
Partial Heavy Samurai Armour: **S**8 **C**9 **P**7 **M**7 **E**7

WEAPONS: Average Katana and Wakizashi each; Kakamei Kono habitually hides an Aiguchi in his left sleeve.

Kaji Yamabushi, Yamato Maki, Mito Ishiyama. Hirato Hodaka and Mukade Shimokashi

1st level Samurai

Kaji Yamabushi **Body** 35 (80) **Honour** 42 each
Yamato Mako **Body** 30 (95)
Mito Ishiyama **Body** 32 (7) **BAP** 13 each
Hirato Hodaka **Body** 36 (0) **MR** 0
Mukade Shimokashi **Body** 34 (0)

	PSF%	TSC%	Dmg	Crit	AP
Katana	35%	65%	15S	+1	8
Wakizashi	20%	50%	8S	+0	7
No-Dachi	29%	59%	17S	+1	10
Naginata	29%	59%	15S	+1	8
Dodge	19%	59%			
Ride Horse	35%	75%			
Will	19%	59%			
Stamina	19%	59%			

Samurai Cloths over Ninja Armour: **S**6 **C**5 **P**2 **M**4 **E**5
Superior Heavy Samurai Armour: **S**9 **C**8 **P**6 **M**9 **E**7

WEAPONS: Average Katana and Wakizashi and each, Hirato Hodaka has an Average No-dachi available; Kaji always carries (or has to hand) a Good (+5% to TCS, Dam +1 - Not included above) Naginata.

The minor retainers are an unwholesome group, who spend most of their time when not engaged in acts of banditry, drinking the proceeds of such raids. Rude to anyone who is not as they are, and polite to each other only because of the apparent necessity of spending eternity together, they are all belligerent and uncaring. They are, quite shamefully for samurai, grubby, unkempt and smelly.

Tadake Ryochi, Kaji Yamabushi, Yamato Maki and Kanchira Yukika were badly burnt when they accidentally started a fire during one of their raids hence the inflated second Body figure. Of all Kumo Ushii's retainers, they are the most frightening and unnatural -they look little better than walking corpses. Gono has given them salves for their burns, but these have done little save ease the pain. Ako and Dak the Geisha have tried covering the burns with some of their make-up. It has been only partially successful.

Kumo Ushii's Prisoners

Tsumo Ishisu

3rd level Calligrapher Mage **Honour**: 69

Height 5'8" **Weight** 135 lbs **MR** 0 **PMF** 70
Body 35 **Fatigue** 23 **BAP** 14 **ML** 4

STR	11	79%	**INT**	17	66%	**APP**	9	54%
CON	10	76%	**WIS**	13	58%	**BV**	13	62%
DEX	13	73%	**DIS**	13	76%	**SPR**	10	58%
AGL	11	73%	**FER**	14	66%	**CHA**	11	58%

Current Spirit: *Buddhist* 6 *Shinto* 12

	PSF%	TSC%	Dmg	Crit	AP
No-Dachi	15%	45%	12S	+1	11
Calligraphy Mode	49%	71%			
BM: Water Method	39%	59%			
Arcane Method	39%	49%			
Divination Method	18%	38%			
Healing Method	18%	48%			
Illusion Method	39%	69%			
Wood Method	18%	38%			
Court Dance	18%	58%			
Calligraphy	49%	79%			
Concentration	18%	58%			
Meditation	24%	64%			
Poetic Composition	17%	47%			
Tea Ceremony	15%	45%			
Ride Horse	18%	58%			
Dodge	24%	64%			
Will	21%	61%			
Stamina	24%	64%			

Good Samurai Cloths : **S**6 **C**5 **P**2 **M**4 **E**5

She had Asagiri - a No-Dachi enchanted as a simple device. Has the spells Tangle Weeds, Detect Illusion, Greater Illusion and Blurred Image. This weapon has been confiscated by Kumo Ushii but he will not use it through ignorance of its power and consequences of unauthorised use.

Spells:

Illusion: Project Self, Detect Illusion, Greater Illusion, Blurred Image
Healing: Treat the Sick, Lesser Salve,
Wood: Thorn Darts, Tangleweed,
Water: Spray
Divination: Prophecy

Tsumo Ishisu has led a sheltered life, protected from the harshness of the real world. Despite this, she is a well-educated and cultured member of the Buke caste and adept at the Magick that she has so far been taught. Her capabilities are unrealised, rather than limited. Kumo Ushii and his men assume that Tsu mo must be guarded to prevent her from killing herself, Tsumo will not, in fact, commit jigai - she is under an oath that prevents her from taking her life just yet. The exact nature of this oath is not important to this adventure, and Tsumo has not discussed the matter with anybody, nor will she. Apart from kidnapping her, the samurai have done nothing which is a threat to her honour, although they do not treat her kindly. She is largely left alone and spends most of her time meditating- a useful cover for when she casts her Project Image spell.

Tsu mo Ishisu is rather immature, and will romantically attach herself to one of her rescuers - the Warrior of the highest level, although she will prefer a member of the Buke caste. It is up to the referee to determine whether marriage is the outcome of this liaison - Tsumo should be treated as a Good Wife, although her dowry will be nothing more than the No-dachi, Asagiri (see above).

Azo and Daki

SKILLS:	PSF%	TSC%
Massage	40%	70%
Singing	43%	83%
Koto *	40%	80%
Samisen *	37%	87%

* *Musical Instruments.*

Azo and Daki were captured six months ago when Kumo Ushii and his men fell upon a military supply column by mistake. They were rapidly beaten off, their only prizes being these two women. Geisha (Body and Fatigue each) somewhat past their prime and somewhat incompetent at their jobs. Since then Azo and Oaki have lost the taste they had for the romantic life' with bandits. They have had a thoroughly miserable time of things, being relegated to drudgery and fetching new bottles of sake, as the Samurai have shown little interest in them as women. They would have run away long ago, but for the fact that they have nowhere else to go.

Gono the Physician

SKILLS:	PSF%	TSC%
Atemi (Vita Points)	53%	83%
Massage	34%	64%
Isha Surgery	44%	84%
Herbalism	37%	67%

Gono is an Average Man, and a physician of some skill. Captured during an early raid, when Ich'yama realised that his medical skills were inadequate, Gono has been held prisoner, bound in chains, in a makeshift cell for the last year. He is only allowed out to cure repair is more accurate - as much of the damage the samurai have suffered as he can. Gono is a compassionate man, and feels deeply sorry for Kumo Ushii and his men, but he knows they would kill him on the spot if he ever said as much.

Gono is waiting for a clear opportunity to escape, and will help the player characters as much as he can, for instance by telling them the history of Kumo Ushii and his strange affliction. Gono also knows where Gon-guji's body is - still in the rubbish pit - and he will show anyone its location.

Continuing The Adventure

Once the village of Shinen has been returned to normality. Kumo Ushii and the other dead have been given proper funerals and any survivors of Gon-guji's words have been given medical attention (or dealt with as the players see fit), Tsumo Ishisu will ask them to accompany her on her journey home. That journey, what the characters find at the end of it, and the nature of Tsumo's oath are, of course, another adventure...

Appendix Two: The I Ching

The I Ching is a book with 64 hexagrams, each with the possibility of 0-6 moving lines.

Beginning I Ching Diviners consult the text by casting six divining rods, which had a broken line on one side (represented by - - in the chart below) and an unbroken on the other side (represented by ---) . The GM should ask the player to throw six D10s (or three D10s twice), generating a hexagram made up of an upper and a lower trigram, to be used in connection with Cast I Ching (Divination) and Ask the I Ching (Divination) to give a Yes/No answer. The GM may base the Yes/No results on the table below or derive them from the trigram's Reading (e.g. Sky or Fire), taken in context with the question. If the two trigrams cancel one another out, then the reading should be similarly inconclusive.

TRIGRAM		READING	LUCKY/ UNLUCKY	YES/NO
Odd	---	SKY	Very Lucky	Firm Yes
Odd	---			
Odd	---			
Even	- -	LAKE	Lucky	Yes, and all will be well.
Odd	---			
Odd	---			
Odd	---	FIRE	Lucky	Yes, but people will be hurt.
Even	- -			
Odd	---			
Even	- -	THUNDER	Lucky	Yes, but people will be frightened.
Even	- -			
Odd	---			
Odd	---	WIND	Unlucky	Probably Not
Odd	---			
Even	- -			
Even	- -	WATER	Very Unlucky	No, there'll be a disaster
Odd	---			
Even	- -			
Odd	---	MOUNTAIN	Unlucky	No, but all will be well
Even	- -			
Even	- -			
Even	- -	EARTH	Unlucky	Firm no
Even	- -			
Even	- -			

Advanced I Ching Diviners consult the text by using 50 yarrow stalks, generating yang and yin lines which may be strong (static) or weak (moving). Yang represents the active principle; yin the passive principle. Diviners associate the lines with the following correspondences:

Line	Name	Direction	Colour	Element	Animal	Season
--- --- ---	**Weak Yang**	East	Blue	Wood	Dragon	Spring
--- --- - -	**Strong Yang**	South	Red	Fire	Phoenix	Summer
- - - - -	**Weak Yin**	West	White	Metal	Tiger	Autumn
- - - - ---	**Strong Yin**	North	Black	Water	Tortoise	Winter
*		Centre	Yellow	Earth	Man	All year

* A pair of hexagrams which include all four types of lines.

The GM should ask the player to throw 3D10 six times, each throw generating a line, thus generating a hexagram which if there are any moving lines may be followed by a second hexagram.

Throw	Name	First Version	Second Version
Three Even	**Weak Yin**	_ _	_ _
Three Odd	**Weak Yang**	---	---
2 Odd, 1 Even	**Strong Yin**	- -	---
2 Even, 1 Odd	**Strong Yang**	---	- -

To determine the hexagram(s) generated, identify the upper and lower trigrams and then check the chart below. The GM may also opt to let the Mage cast one spell associated with each of the Hexagram(s) generated at no further AP cost. Range is 1000 miles x ML. Duration is 6 rounds.

DETERMINING HEXAGRAM								
LOWER TRIGRAM	UPPER TRIGRAM							
	Sky	Thunder	Water	Mountain	Earth	Wind	Fire	Lake
Sky	1	34	5	26	11	9	14	43
Thunder	25	51	3	27	24	42	21	17
Water	6	40	20	4	7	59	64	47
Mountain	33	62	39	52	15	53	56	31
Earth	12	16	8	23	2	20	35	45
Wind	44	32	48	18	46	57	50	28
Fire	13	55	63	22	36	37	30	49
Lake	10	54	60	41	19	61	38	58

Thus the player of Dentaro, an I Ching Diviner, throws the dice and gets

1/7/6	2 Odd, 1 Even	- -		=>	---	
4/5/1	2 Odd, 1 Even	- -	Thunder	=>	---	Wind
4/2/5	2 Even, 1 Odd	---		=>	- -	
0/5/9	2 Odd, 1 Even	- -		=>	---	
1/2/8	2 Even, 1 Odd	---	Pit	=>	- -	Fire
6/2/2	3 Even	- -		=>	---	

On checking with the Determining Hexagram table - the upper trigram of Thunder cross referenced with lower Trigram of Pit gives the number 40. Now checking the second we get Wind cross referenced with the lower Fire giving the number 37.

On the chart below 40 gives us Deliverance (associated spell Immunity to One Spell and 37 gives us The Family (associated spell Enthral).

With the GM's permission, Dentaro may now cast Immunity to One Spell on himself and his friends and Enthral on his enemies -- without any further AP delay.

	Name	Associated spell
1	**Creativity**	*Call forth fiery steel (metal)*
2	**Receptivity**	*Enchanted sleep (command)*
3	**Difficulty**	*Shadow Bomb (arcane)*
4	**Immaturity**	*Berserker Rage (command)*
5	**Waiting**	*Kappa healing (healing)*
6	**Conflict**	*Willpower rolls 5% better for 1D10 hours*
7	**The Army**	*All combat skill rolls 5% better for 1D10 hours*
8	**Holding Together**	*Willpower rolls +10% better for 1 hour*
9	**Lesser Taming**	*Heal elemental injury (healing)*
10	**Treading Down**	*Cowardice (command)*
11	**Peace**	*Any wards spell*
12	**Stagnation**	*Forgetfulness (command)*
13	**Friendship**	*Project Image (transcendental)*
14	**Great Possessions**	*Revive memory (healing)*
15	**Modesty**	*Forget skill (command)*
16	**Enthusiasm**	*Stone armour (earth)*
17	**Following**	*All rolls 5% better*
18	**Decay**	*Consume vitality (meido)*
19	**Approach**	*The greenway (plant)*
20	**Contemplation**	*Scry the land (divination)*
21	**Gnawing Off**	*Dispel phantasmal (illusion)*
22	**Elegance**	*Fox glamour (illusion)*
23	**Breaking Apart**	*Water Ram (water)*
24	**Return**	*Teleportal (arcane) - to return home*
25	**Innocence**	*True sight (divination)*
26	**Greater Taming**	*Greenwood (plant)*
27	**Nourishment**	*Cure blight (plant)*
28	**Excess**	*Deluge (water)*
29	**The Abyss Of Water**	*Call forth lava (earth)*
30	**Clinging Fire**	*Sunburst (arcane)*
31	**Wooing**	*Love (command)*
32	**The Enduring**	*Cure intense poisoning (healing)*
33	**Retreat**	*Spellbind (command)*

	Name	Associated spell
34	**The Power Of The Great**	*Stun (command)*
35	**Progress**	*Hard water (water)*
36	**Darkening Of The Light**	*Area darkness (arcane)*
37	**The Family**	*Enthral (command)*
38	**The Enemy**	*Confusion (command)*
39	**Obstruction**	*Shadow Bomb (arcane)*
40	**Deliverance**	*Immunity to one spell*
41	**Loss**	*Word of power: "weaken" (command)*
42	**Gain**	*Silver carried turns to gold coins*
43	**Resolution**	*Willpower rolls +2D10 for 1D10 rounds*
44	**Coming To Meet**	*Bind tongue (command)*
45	**Gathering Together**	*Legend lore (divination)*
46	**Ascending**	*Floating earths (earth)*
47	**Oppression**	*Battering ram of stone (earth)*
48	**The Well**	*Create the waters of the dragon emperor (water)*
49	**Revolution**	*Override group illusion (command)*
50	**The Sacrificial Vessel**	*An Act of Faith up to PFF 30*
51	**Thunder**	*Lightning Bolt (air)*
52	**Keeping Still**	*Calm the hurricane (air)*
53	**Gradual Progress**	*Journey in haste (transmutation)*
54	**The Bride**	*Entrancement (command)*
55	**Abundance**	*Kami blessing (plant)*
56	**The Traveller**	*Teleport Greater (arcane)*
57	**The Gentle**	*Mass charm (command)*
58	**Joy**	*Greater euphoria (command)*
59	**Dissolution**	*Die (command)*
60	**Restraint**	*Wither (transmutation)*
61	**Inner Truth**	*Immovable will (transcendental)*
62	**Rule Of The Small**	*Secrets in the earth (earth 9)*
63	**After Completion**	*Demon creation (illusion)*
64	**Before Completion**	*Atago's cauldron (fire)*

Appendix Three: Japanese Lore

These are legends. The GM may use his own judgment as to whether some of the details below are actually true in his game. The GM should feel free to let NPC storytellers and streetsingers and playwriters make up similar legends to give clues to the PCs.

The Emperor at his coronation received the additional soul of Jimmu Tenno, the first Emperor. That was why he took a spirit name, which also became the name of the era (and by which years were counted).

An Emperor once picked a pear in his garden but spat out the fruit because it was still green. After that, the pear tree bore fruit that had the marks where the Emperor's teeth had bitten. Anything the Emperor says or does may have effects like that. That's why the Emperor should stay in his palace, performing Shinto rituals to keep the Kami contented.

Kobo Daishi was a famous Buddhist Priest, known for his holiness and kindness and scholarship. He studied two years in China, then returned home to Japan and created the Hiragana Syllabary.

Kobo once asked a peasant girl for a cup of water. She walked over a hill to the nearest well, 10 cho away, and brought him back a cup of water. "You'll never have to work that hard again," he told her and struck the ground with his cane. A fountain of water sprang forth from the ground where he hit it, and it never dried up.

In another place, a dirty priest asked a farmer's wife for one of the carrots she was washing in a stream. "I have no carrots to give you," she said. He went away -- and the stream dried up. Afterwards, people realized he had been Kobo Daishi.

The demon who lived on Mount Rei begged Kobo Daishi to let him eat a man once a year. Kobo said he would permit it if the demon made a thousand valleys before the cock crowed for sunrise. Just before sunrise, Kobo made one of the valleys vanish. At sunrise he told the demon to count the valleys. When the demon found there were only 999, he bit a stone and then spat it out at Kobo, but Kobo dodged and it didn't hit him. You can still see the tooth marked stone at the Nishi Sawada Shrine. It's a huge boulder with the mark of a tooth three sun long.

The clan lord of the Mori clan was married to the daughter of the clan lord of the Hojo clan. One day the Hojo lord invited his son-in-law to come visit him. The wife begged her husband not to trust her father, but he went anyway. He was taken to the bath room to wash off the sweat of his journey (a customary gesture of hospitality). He took off his clothes and swords and went in. But the water was boiling hot - and the doors were locked. When his wife heard how he'd died, she committed seppuku. The Hojo clan seized the Mori clan's castle at the top of Mount Hachikoku and made it part of their territory.

Afterwards a strange fire appeared in the sky above the mountaintop and flew to the Hojo clan's castle. It came every night and burned all night long. People thought it was the spirit of Mori's wife. The priest of Fuko-ji Temple built a temple called Gongen-do at Mount Hachikoku for the souls of Mori and his wife and recited sutras there for 21 days. After that the fire stopped appearing.

The demon of Mount Ariake was killed by General Saka-no-ue using arrows made with the 13-jointed feathers of a long-tailed pheasant. The demon's corpse will return to life if it is buried in one place, so Saka-no-ue cut off its head and its ears and buried them separately from the rest of the body.

Masakado and Hidesato were rival clan lords. Masakado was killed in battle by Taira Sadamori and Fujiwara Chiharu. Afterwards, people who lived in his province prayed to him as a Kami and good things happened to them. But the families of the people who'd killed him had very bad luck if they went anywhere near his shrine or the battlefield where he'd died.

Once there was a province where taxes were so high that farmers couldn't afford to support their aged parents, so they took people over sixty to Mount Ubasute and left them there to die. A pair of brothers took their father there, and noticed him breaking branches on the way - so they could find their way back home again. They decided to bring him home again and hide him.

Their lord said he'd lower taxes if they could bring him a rope made of ashes. No one could figure out how to do it. The old man told his sons to soak a rope in salty water and then burn it. After that, people could afford to keep their parents at home with them.

The Gokase river divides into two streams and flows past Mount Atago, one stream on each side, to reach the sea. The Nobutsuna clan has a castle where the streams divide. The castle lord wanted to dam one of the streams to make new rice land, but the stream kept washing the dam away. Finally the village headman decided they had to give the river Kami a young girl as a sacrifice. They filled a box with pieces of wood, one of them marked with the word for Kami. Each girl was blindfolded and drew a piece of wood out of the box. The headman's daughter drew the one that marked her as the sacrifice.

Lord Nobutsuna's daughter was crippled and could not walk. She begged her father to let her be the sacrifice instead. She drowned herself in the river. Afterwards, the villagers were able to build the dam. They built a Shinto shrine to the girl as the river Kami's wife and offer her the first catch of tai, her favourite fish.

Sen no Rikyu was a commoner who was a master of the Tea Ceremony. Hideyoshi (a military dictator who ruled the country but couldn't call himself Shogun because he wasn't a Minamoto; he'd been born a peasant farmer) asked Rikyu to give him his beautiful daughter, but the tea master refused. Hideyoshi accused Rikyu of bribery and forced him to commit seppuku.

Daruma introduced Buddhism into China. Afterwards he sat and meditated for nine years -- and wasn't even distracted when his legs fell off due to not being used. He didn't want to waste time sleeping so he cut off his eyelids -- which took root and became teabushes. He drank the tea and was no longer troubled by sleepiness -- and reached enlightenment.

The Eight Views of Lake Biwa are:

1) the autumn moon over Ishiyama

2) the evening snow on Hirayama

3) the setting sun at Seta

4) the evening bell ringing at Mii-dera Temple

5) the boats leaving the port of Karasaki

6) the breeze blowing the clouds at Awazu, 7) the night rain at Kaisaki, and 8) the wild geese in flight at Katata.

The Shogun's most secret conferences with his advisers are conducted so no one can possibly overhear them. The men write back and forth to one another using iron chopsticks -- in the ashes of a brazier burning in the room.

Once there was a Shogun who had a daughter but no sons. A Buddhist Priest told him that the reason he didn't have any sons was because in a previous life he'd been cruel to animals. So he issued a set of decrees forbidding people to hurt animals. Eta and hunters were forbidden to kill animals, but that was only the first law. If a dog ran into a market or restaurant and began eating the food, no one was allowed to stop him. If a horse or ox stopped pulling a plough or cart, no one was allowed to yell at him to start pulling again. The punishment for violating the laws was being crucified. Everyone was very happy when the Shogun died and his successor repealed the laws.

Appendix Four: Recommended Reading

If you can't find these books in a general bookstore, try looking in the nearest big city for a Kinokuniya Bookstore. These books go in and out of print over the years, so if they're not available when you call, try again a year later. The Charles E. Tuttle Company's offices are in Rutland, Vermont and Tokyo, Japan. You may also try Amazon and Abe Books.

GENERAL

***Buddhist Images**, by Taikichi Irie & Shigeru Aoyama, Colour Books, Hoikusha Publishing Co.*

***Daily Life in Japan at the time of the Samurai, 1185-1601**, by Louis Frederic, trans. Eileen M. Lowe, Charles E. Tuttle Co.*

***Everyday Life in Traditional Japan**, by Charles J. Dunn, Charles E. Tuttle Co.*

***Historical and Geographical Dictionary of Japan**, by E. Papinot, Charles E. Tuttle Co.*

***Japan: the Nagel Travel Guide series**, McGraw Hill*

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Appendix Five: A collection of Japanese Words

You can use three 10-sided dice of different colours to roll on this list, in order to choose a word at random. The first die will determine the hundreds place, the second will determine the tens place, and the third will determine the ones place. So rolling 6-9-3 means Word 793; rolling 2-3-6 means Word 236.

Each of these words is provided with its English meaning and its ideographs.

You can use this list to choose names for characters or their possessions (swords, musical instruments, horses, pet dogs or cats). You can also use it to get ideas for their random encounters. For instance, consider a roll of 668 (Tsutsumi, Parcel), which might mean a character gets parcel from a friend or relative or finds a chance to examine a parcel that's been sent to a suspect or enemy. A second roll of 028 (Ashi, Foott) may give the idea that the parcel contains a sandle. Obviously, this method requires imagination (but then so does any sort of role-playing). Its virtue is that, unlike the standard encounter table, it will reflect the particular campaign situation in the same way that a person's interpretation of a Rorschach inkblot reflects his mind.

For even more ideas, you might want to buy a book of ideographs. Many of these not only list the ideographs but also discuss their make-up. My own favourite reference book in this area is P. G. O'Neill's ESSENTIAL KANJI, which lists the two thousand basic ideographs.

No.	Japanese	English Meaning	Ideograms
1	**abareru**	*to riot*	暴れる
2	**abiru**	*to bathe*	浴びる
3	**abunai**	*dangerous*	危ない
4	**ageru**	*to raise*	上げる
5	**ai**	*love (noun)*	愛
6	**aji**	*taste (noun)*	味
7	**aka**	*red (noun)*	赤
8	**akeru**	*to open*	開ける
9	**aki**	*autumn*	秋
10	**akinau**	*to deal in*	商う
11	**akiraka**	*clear, obvious*	明らか
12	**akruku**	*to walk*	歩く
13	**amari**	*excess*	余り
14	**ame**	*rain (noun)*	雨
15	**ami**	*net (noun)*	網
16	**ana**	*hole (noun)*	穴
17	**ane**	*elder sister*	姉
18	**ani**	*elder brother*	兄
19	**anjiru**	*to worry*	案じる
20	**ao**	*blue (noun)*	青
21	**arai**	*rough*	荒い
22	**arasoi**	*battle, argument*	争い
23	**aratameru**	*to revise*	改める
24	**arau**	*to wash*	洗う
25	**arawasu**	*to express, represent*	表す
26	**asa**	*morning (noun)*	朝
27	**asai**	*shallow*	浅い
28	**ashi**	*foot*	足・leg
29	**asobu**	*to play*	遊ぶ
30	**atai**	*price*	値
31	**atarashii**	*new*	新しい
32	**atari**	*vicinity*	辺り
33	**ataru**	*to hit, win*	当たる
34	**atatakai**	*warm*	温かい、暖かい
35	**atsu**	*pressure (noun)*	圧
36	**atsui**	*hot*	暑い、熱い
37	**atsui**	*thick*	厚い
38	**atsumeru**	*to collect*	集める
39	**awaseru**	*to match, adjust*	合わせる

No.	Japanese	English Meaning	Ideograms
40	**ayamachi**	*mistake (noun)*	過ち
41	**aza**	*bruise (noun)*	痣
42	**azukeru**	*to entrust*	預ける
43	**bakeru**	*to disguise*	化ける
44	**bakuhatsu**	*explosion*	爆発
45	**ban**	*evening*	晩
46	**batsu**	*punishment*	罰
47	**ben**	*petal (noun)*	弁
48	**bi**	*beauty (noun)*	美
49	**boeki**	*trade (noun)*	貿易
50	**bon**	*Buddhist festival*	盆
51	**bu**	*unit for printed copy*	部
52	**byo**	*second (time)*	秒
53	**byoki**	*illness (noun)*	病気
54	**cha**	*tea (noun)*	茶
55	**chi**	*blood (noun)*	血
56	**chi**	*ground (noun)*	地
57	**chichi**	*father*	父
58	**chigau**	*different*	違う
59	**chikai**	*near*	近い
60	**chikara**	*strength*	力
61	**chin**	*wage (noun)*	賃
62	**chirasu**	*to scatter*	散らす
63	**cho**	*meters*	丁
64	**cho**	*curtain*	帳
65	**cho**	*intestines*	腸
66	**chusei**	*loyalty*	忠誠
67	**dai**	*big*	大
68	**dai**	*stand, table (noun)*	台
69	**dai**	*title*	題
70	**dan**	*step (noun)*	段
71	**dan**	*talk (noun)*	談
72	**dantai**	*group (noun)*	団体
73	**deru**	*to get out*	出る
74	**do**	*copper (noun)*	銅
75	**doku**	*poison*	毒
76	**eda**	*branch (tree)*	枝
77	**eki**	*liquid*	液
78	**eki**	*station*	駅
79	**enjiru**	*to act*	演じる

No.	Japanese	English Meaning	Ideograms
80	**erabu**	*to choose*	選ぶ
81	**erai**	*great*	偉い
82	**fu**	*prefecture*	府
83	**fude**	*writing brush*	筆
84	**fujin**	*lady*	婦人
85	**fukai**	*deep*	深い
86	**fukeru**	*to age*	老ける
87	**fuku**	*clothes*	服
88	**fuku**	*good fortune*	福
89	**fuku**	*to blow*	吹く
90	**fukuro**	*sack, bag*	袋
91	**fumi**	*letter*	文
92	**fune**	*ship*	船、舟
93	**furu**	*to fall*	降る
94	**furui**	*old*	古い
95	**fusegu**	*defend*	防ぐ
96	**fushi**	*melody*	節
97	**futatabi**	*again*	再び
98	**futoi**	*thick*	太い
99	**fuyasu**	*to increase*	増やす
100	**fuyu**	*winter*	冬
101	**ga**	*picture*	画
102	**gai**	*harm (noun)*	害
103	**gaku**	*frame (for paintings)*	額
104	**gaku**	*music*	楽
105	**gakumon**	*study (noun)*	学問
106	**gei**	*artistry*	芸
107	**geki**	*drama, play*	劇
108	**gin**	*silver (noun)*	銀
109	**ginjiru**	*to sing, recite*	吟じる
110	**go**	*five (noun)*	五
111	**gogo**	*afternoon*	午後
112	**gun**	*army*	軍
113	**gun**	*district*	郡
114	**ha**	*leaves (tree)*	葉
115	**hachi**	*eight (noun)*	八
116	**haha**	*mother*	母
117	**hairu**	*to enter*	入る
118	**haka**	*grave (noun)*	墓
119	**hakaru**	*to measure*	計る、測る

No.	Japanese	English Meaning	Ideograms
120	**hako**	*box (noun)*	箱
121	**haku**	*to sweep*	掃く
122	**haku**	*to vomit*	吐く
123	**hama**	*beach*	浜
124	**han**	*anti-*	反
125	**han**	*personal seal*	判
126	**han**	*printing block*	版
127	**hana**	*flower (noun)*	花
128	**hana**	*nose*	鼻
129	**hanashi**	*story*	話
130	**hanasu**	*to let go, separate*	離す
131	**hanbun**	*half (noun)*	半分
132	**hara**	*stomach*	腹
133	**hare**	*clear sky*	晴れ
134	**haru**	*spring*	春
135	**haru**	*to stretch*	張る
136	**hashi**	*bridge*	橋
137	**hashira**	*pillar*	柱
138	**hashiru**	*to run*	走る
139	**hata**	*flag*	旗
140	**hata**	*loom (noun)*	機
141	**hatake**	*cultivated field*	畑
142	**hataraku**	*to work*	働く
143	**hate**	*end (noun)*	果て
144	**hatsu**	*first (adjective)*	初
145	**hayai**	*early*	早い
146	**hayai**	*fast*	速い
147	**hayashi**	*forest*	林
148	**hei**	*fence, wall*	塀
149	**hei**	*soldier*	兵
150	**hi**	*comparison*	比
151	**hi**	*fire (noun)*	火
152	**hi**	*non-*	非
153	**hibiki**	*echo, sound (noun)*	響き
154	**hidari**	*left (noun)*	左
155	**higashi**	*east (noun)*	東
156	**hihyosuru**	*to criticize*	批評する
157	**hikari**	*light (noun)*	光
158	**hikiiru**	*to lead*	率いる
159	**hiku**	*to play (instruments)*	弾く

No.	Japanese	English Meaning	Ideograms
160	**hiku**	*to pull*	引く
161	**hikui**	*low*	低い
162	**hima**	*free, available*	暇
163	**himeru**	*to keep secret*	秘める
164	**hiroi**	*spacious*	広い
165	**hirou**	*to pick up*	拾う
166	**hiru**	*noon*	昼
167	**hisashi**	*eave (noun)*	庇
168	**hito**	*person, people*	人
169	**hitori**	*alone, a person*	一人
170	**hitoshii**	*equal*	等しい
171	**hiyo**	*expense*	費用
172	**ho**	*sail (noun)*	帆
173	**hofu**	*abundance*	豊富
174	**hon**	*book (noun)*	本
175	**hone**	*bone*	骨
176	**horu**	*to crave*	彫る
177	**hoshi**	*star (noun)*	星
178	**hosoi**	*thin, narrow*	細い
179	**hotoke**	*Buddha*	仏
180	**hyaku**	*hundred (noun)*	百
181	**hyo**	*table, chart (noun)*	表
182	**i**	*stomach*	胃
183	**ichi**	*one (noun)*	一
184	**ichiba**	*market*	市場
185	**ido**	*well (of water)*	井戸
186	**ii**	*good*	良い
187	**ike**	*pond*	池
188	**iki**	*breath (noun)*	息
189	**ikioi**	*power, force*	勢い
190	**ikiru**	*to live*	生きる
191	**iku**	*to go*	行く
192	**ima**	*now*	今
193	**imashimeru**	*to warn*	戒める
194	**imohto**	*younger sister*	妹
195	**in**	*personal seal*	印
196	**inochi**	*life (noun)*	命
197	**inori**	*pray (noun)*	祈り
198	**inu**	*dog*	犬
199	**iro**	*colour (noun)*	色

No.	Japanese	English Meaning	Ideograms
200	**iru**	*to exist*	居る
201	**isagiyoi**	*graceful*	潔い
202	**isamashii**	*brave*	勇ましい
203	**isogashii**	*busy*	忙しい
204	**ita**	*wodden board*	板
205	**itami**	*pain (noun)*	痛み
206	**itaru**	*to end up*	至る
207	**ito**	*thread*	糸
208	**itonami**	*work, activity (noun)*	営む
209	**itsuwaru**	*to lie*	偽る
210	**iwa**	*rock (noun)*	岩
211	**iwai**	*celebration*	祝い
212	**iyasu**	*to heal*	癒す
213	**izumi**	*fountain, spring*	泉
214	**jibun**	*oneself*	自分
215	**jo**	*preface*	序
216	**jo**	*sympathy*	情
217	**ju**	*ten (noun)*	十
218	**jun**	*purity*	純
219	**jun**	*sequence*	順
220	**jutsu**	*skill*	術
221	**ka**	*good (not bad)*	可
222	**ka**	*mosquito*	蚊
223	**kaeru**	*to replace*	替える
224	**kaeru**	*to return home*	帰る
225	**kaesu**	*to return (something)*	返す
226	**kagami**	*mirror*	鏡
227	**kage**	*shadow*	影
228	**kagiru**	*to limit*	限る
229	**kai**	*answer (noun)*	解
230	**kai**	*floor*	階
231	**kai**	*meeting*	会
232	**kai**	*shell*	貝
233	**kaiga**	*painting*	絵画
234	**kaiko**	*silkworm*	蚕
235	**kakari**	*be in charge*	係
236	**kakei**	*lineage*	家系
237	**kakomu**	*to surround*	囲む
238	**kaku**	*each*	各
239	**kaku**	*to write*	書く

No.	Japanese	English Meaning	Ideograms
240	**kamae**	*posture*	構え
241	**kami**	*god*	神
242	**kami**	*paper*	紙
243	**kan**	*Ancient China*	漢
244	**kan**	*completion*	完
245	**kan**	*intuition*	勘
246	**kanashii**	*sad*	悲しい
247	**kane**	*gold, money*	金
248	**kangaeru**	*to think*	考える
249	**kanjiru**	*to feel*	感じる
250	**kao**	*face (noun)*	顔
251	**kara**	*empty*	空
252	**karada**	*body*	体
253	**kari**	*hunt (noun)*	狩り
254	**kari**	*temporary*	仮
255	**kariru**	*to borrow*	借りる
256	**karui**	*light*	軽い
257	**kashikoi**	*wise*	賢い
258	**kashira**	*leader*	頭
259	**kasu**	*to lend*	貸す
260	**katachi**	*form, shape (noun)*	形
261	**katameru**	*to harden*	固める
262	**katana**	*sword*	刀
263	**katsu**	*to win*	勝つ
264	**kau**	*to buy*	買う
265	**kawa**	*leather (noun)*	皮
266	**kawa**	*river*	川
267	**kawaru**	*to change*	変わる
268	**kazari**	*ornament, decoration*	飾り
269	**kaze**	*wind (noun)*	風
270	**kazoeru**	*to count (numbers)*	数える
271	**ke**	*hair*	毛
272	**kemuri**	*smoke (noun)*	煙
273	**ken**	*matter*	件
274	**ken**	*prefecture*	県
275	**ken**	*ticket*	券
276	**ken-i**	*authority*	権威
277	**kenko**	*healthy*	健康
278	**kensa**	*inspection*	検査

No.	Japanese	English Meaning	Ideograms
279	**kewashii**	*fierce*	険しい
280	**ki**	*spirit*	気
281	**ki**	*strange*	奇
282	**ki**	*tree*	木
283	**ki**	*yellow (noun)*	黄
284	**kibishii**	*severe, strict*	厳しい
285	**kichi**	*good fortune*	吉
286	**kieru**	*to disappear, vanish*	消える
287	**kikoeru**	*to hear*	聞こえる
288	**kiku**	*listen*	聞く、聴く
289	**kiku**	*chrysanthemum*	菊
290	**kimeru**	*to decide*	決める
291	**kinben**	*hard work (noun)*	勤勉
292	**kinjiru**	*to prohibit*	禁じる
293	**kinu**	*silk*	絹
294	**kiri**	*fog*	霧
295	**kiru**	*to cut*	切る
296	**kiru**	*to wear (clothes)*	着る
297	**kisetsu**	*season*	季節
298	**kishi**	*shore, bank*	岸
299	**kita**	*north (noun)*	北
300	**kiwa**	*edge*	極
301	**kiwami**	*extremity*	極み
302	**kiyoi**	*pure*	清い
303	**kizu**	*wound*	傷
304	**kizuku**	*to build*	築く
305	**ko**	*child*	子
306	**ko**	*deceased*	故
307	**ko**	*incense*	香
308	**ko**	*individual*	個
309	**koe**	*voice*	声
310	**koi**	*falling in love (noun)*	恋
311	**kokoro**	*heart*	心
312	**kokoroyoi**	*pleasant*	快い
313	**kokorozashi**	*aim*	志
314	**koku**	*grain*	穀
315	**kome**	*rice*	米
316	**kona**	*powder*	粉
317	**kon-in**	*marriage*	婚姻
318	**konnan**	*difficulty*	困難

No.	Japanese	English Meaning	Ideograms
319	**kori**	*ice*	氷
320	**koromo**	*clothing*	衣
321	**korosu**	*to kill*	殺す
322	**kotaeru**	*to answer*	答える
323	**koto**	*thing*	事
324	**kotoba**	*word*	言葉
325	**kotowaru**	*to reject*	断る
326	**koyasu**	*to fatten*	肥やす
327	**ku**	*nine*	九
328	**ku**	*suffering*	苦
329	**ku**	*town ward*	区
330	**ku**	*verse*	句
331	**kubaru**	*to distribute*	配る
332	**kubi**	*neck*	首
333	**kuchi**	*mouth*	口
334	**kuda**	*pipe*	管
335	**kumi**	*group, team*	組
336	**kumo**	*cloud*	雲
337	**kuni**	*nation*	国
338	**kura**	*storehouse*	蔵
339	**kurai**	*dark*	暗い
340	**kurai**	*status, position*	位
341	**kuro**	*black (noun)*	黒
342	**kuru**	*to come*	来る
343	**kuruma**	*car*	車
344	**kusa**	*grass*	草
345	**kusuri**	*medicine*	薬
346	**kuwaeru**	*to add*	加える
347	**kuwashii**	*well-informed*	詳しい
348	**kyaku**	*guest*	客
349	**kyo**	*Buddhist sutra*	経
350	**kyo**	*capital*	京
351	**kyoku**	*song*	曲
352	**kyomi**	*interest*	興味
353	**kyoryoku**	*cooperation*	協力
354	**kyu**	*old, previous*	旧
355	**kyu**	*steep*	急
356	**kyuden**	*palace*	宮殿
357	**ma**	*room*	間
358	**machi**	*town*	町、街

No.	Japanese	English Meaning	Ideograms
359	**mado**	*window*	窓
360	**mae**	*front*	前
361	**mago**	*grandchild*	孫
362	**mai**	*dance*	舞
363	**mairu**	*to go to worship*	参る
364	**majiru**	*to mix, mingle*	混じる
365	**make**	*defeat*	負け
366	**maki**	*firewood*	薪
367	**makoto**	*truth*	誠
368	**maku**	*to roll*	巻く
369	**mame**	*beans*	豆
370	**mamoru**	*to protect*	守る
371	**man**	*ten thousand*	万
372	**manako**	*eye*	目､眼
373	**maneku**	*to invite*	招く
374	**marui**	*round*	丸い
375	**mato**	*target*	的
376	**matsu**	*pine tree*	松
377	**matsu**	*to wait*	待つ
378	**matsuri**	*festival*	祭
379	**matsurigoto**	*government*	政
380	**mawasu**	*to rotate*	回す
381	**mayou**	*to get lost*	迷う
382	**mazushii**	*poor*	貧しい
383	**me**	*bud*	芽
384	**me**	*eye*	目､眼
385	**men**	*face, mask*	面
386	**meshi**	*meal, rice*	飯
387	**mezurashii**	*rare*	珍しい
388	**mi**	*not yet*	未
389	**michi**	*road, path (noun)*	道
390	**michibiku**	*to lead, guide*	導く
391	**midori**	*green (noun)*	緑
392	**migi**	*right (noun)*	右
393	**mijikai**	*short*	短い
394	**miki**	*tree trunk*	幹
395	**mimi**	*ear*	耳
396	**minami**	*south (noun)*	南
397	**minamoto**	*source, origin*	源
398	**minato**	*harbor*	港

No.	Japanese	English Meaning	Ideograms
399	**miru**	*to look, see, watch*	見る
400	**mise**	*shop*	店
401	**mitasu**	*to fill*	満たす
402	**mitomeru**	*to recognize, acknowledge*	認める
403	**miyako**	*capital*	都
404	**mizu**	*water*	水
405	**mizuumi**	*lake*	湖
406	**mochiiru**	*to use*	用いる
407	**mon**	*gate*	門
408	**mondai**	*question, problem*	問題
409	**mono**	*thing*	物
410	**mori**	*forest*	森
411	**mosu**	*to say - (to older people)*	申す
412	**moto**	*basis*	元
413	**moto**	*source, essence*	素
414	**motsu**	*to hold in hand*	持つ
415	**moyasu**	*to burn*	燃やす
416	**mu**	*not exist*	無
417	**mugi**	*wheat*	麦
418	**mukaeru**	*to welcome*	迎える
419	**mukashi**	*a long time ago*	昔
420	**muko**	*invalid*	無効
421	**mukuiru**	*to reward, repay*	報いる
422	**mura**	*village*	村
423	**mure**	*crowd*	群
424	**mushi**	*insect*	虫
425	**musume**	*daughter*	娘
426	**myaku**	*pulse*	脈
427	**na**	*greens (food)*	菜
428	**na**	*name*	名
429	**nagai**	*long*	長い
430	**nageru**	*to throw*	投げる
431	**nagusameru**	*to comfort*	慰める
432	**naka**	*inside*	中
433	**naku**	*to cry*	泣く
434	**nami**	*ordinary*	並
435	**nami**	*wave*	波
436	**nan**	*calamity*	難

No.	Japanese	English Meaning	Ideograms
437	**naosu**	*to cure*	治す
438	**naosu**	*to repair*	直す
439	**narau**	*to learn*	習う
440	**nareru**	*to get used to*	慣れる
441	**nasu**	*to achieve*	成す
442	**natsu**	*summer*	夏
443	**ne**	*root*	根
444	**negai**	*wish, request*	願い
445	**neru**	*to sleep*	寝る
446	**netsu**	*heat, fever*	熱
447	**ni**	*baggage, burden*	荷
448	**ni**	*two*	二
449	**niku**	*meat*	肉
450	**niru**	*resemble*	似る
451	**nishi**	*west (noun)*	西
452	**niwa**	*garden*	庭
453	**no**	*brain*	脳
454	**nobasu**	*to postpone*	延ばす
455	**noberu**	*to speak, mention*	述べる
456	**noboru**	*to climb*	登る
457	**nomu**	*to drink*	飲む
458	**noru**	*to ride*	乗る
459	**nozoku**	*to get rid of*	除く
460	**nozomi**	*hope (noun)*	望み
461	**nuno**	*cloth*	布
462	**nushi**	*master*	主
463	**nusumu**	*to steal*	盗む
464	**obi**	*belt, band*	帯
465	**oboeru**	*to remember*	覚える
466	**odori**	*dance (noun)*	踊り
467	**odoroki**	*surprise (noun)*	驚き
468	**ogamu**	*to worship*	拝む
469	**oginau**	*to compensate*	補う
470	**oh**	*king*	王
471	**ojiru**	*to agree*	応じる
472	**okasu**	*to commit (a crime), violate*	犯す
473	**okasu**	*to invade*	侵す
474	**okoru**	*get angry*	怒る
475	**okoru**	*to happen*	起こる

No.	Japanese	English Meaning	Ideograms
476	**oku**	*one hundred million*	億
477	**oku**	*to put*	置く
478	**okureru**	*to delay*	遅れる
479	**omoi**	*heavy*	重い
480	**omote**	*front*	表
481	**omou**	*to think*	思う
482	**on**	*obligation*	恩
483	**onaji**	*same*	同じ
484	**onna**	*woman*	女
485	**onore**	*self*	己
486	**oru**	*to weave*	織る
487	**osameru**	*to pay*	納める
488	**oshieru**	*to teach*	教える
489	**oshimu**	*to regret*	惜しむ
490	**osoi**	*slow, late*	遅い
491	**osoreru**	*to be afraid*	恐れる
492	**osu**	*to push*	押す
493	**oto**	*sound (noun)*	音
494	**otoko**	*man*	男
495	**ototo**	*younger brother*	弟
496	**otto**	*husband*	夫
497	**owaru**	*to end*	終わる
498	**oya**	*parent (noun)*	親
499	**oyake**	*public*	公
500	**ran**	*civil war*	乱
501	**rei**	*reward (noun)*	礼
502	**retsu**	*line (noun)*	列
503	**ri**	*miles*	里
504	**rieki**	*benefit*	利益
505	**riku**	*land (noun)*	陸
506	**ritsu**	*rate (noun)*	率
507	**riyu**	*reason*	理由
508	**roku**	*six*	六
509	**ron**	*thesis*	論
510	**rui**	*type, kind*	類
511	**ryaku**	*abbreviation*	略
512	**ryo**	*amount*	量
513	**ryo**	*fishing*	漁
514	**sadameru**	*to establish*	定める

No.	Japanese	English Meaning	Ideograms
515	**sageru**	*to lower*	下げる
516	**saino**	*talent*	才能
517	**saiwai**	*good fortune*	幸い
518	**sakai**	*boundary*	境
519	**sakan**	*prosperous*	盛ん
520	**sakana**	*fish*	魚
521	**sakarau**	*to go against*	逆らう
522	**sake**	*alcohol*	酒
523	**saki**	*ahead (noun)*	先
524	**saku**	*plan, strategy (noun)*	策
525	**saku**	*to bloom*	咲く
526	**sakura**	*cherry blossom*	桜
527	**samui**	*cold*	寒い
528	**san**	*childbirth*	産
529	**san**	*three*	三
530	**sasaeru**	*to support*	支える
531	**sasu**	*to point to*	指す
532	**sasu**	*to stab*	刺す
533	**satori**	*enlightenment*	悟り
534	**sawa**	*swamp*	沢
535	**sawagi**	*fuss, noise*	騒ぎ
536	**sazukeru**	*to give, award*	授ける
537	**sei**	*family name*	姓
538	**sei**	*gender*	性
539	**sei**	*spirit*	精
540	**sekai**	*world*	世界
541	**seki**	*couch*	咳
542	**seki**	*seat*	席
543	**semeru**	*to attack*	攻める
544	**semeru**	*to blame*	責める
545	**sen**	*line (noun)*	線
546	**sen**	*thousand*	千
547	**seri**	*auction*	競り
548	**sessuru**	*to adjoin, touch*	接する
549	**setsu**	*theory*	説
550	**shi**	*death*	死
551	**shi**	*four*	四
552	**shi**	*poetry*	詩
553	**shibui**	*bitter*	渋い

No.	Japanese	English Meaning	Ideograms
554	**shich**	*seven*	七
555	**shiki**	*ceremony*	式
556	**shiki**	*four seasons*	四季
557	**shima**	*island*	島
558	**shinobu**	*to hide oneself*	忍ぶ
559	**shio**	*salt*	塩
560	**shio**	*tide*	潮
561	**shiraberu**	*to investigate, research*	調べる
562	**shirizoku**	*to retire*	退く
563	**shiro**	*castle*	城
564	**shiro**	*white (noun)*	白
565	**shiru**	*to know*	知る
566	**shita**	*below, under*	下
567	**shita**	*tongue*	舌
568	**shitagau**	*to obey, follow*	従う
569	**shizumeru**	*to calm*	鎮める
570	**shizumu**	*to sink*	沈む
571	**sho**	*paragraph*	章
572	**sho**	*praise (noun)*	賞
573	**shoku**	*food*	食
574	**shoku**	*occupation*	職
575	**shokubutsu**	*plant*	植物
576	**shomei**	*proof*	証明
577	**shosuru**	*to punish*	処する
578	**shu**	*province*	州
579	**shu**	*week*	週
580	**so**	*ancestor*	祖
581	**sodateru**	*to bring up, raise*	育てる
582	**soko**	*bottom*	底
583	**soku**	*immediately*	即
584	**somuku**	*to disobey*	背く
585	**son**	*loss*	損
586	**sonaeru**	*to equip, prepare*	備える
587	**sosogu**	*to pour*	注ぐ
588	**sukoshi**	*a little*	少し
589	**suku**	*to like*	好く
590	**sukuu**	*to rescue*	救う
591	**sumasu**	*to finish*	済⍁
592	**sumi**	*charcoal*	炭

No.	Japanese	English Meaning	Ideograms
593	**sumu**	*to live, reside*	住む
594	**suna**	*sand*	砂
595	**susumeru**	*to advance*	進める
596	**susumeru**	*to encourage*	勧める
597	**ta**	*other*	他
598	**ta**	*rice field*	田
599	**tabi**	*journey, trip*	旅
600	**tadashii**	*correct*	正しい
601	**tagayasu**	*to plow*	耕す
602	**taida**	*laziness*	怠惰
603	**taira**	*flat*	平ら
604	**takai**	*expensive*	高い
605	**takara**	*treasure*	宝
606	**take**	*bamboo*	竹
607	**tama**	*ball*	玉
608	**tama**	*bullet*	弾
609	**tami**	*people, nation*	民
610	**tan**	*single*	単
611	**tane**	*seed*	種
612	**tani**	*valley*	谷
613	**tashikameru**	*to confirm, make sure*	確かめる
614	**tasukeru**	*to help*	助ける
615	**tatakai**	*fight*	戦い
616	**tateru**	*to build*	建てる
617	**tatsu**	*to cut off*	断つ
618	**tatsu**	*to stand up*	立つ
619	**tayori**	*news, letter*	便り
620	**te**	*hand (noun)*	手
621	**teki**	*enemy*	敵
622	**ten**	*point, dot*	点
623	**ten**	*sky*	天
624	**tera**	*Buddhist temple*	寺
625	**teru**	*to shine*	照る
626	**tetsu**	*iron*	鉄
627	**to**	*door*	戸
628	**to**	*faction, (political) party*	党
629	**to**	*tower*	塔
630	**tobishii**	*insufficient*	乏しい
631	**toki**	*time*	時

No.	Japanese	English Meaning	Ideograms
632	**toko**	*bed*	床
633	**tokoro**	*place (noun)*	所
634	**toku**	*profit*	得
635	**toku**	*virtue*	徳
636	**tokubetsu**	*special*	特別
637	**tomaru**	*to stop*	止まる
638	**tomeru**	*to park*	停める
639	**tomi**	*wealthy (noun)*	富
640	**tomo**	*friend*	友
641	**tonaeru**	*to recite*	唱える
642	**tonari**	*neighbor, next to*	隣
643	**tori**	*bird*	鳥
644	**toru**	*to adopt*	採る
645	**toru**	*to take, pick up*	取る
646	**toshi**	*year*	年
647	**totoi**	*precious, valuable*	尊い
648	**totonou**	*to be arranged*	整う
649	**tsuchi**	*soil*	土
650	**tsugeru**	*to report*	告げる
651	**tsugu**	*to inherit*	継ぐ
652	**tsui**	*pair*	対
653	**tsukaeru**	*to serve*	仕える
654	**tsukau**	*to use*	使う
655	**tsukawasu**	*to send (someone)*	遣わす
656	**tsuki**	*moon*	月
657	**tsuku**	*to hit, stab*	衝く
658	**tsuku**	*to thrust*	突く
659	**tsukuru**	*to make*	作る
660	**tsumetai**	*cold*	冷たい
661	**tsumi**	*crime*	罪
662	**tsumu**	*to pile up*	積む
663	**tsuna**	*rope*	綱
664	**tsuno**	*animal horn*	角
665	**tsure**	*companion*	連れ
666	**tsutaeru**	*to tell*	伝える
667	**tsutome**	*duty*	務め
668	**tsutsumi**	*parcel*	包み
669	**tsuyoi**	*strong*	強い

No.	Japanese	English Meaning	Ideograms
670	**tsuyu**	*dew*	露
671	**tsuzumi**	*Traditional drum*	鼓
672	**uchi**	*inside*	内
673	**ue**	*top, up*	上
674	**ugokasu**	*to move*	動かす
675	**ukabu**	*to float*	浮かぶ
676	**uma**	*horse*	馬
677	**ume**	*plum tree*	梅
678	**umi**	*sea*	海
679	**un**	*luck*	運
680	**ura**	*reverse side*	裏
681	**uranai**	*fortune teller*	占い
682	**uru**	*to sell*	売る
683	**ushi**	*cow*	牛
684	**ushinau**	*to lose*	失う
685	**uta**	*song*	歌
686	**utagau**	*to suspect*	疑う
687	**utsu**	*to shoot*	撃つ
688	**utsuru**	*to be reflected*	映る
689	**utsuwa**	*bowl, vessel*	器
690	**uyamau**	*to respect*	敬う
691	**wa**	*circle, loop*	輪
692	**wakai**	*young*	若い
693	**wakaru**	*to understand*	分かる
694	**wakeru**	*to divide*	分ける
695	**wan**	*bay (noun)*	湾
696	**wara**	*straw*	藁
697	**warabe**	*children*	童
698	**warai**	*laugh (noun)*	笑い
699	**warui**	*evil*	悪い
700	**wasureru**	*to forget*	忘れる
701	**wata**	*cotton*	棉
702	**watasu**	*to pass*	渡す
703	**waza**	*trick (noun)*	技
704	**wazawai**	*disaster*	災い
705	**yabureru**	*to defeat*	敗れる
706	**yaburu**	*to tear*	破る
707	**yado**	*inn*	宿
708	**yaku**	*to burn, grill*	焼く
709	**yaku**	*translation*	訳
710	**yakusoku**	*promise (noun)*	約束
711	**yama**	*mountain*	山
712	**yameru**	*to resign*	辞める
713	**yashiro**	*Shinto shrine*	社
714	**yasui**	*cheap*	安い
715	**yasumi**	*vacation, day off*	休み
716	**yawarakai**	*soft, gentle*	柔らかい
717	**yobu**	*to invite, call*	呼ぶ
718	**yoi**	*good*	良い
719	**yoko**	*side*	横
720	**yoku**	*greed, desire*	欲
721	**yomu**	*to read*	読む
722	**yoru**	*night*	夜
723	**yoru**	*to stop by*	寄る
724	**yoshi**	*appearance*	容姿
725	**yosuru**	*to need*	要する
726	**yowai**	*weak*	弱い
727	**yu**	*evening*	夕
728	**yu**	*hot water*	湯
729	**yubi**	*finger*	指
730	**yuki**	*snow (noun)*	雪
731	**yurusu**	*to permit, forgive*	許す
732	**zai**	*wealth, property*	財
733	**zatsu**	*rough*	雑
734	**zei**	*tax*	税
735	**zo**	*elephant*	象
736	**zo**	*statue*	像
737	**zonzjiru**	*to be aware*	存じる
738	**zu**	*figure, drawing*	図
Reroll Any Result Of 739 Or Higher			

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Eric S Pulley
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Guppy Getty
Ian Woodley
James Gibson
Jason Smith
Jeffery Matthew Tinney
Jerry Goodnough
John J. Leen
John Robertson
Jörgen & Leila Björk
Justin V Sterling
Kenneth L. Higginbotham
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Shawn P
Steve Baxter
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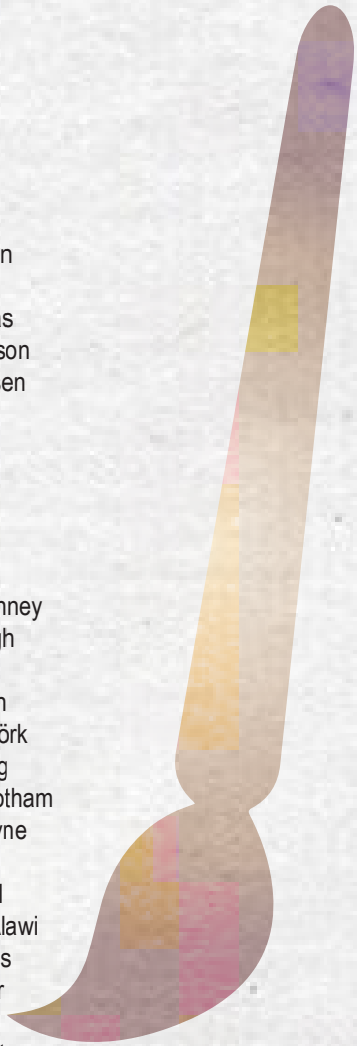
Theodore Sotaro Takehisa-
Wenzel (武久創太郎)
Thomas Biskup
w80
William Z Cohen, MSGT/ USMC, ret.



DAIMYO

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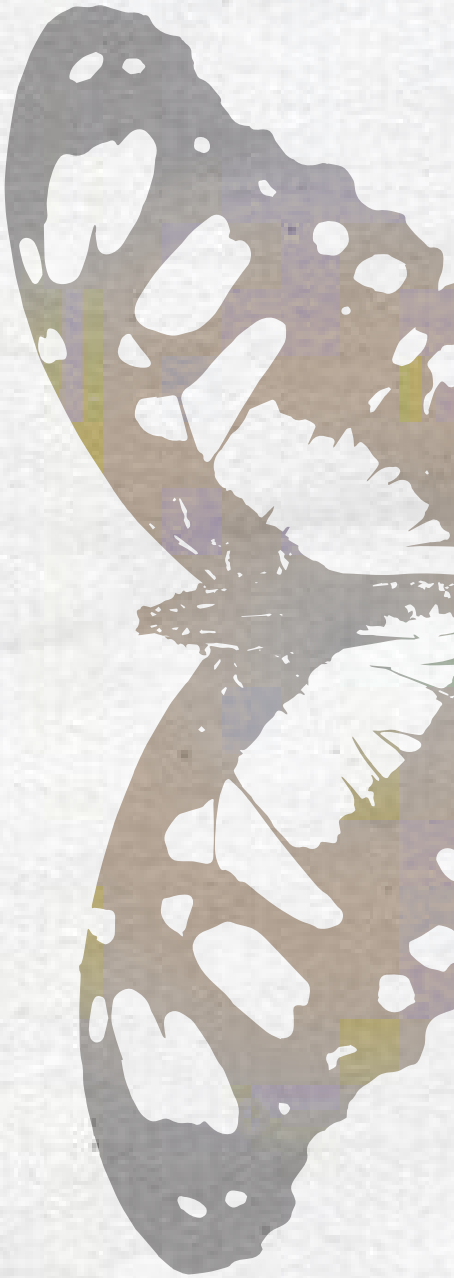
Wayne West
Wilhelm Fitzpatrick
William Gant
Y||B
Yes
yes
Yuna Ulc



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Typhonius Starheart
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Yves "Hayabusa" SIMON

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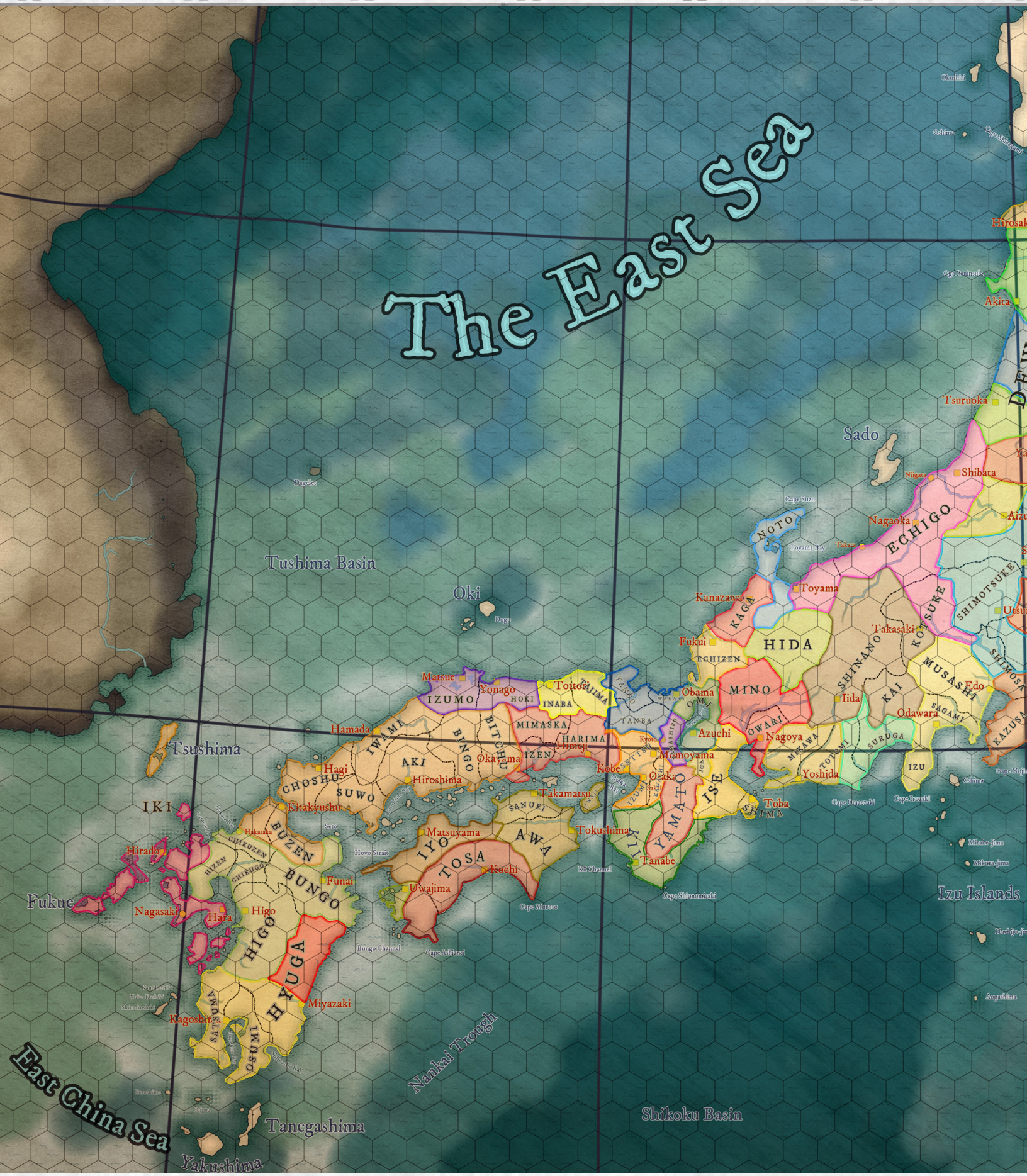
The East Sea
Tushima Basin
Oki
Sado
Tsushima
IKI
Fukue
East China Sea
Nankai Trough
Shikoku Basin
Tanegashima
Yakushima
Izu Islands
ECHIGO
NOTO
KAGA
HIDA
ECHIZEN
MINO
SHINANO
KOZUKE
SHIMOTSUKE
MUSASHI
KAI
SAGAMI
IZU
IZUMO
HOKI
INABA
TAJIMA
TANGO
TAMBA
IWAMI
BITCHU
BINGO
MIMASAKA
HARIMA
AKI
OKAYAMA
SETTSU
IZEN
CHOSHU
SUWO
SANUKI
AWA
IYO
TOSA
BUZEN
CHIKUZEN
CHIKUGO
HIZEN
BUNGO
HIGO
HYUGA
SATSUMA
OSUMI
YAMATO
ISE
SHIMA
OWARI
MIKAWA
TOTOMI
SURUGA
Matsue
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Matsuyama
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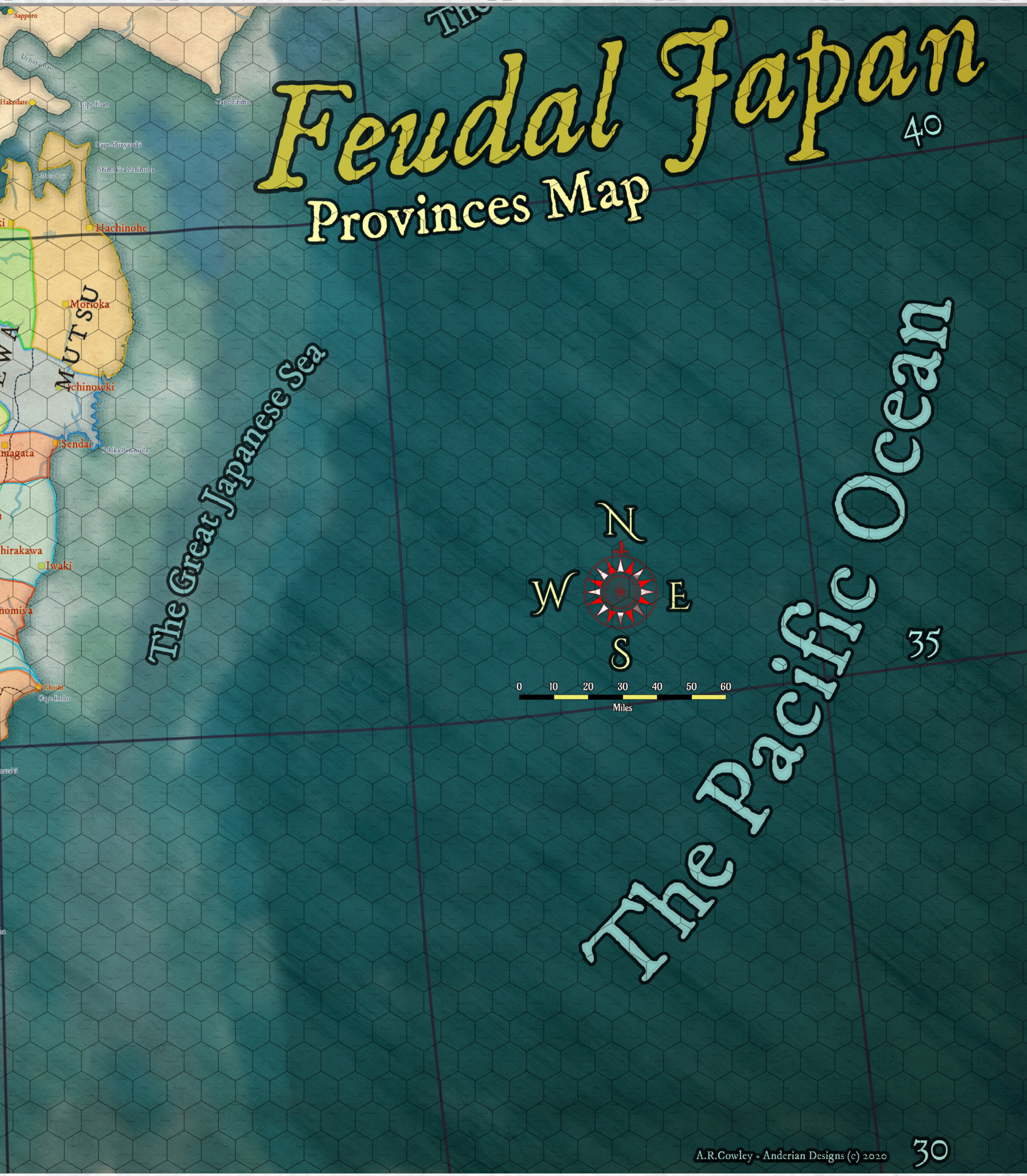
Kochi
Uwajima
Hirado
Funai
Nagasaki
Hara
Higo
Miyazaki
Kagoshima
Obama
Azuchi
Nagoya
Memoyama
Osaka
Tanabe
Toba
Iida
Takasaki
Odawara
Edo
Yoshida
Fukui
Kanazawa
Toyama
Nagaoka
Shibata
Tsuruoka
Akita
Hirosaki
Aizu
Utsu
Oki
Dogo
Sado
Niigata
Cape Suzu
Toyama Bay
Kii Channel
Bungo Channel
Cape Ashizuri
Cape Muroto
Cape Shiono-misaki
Cape Omaezaki
Cape Irozaki
Mikura-jima
Miyake-jima
Hachijo-jima
Aogashima
Hakata
Seto
Hoyo Strait


Feudal Japan
Provinces Map
40
35
30
The Great Japanese Sea
The Pacific Ocean
MUTSU
Hachinohe
Morioka
Sendai
Iwaki
Choshi
Cape Inubo
Cape Shiriyazaki
Shimokita Peninsula
Oshika Peninsula
Cape Erimo
Cape Esan
Hakodate
Sapporo
N
W
E
S
0 10 20 30 40 50 60
Miles
A.R.Gowley - Anderian Designs (c) 2020

Feudal Japan
Elevation Map
The Pacific Ocean
The Great Japanese Sea
The East Sea
Korea
Sea of Okhotsk
East China Sea
Tushima Basin
Oki
Tushima
Tsugashima
Fukue
Sado
Izu Islands
Shikoku Basin
Sea Level
5,000 m +
4,000 m / 13,123 ft
3,000 m / 9,842 ft
2,000 m / 6,561 ft
1,000 m / 3,281 ft
N
S
E
W
0 10 20 30 40 50 60
Miles
35°
30°
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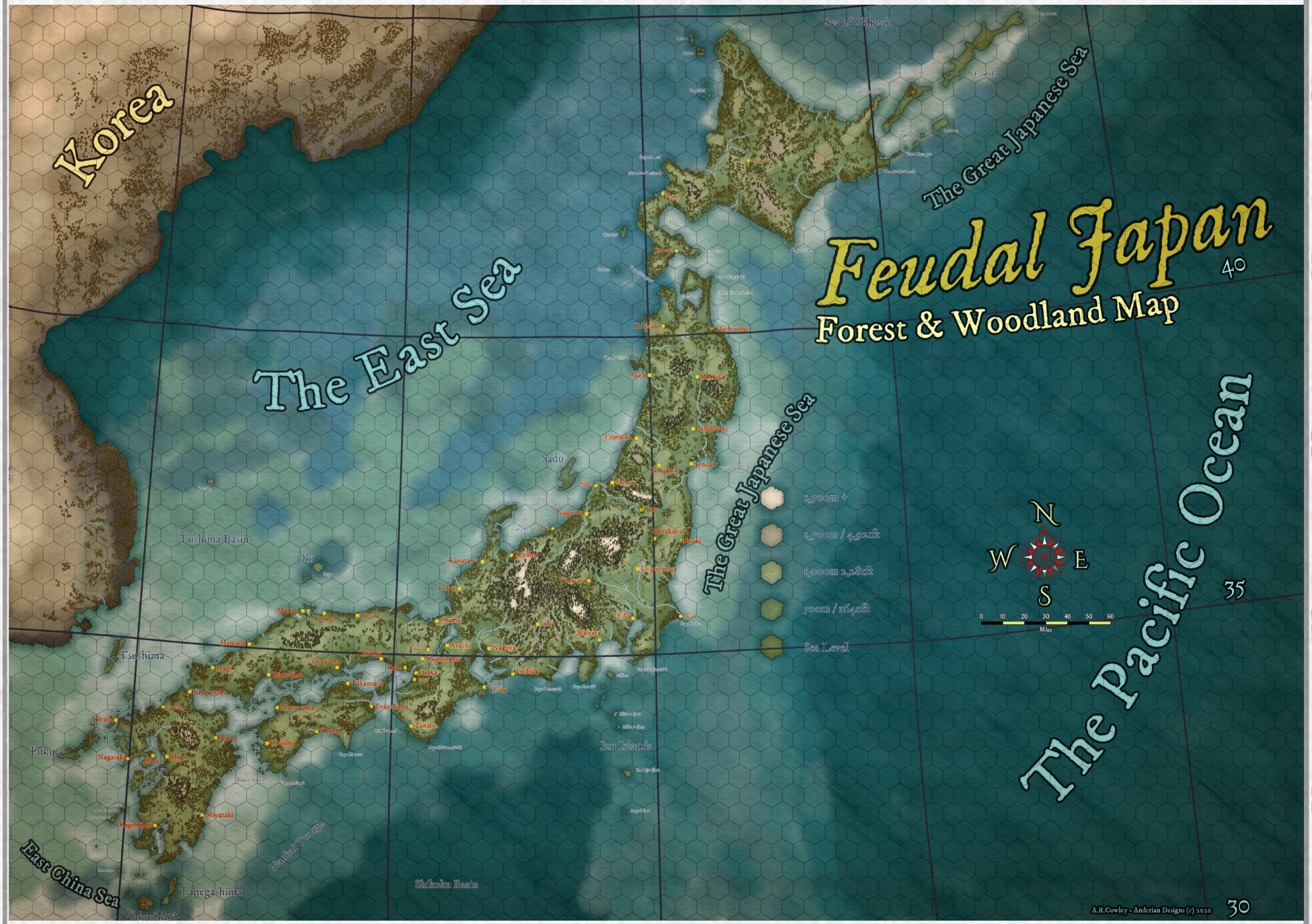
Feudal Japan
Forest & Woodland Map
Korea
The East Sea
The Great Japanese Sea
The Pacific Ocean
Sea of Okhotsk
Etorofu
Sado
Tushima Basin
Oki
Tsushima
Pukuc
Iki
Nagasaki
Hirado
Miyazaki
Kagoshima
East China Sea
Tanegashima
Yakushima
Nankai Trough
Shikoku Basin
Izu Islands
Hachinohe
Akita
Tsuruoka
Sendai
Yamagata
Shirakawa
Iwaki
Nagaoka
Kanazawa
Toyama
Fukui
Utsunomiya
Edo
Obama
Ise
Okazaki
Nagoya
Azuchi
Hamada
Matsue
Tottori
Tsuyama
Okayama
Hagi
Hiroshima
Kokura
Takamatsu
Matsuyama
Fukuhama
Tanaba
Toba
Yoshida
Osaka
Momoyama
Kyoto
1,500m +
1,500m / 4,921ft
1,000m 3,281ft
500m / 1640ft
Sea Level
N
W
E
S
0 10 20 30 40 50 60
Miles
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30
35
40

太陽の昇る国

Land of the Rising Sun

Land of the Rising Sun is an expansion for **Chivalry & Sorcery** 5th Edition and will require the **C&S** 5th edition core rule book. You will be able to create your very own version of Feudal Japan; whether you include various elements of Folklore and Myth or go for a pure Historical campaign for the right to be Shogun, is completely up to you.

Land of the Rising Sun covers the late Classical period of Japan, through the middle of the Feudal period, circa 850–1500 CE. Character generation follows a similar path as in 5th Edition **Chivalry & Sorcery**, giving you and your players the tools to create characters from Samurai to Ninja.

The Magick rules draw on the Japanese elements of Air, Earth, Fire, Metal, Water and Wood, while the Religion rules allow people to play Buddhist or Shinto Priests, adding other branches of religion to those found in **Chivalry & Sorcery**.

30 New Vocations to Follow

14 New Species for Characters.

Follow Buddhism or Shintoism.

Over 90 New Skills

Over 100 New Spells & Over 30 New Acts of Faith

Product Number BGD5300